

PRESBYTERIAN REUNION:

A MEMORIAL VOLUME.

1837—1871.

*Ὅτι εἰς ἄρτος, ἐν σώμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς
ἄρτου μετέχομεν.— I CORINTHIANS x. 17.*



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Your brother in a precious Christ—

Asbel Green

CHAPTER THIRD.

BIOGRAPHICAL SKETCHES (OLD SCHOOL BRANCH).

BY THE REV. WILLIAM B. SPRAGUE, D.D., L.L.D.

Prefatory Note.—Ashbel Green, D.D. LL.D. — Archibald Alexander, D.D. — James W. Alexander, D.D. — Joseph Addison Alexander, D.D. — Samuel Miller, D.D. — Eliphalet Nott, D.D., LL.D. — William Neill, D.D. — John McDowell, D.D. — William McDowell, D.D. — George Junkin, D.D., LL.D. — Joseph Smith, D.D. — William W. Phillips, D.D. — Joseph H. Jones, D.D. — William M. Engles, D.D. — John N. Campbell, D.D. — George Potts, D.D. — Nicholas Murray, D.D. — John M. Krebs, D.D. — Cortlandt Van Rensselaer, D.D. — Phineas D. Gurley, D.D.

PREFATORY NOTE.

I HAVE been requested to write sketches of Old School Presbyterian ministers, who have died during the period of the separation of the church, sufficient to occupy a very limited portion of this volume. In looking over the list of those who may be considered representative ministers, who have died within these thirty-three years, I am bound to say that there is double the number that I have selected, who are just as fairly entitled to a commemorative notice, as most of those whom I have made the subjects of it. As it was impossible, however, to include them all within the specified limits, while I have taken care to include none whom the voice of the whole Church would not pronounce worthy of being thus distinguished, I have made the selection not without some reference to the comparative facility with which the material for different sketches could be obtained. Those who do not find in the series, some honored and beloved names which they look for, may rest assured that the omission has been occasioned by the circumstances I have mentioned, and not by the want of due appreciation of the individuals concerned.— W. B. S.

ASHBEL GREEN, D.D., LL.D.

THE father of ASHBEL GREEN was the Rev. Jacob Green, pastor of the Presbyterian Church in Hanover, N.J., and his mother was a daughter of the Rev. John

Pierson, of Woodbridge, N.J., and granddaughter of the first President of Yale College. He (the son) was born at Hanover, on the 6th of July, 1762. At a very early age, under the influence of his father's loyalty, he enlisted in defence of his country's liberties; and in one instance at least, at the attack on Elizabeth-town Point, his life was in imminent jeopardy. In consequence of the associations into which he was brought, during the period of the Revolution, he became doubtful in respect to the Divine authority of the Scriptures; but he determined not to surrender his faith without a diligent and impartial examination. The result of such an examination was a full conviction that the Bible is the word of God; and that conviction he followed out, shortly after, by entering, with great strength of purpose, upon the religious life.

His aspirations for a collegiate education were early manifested, and his preparation for college was begun and completed under the instruction of his father. He entered the junior class in the College of New Jersey, in the spring of 1782, and graduated the next year, the Valedictory Orator of his class, General Washington being present at the Commencement.

He was appointed to a tutorship in the college, immediately after his graduation; and, having held that office for two years, was advanced to the chair of Professor of Mathematics and Natural Philosophy, in which he continued till 1787. In connection with his collegiate duties, he prosecuted the study of Theology, under the direction of Dr. Witherspoon, then President of the college, and was licensed to preach by the Presbytery of New Brunswick, in February, 1786. Shortly

after his licensure, he was invited to become the pastor of the Independent Church in Charleston, S.C., and at a little later period received a similar invitation from the Second Presbyterian Church in Philadelphia. The latter invitation he accepted, and was installed in May, 1787, as colleague pastor with the Rev. Dr. Sproat. The same year he was elected a member of the American Philosophical Society.

In 1791, Mr. Green, for the benefit of his health, journeyed into New England as far as Portsmouth, N. H., mingling in many interesting scenes, and forming many valuable acquaintances. In 1792, he was honored with the degree of Doctor of Divinity, from the University of Pennsylvania, when he had been but six years a licensed preacher; and the same year he was elected Chaplain to Congress, an office which he held during eight successive years. In 1793, during the prevalence of the yellow fever in Philadelphia, he left the city, with a view to visit his son in Princeton, who, he had heard, was seriously ill; and, while he was absent, his venerable colleague fell a victim to the raging malady.

In the course of the next winter, the Second and Third Presbyterian churches, of Philadelphia, united in securing the services of the Rev. (afterwards Dr.) John N. Abeel, with the understanding that the two churches should jointly share his labors. He was, accordingly, installed as colleague pastor with Dr. Green; but, though there was perfect harmony between the two pastors, the union did not result favorably, and was dissolved in 1795, when Dr. Abeel removed to New York.

In 1799, the Rev. (afterwards Dr.) Jacob J. Janeway, became associated with Dr. Green in the pastoral office, and the relation continued, a source of mutual comfort and blessing, until the removal of the latter to another field. In 1799, he suffered a severe chronic rheumatism, the effect of which was great mental depression, unfitting him, in a measure, for his public duties. In the hope of obtaining the desired relief, he visited the Warm and Sweet Springs of Virginia, and in the course of his journey, made the acquaintance of some of the most distinguished men in that part of the country. Though the journey proved physically salutary, it did not avail to the restoration of his spirits; and it was nearly two years before his faculties were all in their full operation.

After the burning of the edifice of the College of New Jersey, in March 1802, Dr. Smith, the President of the college, was requested, by the trustees, to visit South Carolina, to solicit aid in repairing the loss which had been sustained. This he actually did; and the oversight of the college, meanwhile, was committed to Dr. Green, who discharged the various duties, thus devolved upon him, with great fidelity and dignity.

