

REMINISCENCES,
SKETCHES AND ADDRESSES

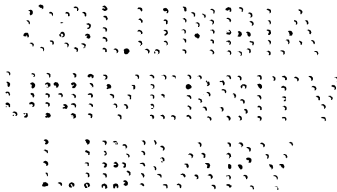
SELECTED FROM MY PAPERS

DURING A MINISTRY OF FORTY-FIVE YEARS

IN MISSISSIPPI, LOUISIANA AND TEXAS.

BY

REV. I. R. HUTCHISON D.D.



HOUSTON, TEXAS:

E. H. CUSHING, PUBLISHER,

1874.

draft

938.21
H 774

Entered according to Act of Congress, in the year 1874, by
E. H. CUSHING,
In the Office of the Librarian of Congress, at Washington.

40738 D

AMERICAN
TYPE-SETTING
COMPANY

LANGE, LITTLE & Co.,
PRINTERS, ELECTROTYPERS AND STEREOTYPERS.
108 TO 114 WOOSTER STREET, N. Y.

•

SEMI-CENTENNIAL

OF

PRESBYTERIANISM IN NEW ORLEANS.

IN accordance with previous notice, the Presbyterian congregations assembled in the First Presbyterian Church, on Lafayette square, on last Sabbath evening, to celebrate, with appropriate services, the organization of the first Presbyterian church in this city, on the twenty-third of November, fifty years ago.

The pulpit and its surroundings were tastefully decorated with floral wreaths and emblems, suited to the occasion. To the right of the pulpit was the single name—"Larned"—and to the left—"Palmer"—in evergreen letters; with a wreath (also of evergreen) underneath each. On a line with, and between the two, were the figures 1823 and 1873, with a hyphen between the dates; thus joining together as one, the names and years which this memorial day celebrated. The letters were about twelve inches in length, and the figures eighteen. The latter were made of pure chrysanthemums, and looked charming in their rich whiteness.

Upon the communion table, in front of the pulpit, was a mound of flowers, three feet high by three wide, surrounded by evergreens; typical of the names and dates, the past and the present, the living and the dead—erected out of respect to the memory of the founder of the church, and also in honor of the present, living

occupant, erected no less to commemorate the lapse of half a century of time between the two.

The chancel rails, pillars of the candelabras, and front of the pulpit platform were festooned with wreaths of evergreens, intermingled with flowers, while cedars and exotic plants were interspersed within and around the altar—altogether creating a beautiful though chaste and solemn effect.

THE SERVICES.

The services were opened precisely at seven o'clock with a beautiful voluntary from the choir.

Rev. B. Wayne, then read the 48th Psalm.

A fervent and impressive prayer was offered by Rev. James Beattie.

Dr. Palmer then read the following narrative :

AN HISTORICAL PAPER ON THE ORIGIN AND GROWTH OF PRESBYTERIANISM IN THE CITY OF NEW ORLEANS.

It is a little remarkable that the first successful effort to plant Presbyterianism in the city of New Orleans should have originated with the Congregationalists of New England. Near the beginning of the year 1817, the Rev. Elias Cornelius was appointed by the Connecticut Missionary Society, to engage in a missionary tour through the southwestern States, more especially to visit New Orleans, then containing a population of thirty to thirty-four thousand, and with but one Protestant minister, the Rev. Dr. Hull; to examine its moral condition, and, while preaching the Gospel to many who seldom heard it, to invite the friends of the Congregational or Presbyterian Communion to establish a church, and secure an able and faithful pastor. In this tour, Dr. Cornelius acted also as agent for the A. B. C. F. M., to solicit funds for the evangelization of the Indian

tribes. In this work he was eminently successful—devoting an entire year to a lengthened tour from Massachusetts to Louisiana—collecting large sums for the American Board, and arrived in New Orleans on December 30, 1817.

The most important service rendered by Dr. Cornelius, however, was that of introducing the Rev. Sylvester Larned to this field of labor. In passing through New Jersey, on his journey southward, Dr. Cornelius formed the acquaintance of Mr. Larned, then finishing his divinity course at Princeton, and giving, in the reputation acquired as a student, brilliant promise of a successful career as a preacher. The arrangement was there formed between the two, that Mr. Larned should follow Dr. Cornelius to New Orleans after he should have passed his trials, and should have been admitted to the ministry.