In 1809 was formed in Philadelphia the first Bible Society in the United States. An Address to the public, setting forth the design and importance of the institution, was written by Dr. Green, and did much to prepare the way for other institutions of a similar nature. Dr. Green succeeded Bishop White, as the president of that society, and held the office till the close of his life.

In 1810, a resolution to establish a Theological Semi-

nary was adopted by the General Assembly, and Dr. Green was appointed chairman of the committee to draft a constitution; and, in the discharge of this duty, he produced a document that has had an immensely important bearing on the interests of the Church. When the Board of Directors for the seminary was appointed, in 1812, they elected Dr. Green as their president, and this office also he retained as long as he lived, rendering it a channel of rich blessing to the institution.

In August, 1812, he was chosen President of the College of New Jersey; and, having accepted the appointment, was released from his pastoral charge, and was introduced to his new field of labor in October following. The same year the degree of Doctor of Laws was conferred upon him, by the University of North Carolina. In 1815, an extensive revival of religion prevailed in the college, which resulted in the hopeful conversion of a large number of the students. Dr. Green labored vigorously and earnestly, in carrying forward this work; and, after the excitement had ceased, he made a long and able report of what had been passing, to the trustees, which was afterwards published, and had a wide circulation.

Dr. Green continued to occupy the presidential chair till September, 1822, when he thought proper to resign his office. Though it was chiefly with a view to being relieved from the burden of care which had so long oppressed him, that he was induced to take this step, yet he passed immediately into another field of labor, where his faculties were scarcely less tasked than they had been in the preceding one. He immediately returned to Philadelphia, and became the editor of the *Christian*

Advocate, a monthly periodical, and continued it till 1834. In this work first appeared his Lectures on the Assembly's Catechism, delivered at Philadelphia, both before he went to Princeton and after his return; and they were subsequently published in two duodecimo volumes. For about two years and a half he preached to the African congregation, and was always on the alert to promote the best interests of the Church by every means in his power. During several of his last years his faculties were perceptibly waning, and most of his time was spent in private devotion. While the General Assembly was in session in Philadelphia, in 1846, he unexpectedly appeared for a few minutes among them, and was met with the highest testimonies of respect and reverence. He died in the midst of a large circle of friends, to whom he was greatly endeared, on the 19th of May, 1848, aged nearly eighty-six years. His remains were removed to Princeton, where his monument is now to be seen, amidst a cluster of illustrious names, such as is hardly to be found elsewhere.

In November, 1785, about the time that he entered on his professorship, he was married to the eldest daughter of Robert Stockton, of Princeton. She died in 1807, leaving three children, — all of them sons. In October, 1809, he was married to Christiana Anderson, the eldest daughter of Colonel Alexander Anderson. She died in 1814, after a connection of a little less than four years and a half. In October, 1815, he was married (for the third time) to a daughter of Major John McCulloch, of Philadelphia. She died, after a somewhat lingering illness, in November, 1817. His

three wives were all ladies of excellent character, who did honor to the position which they occupied.

Besides the two volumes of Lectures on the Assembly's Catechism, already referred to, Dr. Green published, in 1822, an elaborate History of the College of New Jersey, in connection with a series of his Baccalaureate Discourses. He published, also, a History of Presbyterian Missions, and about twenty occasional Sermons and Addresses in pamphlet form.

Dr. Green was of about the medium height, with prominent features, a dark, piercing eye, and an expression of countenance highly intellectual. His manners were dignified, sometimes approaching even to sternness, but he knew how to unbend in free and cordial intercourse. His mind was comprehensive, logical, and highly cultivated; indeed, he seemed at home in almost every accessible field of knowledge. Though he sometimes appeared distant, and may have been thought to lack the genial element, it needed only a change of circumstances to show that his heart was overflowing with kindness. As a Preacher, he was highly evangelical, lucid, impressive, while his manner had, perhaps, more of the commanding than the graceful and attractive. As the Head of a college, he commanded the utmost respect, while he was always intent on the moral as well as intellectual improvement of those committed to his care. As a minister of the Presbyterian Church, the General Assembly testified their high sense of his merits by making him their Moderator; and it may safely be said that he has left behind him a bright and enduring record.

ARCHIBALD ALEXANDER, D.D.

ARCHIBALD ALEXANDER was a son of William Alexander, a person of great worth and respectability, and was born near Lexington, Rockbridge County, Va., on the 17th of April, 1772. While he was pursuing his studies at Liberty Hall Academy (now Washington College), in 1789, he accompanied his instructor, the Rev. William Graham, to Prince Edward, to attend a communion in the Briery congregation. This brought him into the midst of a revival of religion, of which he became, as he believed, one of the subjects. He made a public profession of his faith in the autumn of the same year, and shortly after commenced the study of theology, under the direction of Mr. Graham. He was licensed to preach, by the Lexington Presbytery, in 1791, when he was but nineteen years of age.

In 1792, he was occupied in missionary labor about six months, partly in Virginia and partly in North Carolina. After having served six different churches, in connection with the Rev. Drury Lacy, for some time, he took charge of the churches of Briery and Cub Creek. He was ordained at Briery, in November, 1794, and was dismissed from Cub Creek in April, 1797, and from Briery in November, 1798. In 1796, he became successor to the Rev. Drury Lacy, as President of Hampden Sydney College. The same year he went as a delegate to the General Assembly, at Philadelphia, and such was his popularity as a preacher, that the Pine Street Presbyterian Church, then vacant, invited him to become their pastor. About the year 1797, he came to have serious doubts in respect to the divine authority of in-

fant baptism, and for a year or two discontinued the administration of the ordinance to infants; but his scruples were ultimately removed, and he returned to his former practice. In 1801, he was sent a second time to the General Assembly, and accepted the appointment of delegate to the General Associations of Connecticut and New Hampshire; and, until within a few years, there were those living who heard him there, and could never forget his thrilling eloquence. On his return he preached in Baltimore, and afterwards received a call to settle there, as successor to the Rev. Dr. Allison, but declined it.

In 1806, he received a second call from the Pine Street Church, Philadelphia, which, chiefly on account of his too onerous duties in connection with the college, he accepted. He was installed as pastor of that church, by the Presbytery of Philadelphia, in May, 1807. The same year he was chosen Moderator of the General Assembly. In 1810, the degree of Doctor of Divinity was conferred upon him by the College of New Jersey. In 1812, the General Assembly having determined to establish a Theological Seminary at Princeton, Dr. Alexander was chosen to the Professorship of Didactic and Polemic Theology. After considerable deliberation, he accepted the appointment, and was inaugurated in August following. Here he continued in the constant and laborious discharge of his duties till near the close of life. His last illness was dysentery, and was of about a month's duration. In the prospect of his departure, he was lifted above all doubt and fear, and had the fullest confidence that the change before him would be a blessed one. He died on the 22d of October, 1851.

The Synod of New Jersey, which was in session at Princeton at the time, attended his funeral on the 24th, and a sermon was preached on the occasion by the Rev. Dr. John McDowell.

Dr. Alexander was married in April, 1802, to Janetta, daughter of the Rev. James Waddel, D.D., of the county of Louisa, Va. Mrs. Alexander died in September, 1852. They had seven children, who survived them, — six sons and one daughter. Of the sons, three became ministers of the gospel, two lawyers, and one a physician.

Besides numerous Tracts and Sermons in pamphlet form, Dr. Alexander published the following: A Brief Outline of the Evidences of the Christian Religion, 1825; The Canon of the Old and New Testament ascertained, or the Bible complete without the Apocrypha and Unwritten Traditions, 1826; A Selection of Hymns adapted to the Devotions of the Closet, the Family, and the Social Circle, and containing subjects appropriate to the monthly concerts of Prayer for the Success of Missions and Sunday Schools, 1831; The Lives of the Patriarchs, published by the American Sunday-School Union, 1835; History of Israel; Biographical Sketches of the Founders and Principal Alumni of the Log College, together with an account of the Revivals of Religion under their ministry, 1845; A History of Colonization on the Western Coast of Africa, 1846; A History of the Israelitish Nation from their Origin to their Dispersion at the Destruction of Jerusalem by the Romans, 1852; Outlines of Moral Science, 1852.

The following were issued by the Presbyterian Board of Publication: Practical Sermons, to be read in Fami-

lies and Social Meetings; Letters to the Aged; Counsels of the Aged to the Young; Universalism False and Unscriptural; A Brief Compend of Bible Truth; Divine Guidance, or the People of God led in unknown Ways; Thoughts on Religious Experience; The Way of Salvation familiarly explained in a conversation between a Father and his Children. He published also an abridgement of the Life of Richard Baxter, of Andrew Melville, and of John Knox.

Dr. Alexander was undoubtedly one of the most remarkable men whose names appear in the history of the American Church. There was nothing about him, physically, that could be considered especially attractive; and yet it was impossible to scan the expression of his countenance, especially when he was engaged in animated conversation, without seeing that which betokened the workings of an extraordinary mind. His manners were characterized, first of all, by perfect simplicity; he could not, if he would, have taken on airs or made any equivocal demonstrations; no one could resist the impression that his heart was in his utterances and his actions alike. His mind, originally of the highest order, had been subjected to a most thorough discipline, so that he had full command of all his admirable powers; and whether he was called to solve some difficult problem in philosophy or morals, or to explore the depths of some darkened and bewildered spirit by the light of revelation, he always seemed ready for the exigency. As a Preacher, it may safely be said that he held the very highest rank. So thoroughly conversant was he with every part of Scripture, and such perfect command had he of thought and language, that it

was quite safe for him to preach without much premeditation, and some of his most effective sermons are said to have been wrought out almost entirely in the process of delivery; while yet his ordinary mode of preaching was to study his subject carefully beforehand, and trust to the prompting of his feelings at the moment for the language. As a Writer, his leading characteristics were perspicuity, naturalness, and adaptation. No matter how abstruse might be the subject upon which he was writing, his thoughts were always direct and clear and apposite; and he never took a step beyond the legitimate boundary of human knowledge. As a Professor in the theological seminary, he discharged every duty, not only with signal ability, but with great punctuality and fidelity. His lectures were generally written; and they were always luminous, and, to every thoughtful student, in a high degree attractive. The part which he bore in the Sunday afternoon conference, taking on the form of a familiar talk on some subject of great practical interest, was always most edifying; and every one who had listened was sure to carry away with him thoughts for both his intellectual and moral powers to digest. In his more private intercourse with the students, he was perfectly free and communicative, always ready with the most fitting word of instruction, of counsel, or, as the case might be, of admonition. In Church Courts he never spoke unless there was manifest occasion; but when he did speak, he never failed to command profound attention, and not unfrequently the mists which had been accumulated by a long discussion, were all swept away by a few of his direct and luminous remarks. That which formed the

glory of his whole character was his deep, simple, unobtrusive piety. It was impossible to notice his movements in any of his relations, without perceiving that he walked closely with God. The actings of the principle of spiritual life were manifest in his whole deportment; and those who knew most of his religious habits as well as those who only witnessed his daily conduct, could bear testimony that he always seemed in communion with the fountain of all grace and purity. His death was worthy of his life,—full of peaceful and joyful anticipation.

Dr. Alexander had two sons, now passed away, who were every way worthy of their parentage, and who are justly entitled to a much more extended notice than it is possible here to give them.