On July 15, 1817, Mr. Larned was licensed and ordained by the Presbytery of New York. This ordination was clearly to the office of Evangelist, which he was in the fullest sense of the word. It appears, too, that the General Assembly of the Presbyterian Church was brought into co-operation with this scheme; from the fact that Drs. Nott and Romeyn were appointed by that body to accompany Mr. Larned to the southwest. This appointment was not, however, fulfilled, and we find the young evangelist, after a brief visit to his native home, leaving on September 26, and journeying alone to the field where he was to gather the laurels of an unfading reputation, and then to sanctify it by an early death. He reached his destination after innumerable delays, January 22, 1818.

Through the antecedent preparation of his friend, Dr. Cornelius, who had preceded him exactly three weeks—and still more by his own splendid attractions—over-

tures were soon made to him for a permanent settlement. Subscriptions were circulated for the building of a church edifice, which, by April 5, amounted to \$16,000. It was proposed, as soon as the subscriptions were completed, to negotiate a loan of \$40,000, the estimated cost of a building sixty feet by ninety, with about two thousand sittings. Considering the infancy of the enterprise, the largeness of these plans betokens great vigor of effort, and the confidence felt of final success in collecting and maintaining a flourishing church. In this costly undertaking, generous assistance was received from the City Council, in the grant of two lots of ground valued at \$6,000, and in a subsequent loan of \$10,000. In the erection of the building, Mr. Larned's spiritual labors were interrupted during the summer of 1818 by a visit north, for the purpose of soliciting money, and also of purchasing materials for building.

On January 8, 1819, the corner-stone of the new edifice was laid with imposing ceremonies (and in the presence of an immense throng), on the selected site on St. Charles street, between Gravier and Union, and on July 4, following, was solemnly dedicated to the worship of Almighty God—with a discourse from Psalms 48:9: "We have thought of thy loving kindness, O God, in the midst of thy temple," which will be found the fourth in the series of sermons published in connection with Mr. Larned's Memoirs.

There are no records from which to learn the spiritual growth of the church during this early period, except that in one of his letters, Mr. Larned speaks of a communion season about the middle of July, 1820, in which there were *forty-two* at the table of the Lord, part of whom were, however, Methodists. Mr. Larned's labors were those exclusively of an evangelist; and his brief life was spent in gathering a congregation and building

a house of worship. There is no record of his having organized a church according to our ecclesiastical canons, by the election and ordination of ruling elders; and he himself was never installed into the pastoral relation by ecclesiastical authority. It pleased the Great Head of the Church to arrest his labors before they reached this point of consummation. During the month of August, 1820, the scourge which has so often desolated our city, made its appearance. On Sabbath, August 27, he preached from Phil. 1:21, "For me to live is Christ, and to die is gain;" words alas! prophetic of his speedy call to those mansions where all is "gain" forever to the believer. On the following Thursday, August 21, the very day on which he completed the twenty-fourth year of his age, he fell asleep in Jesus—or rather awoke to the glory and joy of his Lord. His remains were consigned to the tomb in Girod Cemetery, with the Episcopal service for the dead rendered by the Rev. Dr. Hull.

Mr. Larned's successor, after an interval of eighteen months, was the Rev. Theodore Clapp, a native of Massachusetts, and a graduate of Yale College, and of the Theological Seminary at Andover. He was licensed by a Congregational Association, October, 1817; and was led providentially to Kentucky, by an engagement as private tutor in a family residing near Lexington, in that State. During the summer of 1821, he spent a few weeks at a watering place in Kentucky, and on the Sabbath preached in one of the public rooms of the hotel to the assembled guests. This apparently casual circumstance led to his settlement in New Orleans. Amongst his hearers on that occasion, were two gentlemen from our city, trustees of Mr. Larned's church; who, upon their return home, caused a letter to be written, inviting him to New Orleans. This invitation, at first declined,

led to a visit to this city near the close of February, 1822.

On the third Sabbath after his arrival, he was unanimously chosen to fill the vacant pulpit. Finding the church embarrassed by a debt of \$45,000, he naturally hesitated, and finally made its liquidation the condition of his acceptance of the call. The method adopted for this purpose, though deemed proper at the time, would now be disallowed by the better educated conscience of the Church. The trustees made application to the Legislature of Louisiana, then in session, for a lottery; which being sold to Yates & McIntyre of New York, for \$25,000, relieved the pressure of debt to that amount. For the remaining \$20,000 the building was sold to Judah Touro, Esq., a merchant of wealth, whose magnificent charities have left his name in grateful remembrance to the people of New Orleans. It may be well to state here, though a little in advance of dates, that Mr. Touro held the building to the time of its destruction by fire; allowing the income from pew-rents to the use of the minister, and incurring the expense of keeping it in repair. He was Mr. Clapp's personal friend and benefactor throughout life; and when the original building was burnt, and long after it had been carried away from Presbyterians by Mr. Clapp's secession, Mr. Touro, we believe, built a small chapel for the Unitarian congregation, until a larger edifice could be erected for their accommodation. Such instances of princely munificence deserve to be engraved upon tablets of marble. But this is to anticipate.