The first is Dr. JAMES WADDELL ALEXANDER. He was born in Louisa County, Va., on the 13th of March, 1804. He was graduated at the College of New Jersey, in 1820, and was appointed tutor in the same institution, in 1824, but vacated the place the next year. He became a student in the Theological Seminary at Princeton, in 1822, and was licensed to preach by the Presbytery of New Brunswick, in October, 1825. In March, 1826, he preached for the first time to the church at Charlotte Court-House, Va., and was installed as its pastor, in March, 1827. He resigned his charge here at the close of 1828, and accepted a call from the First Presbyterian Church in Trenton, N. J., and was constituted its pastor in February, 1829. About the beginning of the year 1830, he became the editor of the *Biblical Repertory*. In October, 1832, he was dismissed from the charge of his church in Trenton, and

in January following became editor of the *Presbyterian*, and continued to hold this place until the close of the volume for 1833. In the course of that year he left Philadelphia for Princeton, having accepted the Professorship of Rhetoric and Belles-Lettres in the College of New Jersey. This office he held until 1844, when he became pastor of the Duane Street Presbyterian Church in New York. In 1849 he resigned this charge, and accepted the Professorship of Ecclesiastical History and Church Government, in the Theological Seminary at Princeton. Here he remained two years, and in 1851, accepted a call to become pastor of the Fifth Avenue Presbyterian Church in New York, the same with which he had been formerly connected in Duane Street, and retained this place till his death. He died of dysentery, at the Red Sweet Springs, Va. (whither he had gone for the benefit of his health), on the 31st of July, 1859. His dying utterances left no doubt that he was in communion with the Resurrection and the Life.

He was married to Miss E. C. Cabell, of Virginia, and had several children, one of whom, the Rev. Henry C. Alexander, after having had charge of the same church in which his father exercised his pastorate at Charlotte Court-House, has been transferred to the Union Theological Seminary, Va., as Professor of New Testament Greek.

Dr. J. W. Alexander was a voluminous writer. Besides numerous contributions to periodicals, he published the *American Mechanic and Workingman*; *Gift to the Afflicted*; *Geography of the Bible*; *Thoughts on Family Worship*; *Consolation, or Discourses to the*

Suffering Children of God; Life of Archibald Alexander, D.D.; Plain Words to Young Communicants; and upwards of thirty volumes for children, published by the American Sunday School Union. Since his death, there have been published several volumes of his Sermons, together with Forty Years' Correspondence with Dr. Hall of Trenton.

Dr. James W. Alexander was undoubtedly one of the most gifted and accomplished men of his day. His faculties were developed in great harmony, forming a character at once attractive and efficient. In the pulpit he was regarded as a model of simplicity, while he was not less distinguished for original thought and evangelical earnestness. A bold and steady adherent to the great truths of the Gospel, he could overlook minor differences, and welcome in cordial Christian fellowship all in whom an enlarged charity could recognize the Saviour's image. In his ordinary intercourse he was thoughtful and generous, and on fitting occasions could pour forth a torrent of good humor. His writings show his versatile, polished, and richly endowed mind, as well as the nobility and purity of his spirit; and they cannot but represent their author most advantageously to the coming generations.

Dr. Archibald Alexander's third son, was the Rev. Dr. JOSEPH ADDISON ALEXANDER, who has also left a splendid mark behind him. He was born in Philadelphia, in 1809; developed early a wonderful power of acquiring language; and was graduated at the College of New Jersey in 1826, with the highest honors of his class. He was elected tutor soon after his graduation, but declined the appointment, and joined with another

person in establishing the Princeton Edgehill School. He studied theology under the direction of the professors at Princeton, though he was never matriculated as a student of the Seminary. In July, 1830, he was appointed Adjunct Professor of Ancient Languages and Literature in the College of New Jersey. He accepted the appointment, and held the place until the spring of 1833, when he resigned it, and left for Europe. He spent some time at the Universities of Halle and Berlin, and returned to this country in 1834. While in Europe, he was offered the Adjunct Professorship of Oriental Languages and Literature in the Princeton Seminary; and on his return in 1834, he acted as assistant to Dr. Hodge, and in May, 1836, was elected to the Professorship of Oriental Literature, which he did not formally accept until May, 1838, although he was actually fulfilling the duties of the chair. In 1836, he was elected to the same chair in the Union Theological Seminary, New York, but declined the appointment. In 1851, he was transferred to the chair of Biblical and Ecclesiastical History; and, in 1859, at his own request, the department of Hebraistic Greek and New Testament Literature was assigned to him. The degree of Doctor of Divinity was conferred upon him by both Marshall College and Rutgers College. He died in great peace on the 27th of January, 1860.

Dr. J. Addison Alexander published the following works: Commentary on Isaiah, 2 vols.; Exegetical Essays; Commentary on the Acts of the Apostles; The Psalms Translated and Explained; and Commentary on Mark. Since his death, there have been published, under the supervision of his brother, Rev. Dr. S. D.

Alexander, An unfinished Commentary on Matthew; Two volumes of Sermons, and Notes on New Testament Literature and on Ecclesiastical History.

Dr. J. Addison Alexander was remarkable, not only for his extraordinary facility of acquiring language, and the great number of languages that he thoroughly mastered, but for his wonderful skill in the use of his own language, whether in the pulpit or the lecture-room. One of his fellow-professors, than whom there is no more competent judge, has expressed the opinion that he has never met with a man in this country or in Europe, who was Dr. Alexander's superior, in respect to the power of his intellect or the extent of his learning. He was not altogether without the eccentricities of genius; and though there were those with whom he could be communicative and playful, yet in other circles he would maintain an almost absolute silence. He was remarkable for his love of little children, and his efforts to gratify them; but when they had passed a certain period, they were obliged to give place in his regards to those who came after them. All who have listened to his impressive eloquence in the pulpit, or to his profoundly critical teachings in the lecture-room, think of him with admiration.

SAMUEL MILLER, D.D.

SAMUEL MILLER, a son of the Rev. John and Margaret (Millington) Miller, was born at the residence of his parents, near Dover, Del., on the 31st of October, 1769. After having passed his early years at home, and been fitted for college under the instruction of his father, he became a member of the University of Pennsylvania,

where he maintained a high rank, and graduated in 1789. He entered almost immediately on the study of Theology, under the direction of his father, and was licensed to preach by the Presbytery of Lewes, in October, 1791. After his licensure, he continued his studies, under Dr. Nisbet, President of Dickinson College, and one of the most learned theologians of his day.