The first notice of the organization of this church, as a spiritual body, is in the record of a meeting held for this purpose on November 23, 1823. Prior to this, the labors of Mr. Larned, extending over a period of two years and seven months, from January 22, 1818,

to August 31, 1820; and those of Mr. Clapp over a period of one year and nine months, from March, 1822, to November, 1823, were simply evangelistic. A congregation had been gathered, a house of worship built, the word and sacrament administered, and the materials collected for the spiritual Church in the admission of persons to sealing ordinances; all in the exercise of that power which the Scriptures and our Presbyterian standards assign to the evangelist. The time had now arrived for the gathering up the results of these labors in a permanent and organized form.

On the evening of November 23, 1823, just fifty years ago, at a meeting moderated by Rev. Mr. Clapp, nine males and fifteen females presented credentials of having been admitted to the sacrament of the Lord's supper, by Mr. Larned, as follows:

Males:—Alfred Hennen, James Robinson, William Ross, Robert H. McNair, Moses Cox, Hugh Farrie, Richard Pearse, John Spittal, John Rollins. *Females*:—Phebe Farrie, Catherine Hearsey, Celeste Hearsey, Doza A. Hearsey, Margaret Agur, Ann Ross, Eliza Hill, Margaret McNair, Sarah Ann Harper, Ann Davison, Stella Mercer, Jane Robinson, Eliza Baldwin, Mary Porter, Eliza Davidson.

These persons, twenty-four in all, were formed into a church by the adoption of the Presbyterian standards in doctrine, government, discipline, and worship; and by a petition to the Presbytery of Mississippi to be enrolled among the churches under its care, with the style and title of "The First Presbyterian Church in the city and parish of New Orleans." The organization was completed by the election on the same evening of four persons to be ruling elders, viz.: William Ross, Moses Cox, James Robinson, and Robert H. McNair, who were accordingly ordained and installed on the following Sabbath, November 30, 1823.

Mr. Clapp's ministry was a troubled one, from suspicions entertained of his doctrinal soundness. From his own statements, as early as 1824, his faith was shaken as to the doctrine of the eternity of future punishment. He pushed his investigations, doubts darkening upon him, through years, until at length he was forced to plant himself in open hostility to the whole Calvinistic Theology. It is not strange that inconsistent and wavering statements of truth should find their way into the ministrations of the pulpit, at the very time his faith was shaken in the tenets which he had subscribed, and when his own mind was working to an entire renunciation of them. A single crack in a bell is sufficient to destroy its tone; and it is not surprising that some of his parishioners should miss that clear ring which the pulpit is expected to give forth. Certain it is, that the repose of the church was seriously disturbed for years by two parallel prosecutions before the Session against two prominent members of the church, one of them a ruling elder, grounded upon their undisguised dissatisfaction with the minister. In the course of these complicated proceedings, the Session, by death and deposition from offices, became reduced below a constitutional quorum; which led, in March, 1828, to the election and ordination of five new elders, Alfred Hennen, Joseph A. Maybin, William W. Caldwell, Josiah Crocker, and Fabricius Reynolds.

On March 5, 1830, Mr. Clapp addressed a letter to the Presbytery of Mississippi, in which he says, "I have not found, and I at present despair of finding any text of Holy Writ to prove unanswerably the distinguishing tenets of Calvinism." He, therefore, solicited a dismissal from the Presbytery to the Hampshire County Association of Congregational ministers in the State of Massachusetts. This dismissal was refused by

the Presbytery, on the ground that it was inconsistent to dismiss, in good standing, to another body one whom they could no longer recognize in their own; and they proceeded to declare Mr. Clapp no longer a member of their body, or a minister in the Presbyterian Church. A letter was also addressed to the church advising them of this action, and declaring the pulpit vacant. No definite action was taken upon this communication of the Presbytery until January, 1831, when the Session proposed to take the mind of the church, whether to retain Mr. Clapp as their pastor, or to abide by the decision of the Presbytery and to sever that connection. This sifting process was, however, arrested by an exception taken against this action and against the Presbyterial decree upon which it was based. By common consent, the case was carried over the intermediate court immediately to the General Assembly, which body sustained the exception, declaring "that, as Mr. Clapp had neither been dismissed nor suspended by the Presbytery, he ought to be regarded as a member of that body, and that in the opinion of the Assembly, they have sufficient reasons for proceeding to try him upon the charge of error in doctrine."

The case being thus remanded to the Presbytery, had to be taken up anew. Meanwhile the agitation in the bosom of the church could not be allayed. On January 13, 1832, fifteen members, including elders McNair and Caldwell, were dismissed at their request, for the purpose of forming another church upon the principles of the doctrine and discipline of the Presbyterian Church. This seceding body worshiped in a warehouse of Mr. Cornelius Paulding, opposite Lafayette square, on the site covered by the building in which we are now assembled. It enjoyed the services of the Rev. Mr. Harris; but the references to it are scant, and after a

brief and flickering existence, its elements were reabsorbed into the First Church. Meanwhile the Presbytery concluded its proceedings in the trial of Mr. Clapp, on January 10, 1833; when he was deposed from the office of the ministry, and his relations to the church, which had only been those of a stated supply and not of an installed pastor, were finally canceled. The roll of communicants, just before the secession in 1832, numbered *eighty-nine*.

Presbyterianism had now to start anew, from a beginning quite as small as at first. The social and amiable qualities of Mr. Clapp endeared him greatly as a man; the large majority of his hearers could not appreciate this clamor about doctrine; and many of the truly pious were slow to credit the extent of his departure from the faith, and were disposed to sympathize with him as one unkindly persecuted. The few, therefore, who came forth, exactly nine, with the two elders, Hennen and Maybin, found themselves in the condition of seceders who were houseless in the streets. Fortunately a spiritual guide was immediately provided. The Rev. Joel Parker, in the service of the American Home Mission Society, being in the city, was at once solicited to become their stated supply. His connection began January 12, 1833, and the little band worshiped alternately with the organization formed a year before under Mr. Harris, in the wareroom on Lafayette square. These two wings finally coalesced in 1835. In March, 1834, Dr. Parker was unanimously chosen pastor, and on April 27th, was duly installed by the Presbytery of Mississippi. During this summer he was absent at the North, collecting funds for building a new house of worship. Some statements made by him to Northern audiences respecting the religious condition and necessities of New Orleans were grossly misrepresented in

the public prints. A violent excitement was created against him in the city, indignation meetings were held, and he was once or twice burnt in effigy by the population. The storm was met with great firmness and dignity by the church, which rallied around its pastor, produced written evidence that Dr. Parker had been entirely misrepresented, and contended earnestly for the exercise of their own religious rights. In a short time, the fierce opposition was quelled, and was eventually lived down.

Upon the pastor's return in the autumn, worship was resumed in a room on Julia street until March 15, 1835, when the basement of the new building on Lafayette square was first occupied. This edifice, so well remembered by many present, was erected at an original cost, including the site, of \$57,616. Subsequent improvements and enlargements, in 1844, with an additional purchase of ground, amounted to over \$17,000 more; making the whole cost of the church, which was destroyed by fire in 1854, \$75,000.

Dr. Parker's connection with the church extended over a period of five years and six months, from January 12, 1833, to June 14, 1838, at which date he left, never to return. The pastoral relation was not, however, dissolved till the spring of 1839. During his pastorate, the church was greatly prospered, having secured a commodious sanctuary, and showing, as early as 1836, a church-roll numbering one hundred and forty-two communicants. There were two elections of elders; in 1834, Dr. John R. Moore, Frederic R. Southmayd, and Truman Parmele being chosen to that office; and in 1838, Stephen Franklin, John S. Walton, and James Beattie.

The next incumbent of the pulpit was the Rev. Dr. John Breckinridge, with whom the church opened negotiations in February, 1839. This gentleman was at

the time the Secretary of the Assembly's Board of Foreign Missions. In his letter to the church, dated May, 1839, he consents to serve it in conjunction with his secretaryship, from which his brethren were unwilling to release him, the Board giving him a dispensation for six or seven months for this purpose. These conditions being accepted, Dr. Breckinridge spent the winter of 1839 in New Orleans; and still again the winter of 1840, till April of 1841. He was called to the eternal rest in August, 1841, retaining in his hand the call of this church, as pastor elect. His labors were fragmentary, but efficient; and the church was left to mourn over hopes disappointed in his death.