After declining an invitation to become his father's successor at Dover, he preached to great acceptance in the city of New York, and in the autumn of 1792, received a unanimous call from the United Presbyterian Churches in that city, to become a colleague of Dr. Rodgers and Dr. McKnight. Though the call was entirely unexpected, he accepted it, and was ordained and installed in June, 1793.

His settlement in New York brought him within the immediate range of several of the ablest and most widely known ministers of the day; and yet his well-balanced and highly cultivated mind, his bland and attractive manner, and the graceful facility with which he moved about in the different circles of social life, soon gave him a position among the most prominent of his brethren. He was invited to preach on various occasions of great public interest, and several of these discourses were printed, and attracted much attention. His sermon preached at the beginning of the present century, became the nucleus of a work, published in 1803, in two volumes, and entitled "A Brief Retrospect of the Eighteenth Century." This work is marked by great ability, and has commanded much attention on both sides of the Atlantic.

In 1804, he was honored with the degree of Doctor

of Divinity from the University at which he graduated. In 1806, he was Moderator of the General Assembly of the Presbyterian Church. In 1811, Dr. Rodgers, who had been united with him in the pastorate nearly twenty years, was removed by death; and, two years after, his Biography, written by Dr. Miller, appeared, in an octavo volume, full of interesting details of the History of the American Presbyterian Church. In 1813, he was elected to the chair of Ecclesiastical History and Church Government in the Theological Seminary at Princeton. This appointment he thought it his duty to accept, though, in doing so, he had to abandon a field of usefulness, which had become endeared to him by many sacred associations.

Here Dr. Miller continued, accomplishing a work of the highest interest to the Church, during the period of thirty-six years. Besides attending to his stated duties in the Seminary with great fidelity, he performed a large amount of literary labor, the results of which are now in the possession of the Church, and will form a rich legacy to posterity.

After tendering the resignation of his office to the General Assembly, which was accepted with the warmest expressions of respect and gratitude, in May, 1849, his health, which had been waning for some time, became more and more feeble, until his ability for all active exertion was gone. He lingered in this condition several weeks, fully aware that the time of his departure had nearly come, but in the possession of a triumphant faith, that not only cast out all fear, but seemed to bring Heaven down to earth. He died on the 7th of January, 1850, and an appropriate commemorative dis-

course was preached at his funeral, by his venerable colleague, the Rev. Dr. Archibald Alexander.

Dr. Miller was married, in the autumn of 1801, to Sarah, daughter of the Hon. Jonathan Dickinson Sergeant, a distinguished lawyer and member of Congress, of Philadelphia. They had ten children, but only six survived him. One of his daughters was married to the Rev. Dr. John Breckinridge, and another to the Hon. John F. Hageman, of Princeton. Of the sons, two became ministers of the gospel, one a surgeon in the navy, and one a lawyer, practising in Philadelphia.

Dr. Miller was one of the most voluminous writers which our Presbyterian Church has ever produced. Beside the works already mentioned, he published more than a dozen volumes on various subjects, and upwards of forty pamphlets, containing sermons and addresses. Several of his works are controversial, two of them being devoted to a vindication of Presbyterianism against the claims of Episcopacy. His controversial writings are clear, fair, earnest, and marked by uncommon ability.

It has already been intimated that Dr. Miller possessed a large measure of personal attraction. He was of about the middle size, and had a face expressive at once of high intelligence, and of all that was gentle and kindly and genial. There was a sort of graceful formality about his movements, but nothing to create reserve or embarrassment. His mind was remarkable for the admirable proportion in which its faculties existed; all acting in perfect symmetry, and therefore with great power. His heart was full of benevolence and generosity, and no one knew better than he how to render good

for evil. His presence in the social circle was always met with a cordial welcome, and always diffused an air of cheerfulness, while yet not a word fell from his lips that was not consistent with the dignity of a minister of the Gospel. As a Preacher, he was justly regarded as among the more eminent of his day. His sermons were written with great care, and so simple and logical in their arrangement as easily to be remembered, while yet they were uncommonly rich in evangelical truth, and were delivered with a simplicity and unction, well fitted to impress them on the mind and heart. As a Pastor, he was always ready to meet the needs of his people, and he moved about among them so kindly and tenderly, that they could almost forget that he was not a father or a brother. As a Professor in the Theological Seminary, he was always punctual in the observance of every duty, delivered luminous and well-digested lectures, treated the students with marked attention and respect, and was a model in everything pertaining to social manners and habits. As a member of Ecclesiastical Courts, he was watchful, firm, and yet condescending; he would not tolerate what he believed to be gross error, while yet he would not make a man an offender for a word. He was strongly attached to the Presbyterian Church, regarding it as more strictly conformed to the scriptural standard than any other; but he was ready to open his arms and his heart to all whom he recognized as holding the fundamental truths of the Gospel. He was an earnest and a resolute patriot, and possibly, at one time, sympathized more deeply in the political movements of the day than was most conducive to his usefulness as a Christian minister; but, during his latter

years, especially, his patriotism never took on a partisan aspect. His life was a blessed testimony to the power of the truth, and a freewill offering to the glory of God and the great interests of humanity.

ELIPHALET NOTT, D.D., LL.D.

ELIPHALET NOTT, a son of Stephen and Deborah Nott, was born at Ashford, Conn., June 25th, 1773. His parents, who were persons of great moral worth, had previously lived in Saybrook, but, in consequence of the burning of their house, their circumstances became straitened, and they removed to Ashford in the hope of improving them. Having one of the best of mothers, this son began very early to be instructed in the truths of religion, and at the age of four years he had read through the Bible, and committed considerable portions of it to memory. His youthful days he passed principally in laboring with his father on the farm; but his thirst for knowledge was insatiable, and, under his mother's direction, he was constantly adding to his acquisitions from every source within his reach. He passed two winters in his youth with two of his sisters, living in different places, and spent a short time with his brother, the Rev. Samuel Nott, of Franklin. At one time he was strongly inclined to become a physician, and was actually taking the incipient steps towards the medical profession; but a severe surgical operation, at which he was present, proved an overmatch for his nervous system, and gave a different direction to his life.