The attention of the church was soon turned to the Rev. Dr. W. A. Scott, of Tuscaloosa, Alabama, who was installed as pastor on March 19, 1843, and whose pastoral relation was formally dissolved in September, 1855. His active connection with the church, however, began and closed earlier than these dates. His term of service, as pastor elect, began in the fall of 1842, and his active labors ceased in November, 1854, covering a period of twelve years. Dr. Scott's ministry was exceedingly productive, during which vigorous and constant efforts were made to build up the interests of Presbyterianism in the city. These will be briefly sketched in the notices soon to be given of the other church organizations. The roll of communicants swelled, in 1844, to four hundred and thirty-nine, and before the close of his ministry to over six hundred.

On July 20, 1845, Dr. J. M. W. Picton, and Charles Gardiner were ordained to the office of ruling elder; and Thomas Bowman and William P. Campbell, to that of deacon. On December 23, 1849, R. B. Shepherd, W. P. Campbell, and W. A. Bartlett were ordained to the eldership; and W. H. Reese, L. L. Brown, and James

Rainey, to the diaconate; and on November 28, 1852, the bench of deacons was increased by the installation of W. C. Black, Robert A. Grinnan, and Simon Devisser, and of J. G. Dunlap, on January 23, 1853.

The church edifice was burnt on October 29, 1854; and it is to the last degree creditable to the congregation that amidst all the discouragements of a vacant bishopric and a congregation scattered, it should have proceeded at once to build another of larger proportions and more finished in style. In 1857, the house in which we are now assembled was finished and dedicated to the worship of God. Its cost, with all its appointments, was about \$87,000.

On September 21, 1854, a call was made out to the Rev. B. M. Palmer, of South Carolina, which, upon being presented before his Presbytery and Synod, was defeated by the refusal of those bodies to place it in his hands. The call was renewed on March 16, 1856, and prevailed. His labors began early in December of that year, and on the 28th of the same month he was installed by the Presbytery of New Orleans. After the lapse of seventeen years, he is present to-night to read this record of God's exceeding faithfulness and mercy to His redeemed people. It is only proper to add, that the membership of this church, which, after Dr. Scott's withdrawal, was thrown down to three hundred and fifty, was carried up in 1861, just before the war, to five hundred and thirty-one. By the war, in 1866, it was again reduced to four hundred and thirty-six, and now reaches to six hundred and forty-eight.

Three successful Mission schools are sustained and two buildings erected for their accommodation, one of these large and comfortable, at a cost of some \$10,000. It is now sustaining a city missionary, which it has often done in the past, and always with marked results

in the extension of the cause so dear to all our hearts.

We have preferred to give the history of this particular church without breaking its continuity. It is time, however, that we turn to the efforts of church extension, which will bring into view the other Presbyterian organizations in the city.

The first effort in this direction was the employment, on January 30, 1840, by the Session of the First Church, of Rev. Jerome Twichell, as a city missionary, with four points of labor, viz.: in the lecture-room, to the colored people; at Orleans Cotton Press to the seamen; at the city prison, and in the District of Lafayette. Mr. Twichell began his work at once, opening a service in the house of Mrs. Dick, on February 4—thirty persons being present. This was the germ of the Lafayette Presbyterian Church, now under the pastoral care of Rev. Dr. Markham. On March 1, divine service was transferred to the Lafayette Court-room. On March 19, a meeting was held of the citizens of the district, to consider the erection of a church-edifice, which was prosecuted with such vigor, that in January, 1842, a house of worship was finished, at a cost of some \$5,000, and dedicated, on Fulton street, between Josephine and St. Andrew.

The Lafayette Church was not, however, organized till September 21, 1843, when twenty members of the First Church were set off as a colony for this purpose, Dr. John Rollins, Richard Leech, and John Hume being the first elders.

Rev. Jerome Twichell was elected pastor and installed, the first Sabbath in January, 1844, and continued in this relation till December 4, 1853—ten years.

His successor, Rev. J. Sidney Hays, was installed May 7, 1854, who died of yellow fever, August 26, 1855, hav-

ing served one year and four months. Sixteen months elapsed before the sad vacancy was filled. On February 1, 1857, Rev. T. R. Markham, then a licentiate, was engaged as a supply for one year; on May 24 he was ordained as an evangelist; elected pastor, December 20, and installed on January 24, 1858. His efficient ministry continues to the present time, covering a period of more than sixteen years.

On Sabbath night, November 18, 1860, the church building was destroyed by fire, and the congregation assembled for worship in Union Hall on Jackson street, until the Federal occupation of the city, May, 1862. After the war, the church held its services in the First German Church on First street until April, 1867, when they entered their present comfortable and handsome building on Magazine street, above Jackson, which was dedicated on the following Sabbath, April 14. The cost of this structure, with ground, is about \$45,000.

The growth of this church, the first off-shoot from the parent church, was, at first, gradual and slow. In 1844, the membership is reported to be twenty-three. In 1855, it had increased only to thirty-seven. In 1858, to fifty. In 1866, the first year after the war, the church-roll presents one hundred and thirty communicants, and in 1873, this number has increased to four hundred and thirty-five.

The next enterprise undertaken resulted in the organization of what was known as the *Second Church*, at the corner of Prytania and Calliope streets, which is now extinct, the building having passed into the hands of another denomination. It appears from the minutes of the First Church, that on November 13, 1843, the Rev. R. L. Stanton, of Woodville, accepted an invitation to serve as a city missionary, and in April, 1845, twenty-two persons were set off as a nucleus to form the Second

Church, under Mr. Stanton, whose relations as a missionary under Session of First Church ceased about May 15 of the same year. Lots were purchased in 1844 on the corner of Prytania and Calliope streets, and a church building erected. Mr. Stanton resigned about 1852, to assume the presidency of Oakland College; and in 1853 his place was supplied by Rev. Dr. S. Woodbridge, who died in 1863. The enterprise was never a successful one, due, we think, in part to its location, which, after the inauguration of the Prytania Street Church, was something like a trough of the sea, between it and the First Church. After the war, the church was dissolved by act of Presbytery, its roll being transferred to the Thalia Street Church, except in cases where the members preferred to attach themselves elsewhere.

The next enterprise undertaken laid the foundation of what is known as the *Third Church*. In the autumn of 1844, a few members of the First Church established a Sabbath school in the Third district, under the superintendency of Mr. F. Stringer. The ground floor of No. 20 Moreau street was fitted up, and divine service conducted by Rev. E. R. Beadle, for about six months. The school was then removed to Mr. Elkin's house on Chartres street. In the fall of 1845, Rev. James Beattie took charge of the mission, and opened service in his own house on Esplanade street, near Burgundy. On March 7, 1847, after a sermon by Rev. Dr. W. A. Scott, the Third Church was organized with a colony of eighteen members set off from the First Church, F. Stringer and C. C. Lyon, elders, Mr. Beattie continuing in charge till 1850, when he removed with his family to the North.

In 1848, a neat frame building, with about one hundred and fifty sittings, was erected on Casacalvo street, at an expense of some \$2,500, which was occupied by the

congregation until the completion of its present large and tasteful house of worship on Washington square. This building was begun in 1858, and completed by January 1, 1860, at a cost of about \$45,000.

In December, 1850, Rev. D. S. Baker succeeded Mr. Beattie in the pulpit, and continued till August, 1852. From that time till February, 1854, the church was without a regular supply, when Rev. James Richards became its pastor, which relation was terminated in March, 1855, about one year. From that time to January, 1857, the church was served by Rev. N. G. North, at which date begins the term of its present pastor, the Rev. Dr. H. M. Smith, lasting now almost seventeen years.

In 1850 the church reported a membership of forty-four; in 1855, a membership of forty-two; in 1857, a membership of fifty-three; in 1860, a membership of seventy-one; and now, of one hundred and two. F. Stringer and W. C. Raymond, elders.

The growth of this church is impaired by the constant tendency of English-speaking residents to move above Canal street.

These three churches were directly colonized from the First Church. The Prytania Street organization was an independent movement, originating nearly at the same time and in the same way with the Third Church. A mission Sabbath school was started up town. In 1846, three lots were purchased for \$1,285, at the corner of Prytania and Josephine streets, and a small frame building erected at a cost of \$1,342, which has since been enlarged into their present lecture room. The Rev. E. R. Beadle, brought here by the First Church as a city missionary in conjunction with the editorship of the *New Orleans Protestant*, was identified with the movement from the beginning. On May 31, 1846, the

church was organized by the Presbytery of Louisiana, with twelve members, six male and six female; of whom three were from the First Church, two from the Second, and seven from the Fulton Street, now the Lafayette Church. Mr. David Hadden was the first elder, and H. T. Bartlett the first deacon. In June, Mr. Beadle was chosen pastor, who served six years, until September, 1852. During his term, the present church building was erected, in the winters of 1848-9, at a cost of \$14,040; and the membership was increased from twelve to one hundred and thirty.