After the death of his mother, which occurred in October, 1788, he returned to Franklin, the residence of

his brother, who had been settled there a few years in the ministry. For two or three years he worked on his brother's farm during the summer, and in the winter taught a district school, and prosecuted his studies under his brother's tuition. At sixteen, he taught a school at Portapaug, and was there two successive winters. In 1793, he took charge of the Plainfield Academy, at the same time pursuing his classical and mathematical studies, under the Rev. Dr. Benedict. On leaving Plainfield, he became a member of Brown University, and remained there for one year, during which time he held the highest rank as a scholar; but it seems, from the college catalogue, that his graduation, which was in the year 1795, was out of the regular course. He studied theology under the direction of his brother, about six months, and was then licensed to preach, by the New London Association, and was immediately sent on a mission by the same Association, to an almost desolate region, — the part of New York bordering upon Otsego Lake. On his arrival at Cherry Valley, which was, to some extent, inhabited, he was very favorably impressed with the appearance of the country; and, after laboring a couple of months in different places in that region, he accepted an invitation to return to Cherry Valley, in the double capacity of a preacher and a teacher. Here he established a flourishing academy, and had the charge of it as long as he lived in the place.

After having remained two or three years in Cherry Valley, he was on a journey to visit his friends in New England, and stopped at Schenectady to pass the night. One of the ministers of the place, having fallen in with

him, invited him to conduct an evening religious service; and the Rev. Dr. Smith, President of the college, being present, was so favorably impressed by the sermon, that he immediately proposed Mr. Nott as a candidate to the First Presbyterian Church in Albany, which was then without a pastor. The result was that he was invited to preach to that church two Sabbaths, after which he received a call, which, though not entirely unanimous, he thought it his duty to accept. He was installed on the 13th of October, 1798. The church of which he now became pastor, was one of great influence, and his ministry attracted such men as Alexander Hamilton, Aaron Burr, Brockholst Livingston, and others of like reputation.

When the news of the duel between Hamilton and Burr reached Albany, Mr. Nott was attending a meeting of the Board of Trustees of Union College, Schenectady. The common council of Albany dispatched a messenger to him, with a request that he would preach a sermon with reference to the event the next Sabbath. He complied with their request, and preached the celebrated sermon on duelling, which passed through several editions, and was reckoned a masterpiece of pulpit eloquence.

In 1804, he was chosen to the Presidency of Union College, Schenectady, and held the place during the residue of his life. In 1805, he received the degree of Doctor of Divinity from the College of New Jersey, and, in 1828, the degree of Doctor of Laws from Brown University. In 1811, he was Moderator of the General Assembly of the Presbyterian Church.

Though Dr. Nott continued to hold the office of Pres-

ident till the close of his life, he was relieved of its active duties in 1852, by the induction of the Rev. Dr. Hickok to the offices of Professor and Vice-President. As he advanced in age his strength of both body and mind gradually failed, until he was reduced to an almost infantile weakness. The winter of 1859-60 he spent in Philadelphia, in the hope of invigorating his health; and, during that period, he exerted himself to the utmost to bring about a reconciliation between the two parties into which the Presbyterian Church was divided. He gradually retired, not only from all the activities of life, but from the society of his friends, except as he could meet them in his own dwelling. His last days were days of great physical suffering, and his mind was sometimes clouded with gloom; but his confidence in his Redeemer was generally firm and unwavering, and he left a dying testimony to the power and excellence of that Gospel in which he trusted. He passed gently to his rest on the 29th of January, 1866. An appropriate and impressive address was delivered at his funeral by the Rev. Dr. J. T. Backus.

Dr. Nott was married in July, 1796, to Sally Maria, eldest daughter of the Rev. Dr. Joel Benedict, of Plainfield. She died in March, 1804, the mother of four children. In 1807, he was married to Gertrude Tibbits, of Troy, who died about 1840, the mother of two children. In 1842, he was married to Urania E. Sheldon, of Utica, who yet survives.

Dr. Nott's principal publications are Lectures on Temperance and Counsels to Young Men, though he was the author of several Occasional Sermons and Addresses, which have gained a wide circulation.

Dr. Nott was, undoubtedly, one of the most strongly marked men of his generation. In his person he was large and portly, and his countenance betokened, in a high degree, both thoughtfulness and intelligence. His mind was at once philosophical and practical: while he could penetrate the depths, and was at home in the regions of abstract science, he knew how to make the results of his inquiries turn to good account in the every-day concerns of life. In his ordinary intercourse, he was bland and courteous, and yet no one knew better than he how to maintain a dignified reserve. In the pulpit, he was everywhere recognized as a prince among orators; and though, during the early part of his ministry, especially, the American pulpit had perhaps the brightest galaxy it has ever known, there was probably no one who held a higher rank than himself. His impressive manner of utterance was, no doubt, the result of great care and study; but it seemed only the legitimate actings of a grand and lofty spirit. His style was ornate and striking, and formed after the finest of the French models. As the President of a college, he was greatly beloved and honored by those under his care, and was generally admired for his cautious and adroit management. As a member of ecclesiastical bodies, indeed, in all his intercourse with society, he studied the things that make for peace. He was a noble specimen of the divine workmanship.

WILLIAM NEILL, D.D.

WILLIAM NEILL, a son of William and Jane (Snodgrass) Neill, was born a few miles from Fort Pitt (now Pittsburg), Pa., in the spring of 1778 or 1779: the

25th of April has been fixed as the day of his birth, though there is some doubt as to both the year and the day, on account of a deficiency in the record. Both his parents were born in Lancaster County, Pa., his father being of Irish, his mother of Scottish, descent. In the spring of 1779 or 1780, he was taken by his parents to a farm about eight miles from their residence, and there his father and his father's brother were most barbarously murdered by the Indians, and his mother escaped in great peril, carrying him in her arms, to a block-house in the neighborhood. On the death of his mother, which occurred about three years afterwards, he was taken to live in the family of his mother's brother, near Pittsburg, where he passed his early boyhood in circumstances not the most favorable to either intellectual or moral culture. Having led, for several years, rather a migratory life,—living first with one of his sisters and then with another,—he accepted a clerkship, in 1795, in the store of a respectable merchant in Canonsburg. Shortly after this, he was the subject of a very threatening illness, during which he formed the purpose of entering on a new life, if his health should be restored; but, though it was restored, his purpose was not immediately carried out. Not long after this, however, he began to attend on the ministrations of the venerable Dr. McMillan, and through the influence of his preaching was brought to deep, serious reflection. While he was in this state of mind, and before he had any satisfactory evidence of having begun the Christian life, he felt a strong desire to become a minister of the Gospel; and he, accordingly, entered the academy at Canonsburg, and began his Latin grammar, in 1797.

It was not long before his mind reposed trustingly in the gracious provisions of the Gospel, and he became a member of the Presbyterian Church at Charters, then under the pastoral care of Dr. McMillan.

In the autumn of 1800, he left Canonsburg, and became a member of the Sophomore class in the College of New Jersey. He was graduated in September, 1803; and it was a high testimony to his scholarship and general character, while a student in college, that he was appointed immediately to a tutorship, which office he accepted, and held for two years. With a view to carry out his purpose to become a minister of the gospel, he prosecuted his theological studies, while he was acting as tutor, under the supervision of the Rev. Dr. Kollock. In October, 1805, he was licensed to preach by the Presbytery of New Brunswick; and, in compliance with a request which he had received before his licensure, went immediately to Cooperstown, N. Y., to preach as a candidate. As his services proved highly acceptable, a call was made out for him in the course of the next summer, which being accepted, he was ordained and installed there, by the Presbytery of Oneida, in November, 1806. Here he had a very comfortable and useful ministry. A portion of his time seems to have been devoted to teaching, for Fennimore Cooper was, at one time, his pupil.

In the summer of 1809, he received a call from the First Presbyterian Church in Albany, to become the successor of the Rev. Dr. Romeyn in the pastoral office. As his salary at Cooperstown was inadequate to the support of his family, he thought it his duty to accept the call; and, accordingly, having resigned his charge,

he removed to Albany, and began his labors there in September, 1809. In 1812, he was honored with the degree of Doctor of Divinity from Union College. The same year he became deeply interested in the founding of the Theological Seminary at Princeton, and secured considerable funds in aid of the enterprise. He was one of the Directors of the institution from its beginning. In 1816, he was a member of the convention that formed the American Bible Society.

In the summer of 1816, he received an invitation to become the Pastor of the Sixth Presbyterian Church in Philadelphia, — then a new organization that grew out of a secession from the Third Church, on the settlement of Dr. Ely. He accepted the call, and was installed in November following, though he subsequently doubted whether he had been wise in leaving his charge in Albany. The congregation gradually increased under his ministry, and considerable numbers were added to the church, without anything, however, that could be called a revival of religion. His ministry here was an unusually quiet one, but he was the object of universal respect.

In the summer of 1824, he was invited to the Presidency of Dickinson College, as the successor of the Rev. Dr. John M. Mason. This invitation, after considerable hesitation, he accepted, and removed to Carlisle in September, following. Here his situation, owing to various circumstances, was far from being what he desired or expected; and, in July, 1829, after having been connected with the institution nearly five years, he tendered the resignation of his office. He consented, however, to re-

main till after the Commencement, which took place at the close of September.

His connection with the college having now ceased, he accepted the office of Corresponding Secretary and General Agent of the Presbyterian Board of Education, and engaged immediately in its duties, remaining meanwhile in Carlisle. In September, 1830, he returned with his family to Philadelphia. In the autumn of 1831, he resigned his agency, without having accomplished much, except in the way of preparing for future more vigorous operations. Immediately after this, he removed, with his family, to Germantown, and, being desirous of resuming the work of the ministry, became a stated supply to the church in that place. He removed from Germantown to Philadelphia, in 1842, and remained without a charge till his death, which took place on the 8th of August, 1860. During this long interval, he was constantly engaged in doing good, though his labors were of a somewhat miscellaneous character. Besides often supplying vacant pulpits in the city, and rendering assistance to his brethren when they were in need of it, he was always ready to lend a helping hand to any object of Christian benevolence that presented itself. His faculties gradually waned, but he never lost his interest in the progress of truth and righteousness.

In October, 1805, he was married to Elizabeth, daughter of Matthew Vandyke, who lived in the neighborhood of Princeton. She died in November, 1809, leaving him with two infant children. In February, 1811, he was married to Frances, second daughter of General Joshua King, of Ridgefield, Conn. She died in October, 1832, the mother of three children. In April, 1835, he

was married to Sarah, daughter of Dr. Ebenezer Elmer, of Bridgeton, N.J., who still (1870) survives. By the last marriage there were two children.

Dr. Neill's publications were Lectures on Biblical History, and a Practical Exposition of the Epistle to the Ephesians, besides several Occasional Discourses. After his death there was published a volume of his Sermons, with his Autobiography, and a Commemorative Discourse by the Rev. Dr. J. H. Jones.