The second pastor, Rev. Isaac Henderson, was called in November, 1852, and served till April, 1865, a period of twelve years and six months. During an interval of twenty months, the pulpit was supplied by the Rev. B. Wayne and Rev. W. F. V. Barlett, till December 9, 1866, when Rev. R. Q. Mallard, the present pastor, was installed.

The increase of its communicants is as follows: At its organization, in 1846, twelve; on September 21, 1852, one hundred and thirty; on April 2, 1855, two hundred and eleven; on March 30, 1857, one hundred and ninety-eight; on December 9, 1866, when present pastorship began, one hundred and fifty-seven; at the present time, two hundred and twenty-eight.

In January, 1854, a colony of seventeen Germans, gathered in by Mr. Young, as colporteur, was set off to form the First German Church, which, though now in connection with the Northern Assembly, is the direct fruit of missionary labor by Presbyterians in this city.

In 1860, also, a colony of twelve was set off, with Mr. H. T. Bartlett at its head, to reinforce the Thalia Street Church. It now maintains a flourishing mission Sabbath school, and has erected a suitable building for the same.

Through the agency of a general committee of domestic missions, chapels were erected on Canal street, corner of Franklin; on Thalia street, corner of Franklin; in Jefferson City, and in Carrollton. Their cost cannot well be ascertained, the records of this committee having been lost. The property in each case has been conveyed to the congregations worshipping therein, as soon as incorporated.

As early as 1845, Rev. Noah F. Packard preached in the Canal Street Chapel, and died of yellow fever in 1846. On April 11, 1847, a church was organized by the Presbytery of Louisiana, known as the *Fourth Church*, with nine members, of whom five were from the First Church, and four were from abroad. Heman Packard was the first elder, and Alexander Reid the first deacon.

On March 1, 1848, a call was made to Rev. Henry G. Blinn, a licentiate, which was renewed November 27 of the same year, from which moment his name disappears from the record.

On March 12, 1854, Rev. William McConnell was chosen pastor, the membership being twenty-five, which soon increased to fifty-two, and in 1857 to sixty-nine; Viall, Young, and Henderson being added to the elder-ship.

Rev. Gaylord L. Moore succeeded Mr. McConnell as pastor from 1858 to May, 1863. During his administration a new and large church was built, at a cost of over \$40,000, on the corner of Gasquet and Liberty streets, the basement of which was occupied in May, 1860, and the church itself dedicated in November of the same year. Mr. Moore returned in the autumn of 1865, after the war, and remained in charge of the pulpit till June, 1868. He was succeeded in December of that year by Rev. A. F. Dickson, whose term of service continued

three years. Under a financial pressure, the church building was sold in May, 1871, and a better location purchased, and a new but smaller building erected, at the corner of Canal and Derbigny streets. The enterprise is now free from debt, and only needs a faithful pastor in order to spring forth upon a more hopeful career. Its present membership is one hundred and thirty-five.

An attempt to organize a church in the Thalia Chapel was made by Rev. N. G. North, as early as January 16, 1853, with seventeen members. The organization was not completed by the election of elders, and appears to have lapsed. An irregular mission was maintained, principally through a Sabbath school, till June, 1860; when a church was fully organized by the Presbytery with twelve members set off from Prytania Street congregation, and two additional on profession. H. T. Bartlett and A. D. Donovan were the first elders; A. E. Gillett, F. Beaumont, and J. A. Hall, the first deacons.

The infant church was served by Rev. Dr. Wm. Fisher, from November, 1860, to May 30, 1861. On October 27, 1861, Rev. W. A. Hall was called to the pastorate, and resigned October 25, 1866, five years. On December 12, 1867, Rev. W. C. Dunlap became the supply, and closed his connection, October 4, 1868. On February 5, 1869, Rev. Wm. Flinn was chosen pastor, and was installed in the April following. During this pastorate, which still happily continues, one hundred and six have been added to the church membership, of whom seventy-three have been received on profession of faith. The congregation has built a comfortable parsonage, and hopes soon to erect a new house of worship, corner of Franklin and Euterpe streets, for which it has funds in bank between \$15,000 and \$16,000, and for which its present property will be further available.

In the Bouligny chapel, built 1850, an irregular mission was conducted with varying success, till 1860, when regular preaching was begun there by Rev. B. Wayne. In May, 1861, a church was organized by the Presbytery of New Orleans, now known as the Napoleon Avenue Church, with twenty members, John Dyer, the only elder. The war came on, and everything was suspended; on the return of peace, services were resumed, and have since been regularly maintained. In March, 1870, the present location on Napoleon avenue was purchased; in December, 1871, a new brick building was commenced, and sufficiently finished in July, 1872, to be occupied, in a rude and incomplete condition. During the past season it has been entirely finished, and in September, 1873, was publicly dedicated, free of debt, to the worship of Almighty God. This handsome structure, with all its appointments, and with the ground on which it stands, has cost the sum of \$18,000, a monument to the liberality of our people, and to the enterprise and zeal of the pastor and congregation who have persistently carried it through. Chiefly since the war, one hundred and forty-eight persons have been received into its membership, of whom one hundred and eleven were on profession of faith. The present roll numbers seventy members. Messrs. G. W. H. Marr and S. McGinnis are the elders.

On September 1, 1855, a church was organized by the Presbytery, at Carrollton, with seventeen members, of whom seven were from the First Church, nine from the Prytania Street Church, and one from the Second Church; J. S. McComb, H. T. Bartlett, and R. G. Lating were chosen elders. On February 4, 1856, Rev. N. P. Chamberlain was chosen pastor, and served in this relation till January 31, 1858, a period of two years. The pulpit was kept open by supplies, principally Rev.

Dr. J. R. Hutchison, Principal of Belle Grove Collegiate Institute, till everything was broken up by the war, and Dr. Hutchison removed to Houston. In 1866, it appearing that the church had been so reduced that there were no elders, and not even a male member, Carrollton was taken under care of the Presbytery as a Mission station, and is at present held as such against a better time for re-organization. It enjoys the efficient labors of Elder Joseph A. Maybin, which have been greatly blessed, and yield promise that the church may at no distant day be revived.

In this roll of our churches must be added the *Second German Church*, organized during the war; with its pastor, Rev. F. O. Koelle, and a membership of fifty-six, it is now in full connection with the Presbytery of New Orleans. Its handsome and commodious house of worship is on lower Claiborne street.

The limits within which we are restrained will not suffer any mention to be made of the efforts to establish a religious newspaper, and also a Depository; except to say, that after innumerable backsets, they have both proved successful; the Synod of Mississippi being in possession of a valuable property in its Depository building, and also of an able and influential paper, edited by the Rev. Dr. Smith.

From this meager sketch, we may gather some impression of the growth of Presbyterianism in this city. In 1818, it started from nothing; in 1823, the church re-organized with twenty-four members. Ten years later it found itself thrown back upon this identical number, and was forced to begin anew in the midst of feuds and dissensions, and with its good name discredited before the world. Our real progress dates from 1833, starting with twenty-four; to-day, after the lapse of forty years, we count *nine* organized churches, including the

First German; which, though it has bolted, and is now under the jurisdiction of the Northern Assembly, is nevertheless a part of this historical development and a fruit of missionary zeal put forth by ourselves. In addition, there are two or three hopeful Mission stations, where the experience of the past justifies the expectation that they will eventually crystallize into churches. Our original number of twenty-three has increased nearly to two thousand communicants; and with about two thousand three hundred children in our various Sabbath schools. "Though our beginning was small, yet our latter end hath greatly increased." We may truly say with the Patriarch Jacob, "with my staff I passed over this Jordan, and now I am become two bands." Surely on this Fiftieth Anniversary, we may exclaim, looking back over the past, "What hath God wrought!" With our present point of support, and the immense leverage we have thereby gained, what may not be accomplished during the fifty years which are to come! May God give to us, and to those who shall succeed us, grace to fulfill the precious and solemn trust; that when the Century of Presbyterianism shall be observed here, "the handful of corn," sown by our fathers "upon the top of the mountain," may be seen in "its fruit to shake like Lebanon"—and "they of the city to flourish like grass of the earth!"

Rev. Wm. Flinn read the Hymn,

"Glorious things of thee are spoken,
Zion, City of our God,"

and the congregation rose and sang.

REMINISCENCES.

The venerable Joseph A. Maybin, for forty-five years a ruling elder, and the oldest surviving member of