Dr. Neill was somewhat above the medium height, had an intelligent, thoughtful expression of countenance, and was rather deliberate in his movements. His mind was naturally well balanced, and his faculties were developed in due proportion. He was naturally quiet and gentle and unpretending, though he was always firm to his convictions of duty. As a Preacher, he was distinguished for method, sound logic, and a highly evangelical tone; and though his manner was far from being generally impassioned, yet he sometimes rose to a high pitch of animation. As the President of a college, his success was less strongly marked; but it is perhaps safe to presume that this was owing, in a measure at least, to the adverse influences with which he had to contend. As a Christian, his heart always seemed to be glowing with love to Christ and his cause; and, wherever he has lived, he has left behind him enduring monuments of his beneficent activity.

JOHN McDOWELL, D.D.

JOHN McDOWELL, a son of Matthew and Elizabeth (Anderson) McDowell, was born in Bedminster, Somerset County, N.J., on the 10th of September, 1780.

His parents were exemplary members of the Presbyterian Church at Lamington, and their children were the subjects of the most careful Christian nurture. At the age of eleven years this son became deeply concerned for his immortal interests, and, after a protracted season of anxiety, was enabled, as he believed, to exercise a living faith in the Saviour; though, for a considerable time, he regarded the evidences of his Christian character as somewhat dubious. At an early period, he felt a strong desire to become a Minister of the Gospel; and, having worked upon his father's farm until he was fifteen years old, he became a member of a classical school, then recently established in the neighborhood by the Rev. William Boyd. Here he continued for three years, and in the fall of 1799 entered the Junior class in the College of New Jersey, then under the presidency of Dr. Samuel Stanhope Smith. He graduated with honor in September, 1801.

After his graduation, he engaged as a teacher in Sussex County for six months, and commenced the study of theology, under the direction of the Rev. H. W. Hunt, of Newton, N.J.; though, in the spring of 1802, he went to study, under Dr. Woodhull, at Freehold, where he continued for about two years. It was not till he had been engaged in the study of theology nearly a year that he made a public profession of religion. He joined Dr. Woodhull's church, in September, 1802,—eleven years after he first indulged the hope that he had been born from above. Shortly after this, he placed himself under the care of the Presbytery of New Brunswick, and, in April, 1804, was licensed to preach the Gospel. Having preached a few Sabbaths in dif-

ferent places, he was called, in July following, by the Presbyterian church in Elizabethtown, to become their Pastor. This call he accepted, and his ordination and installation took place about the close of December.

Mr. McDowell now became the minister of one of the largest and most influential congregations within the bounds of the Presbyterian Church; and his position was the more difficult from the fact that certain agitating influences had previously existed there, which had placed different portions of the congregation in antagonism with each other. He, however, immediately inaugurated a system of measures, which were fitted to heal existing difficulties, as well as to bring the Gospel in contact with all classes of persons around him.

In the winter and spring of 1806, he made a journey, for the benefit of his health, into New England, of which he has recorded many interesting particulars. In August, 1807, there commenced a revival of religion under his ministry, which not only pervaded his congregation, but spread into other congregations, and lasted eighteen months. In the spring of 1809, he received a call from the Collegiate Dutch Church, in New York, which he was greatly urged to accept, but which, in due time, he declined. Scarcely was this call disposed of before he received another from the Brick (Presbyterian) Church in the same city, but this also, though, by the urgent request of the church that presented it, it was submitted to the Presbytery, was quickly answered in the negative.

About this time (September, 1809), Mr. McDowell preached his memorable sermon on Horse-racing. Being aware that a horse-race was contemplated by some per-

sons from New York, in the immediate neighborhood of Elizabethtown, and knowing well the evils by which such scenes are generally attended, he resolved to do what he could to avert the threatening calamity. Having tried in vain to secure the influence of the civil authorities against the movement, he resolved to put forth his own influence in a more direct manner, and, accordingly, wrote and preached a sermon on the text, "Cry aloud, and spare not," etc. Several, who had most to do with the races, were present, and, though at first they seemed to take on an air of defiance, before the sermon was finished they were evidently smarting under its scathing rebukes. The horse-race went forward, attended with fearful exhibitions of vice and crime, but it terminated prematurely, and no effort was ever made to repeat it. No event in the whole ministry of this excellent man showed more impressively than this his unyielding fidelity to his own convictions.

In 1810, Mr. McDowell was appointed, with his neighbor, Dr. Richards, of Newark, to represent the General Assembly of the Presbyterian Church to the General Association of New Hampshire. They were absent about a month, and, during the whole of that time, found everything they could desire to minister to their social enjoyment. The meeting of the Association was at Exeter, but they travelled as far as Portsmouth, and even crossed over into Maine, for the sake of setting their feet in another department of the Yankee dominion.

In 1812, when the Theological Seminary at Princeton was established, Mr. McDowell was chosen one of its first Directors; and in 1825, he was appointed one of its

Trustees; both of which offices he held till the close of life. In 1814, 1815, and 1818, he took long journeys in different parts of the country, to collect funds in aid of the Theological Seminary, and was generally very successful. In 1818, the degree of Doctor of Divinity was conferred upon him by the University of North Carolina and by Union College. In 1820, he was Moderator of the General Assembly of the Presbyterian Church. The same year, the church of which he was pastor, having reached a membership of between six and seven hundred, it was thought best that a colony from it should be organized into a second church; and of that church the Rev. David Magie was chosen pastor, who has, within a few years, closed an honored and useful ministry. In 1822, he was appointed a delegate, by the General Assembly, to the General Associations of Connecticut and Massachusetts, and fulfilled his mission in respect to both Associations, to great acceptance. In 1824, the First Presbyterian Church in New York gave him a unanimous call to become their pastor, but he declined it. In September of the next year the call, was repeated, and, on being referred to the Presbytery, there was a unanimous decision that it was his duty to remain at Elizabethtown. In 1828, he was appointed, by the General Assembly, Professor of Ecclesiastical History and Church Government in the Western (Allegheny) Theological Seminary; but, after due reflection, he became satisfied that it was his duty to decline the appointment. In 1831, he was chosen to the Professorship of Church History and Polity in the Union Theological Seminary in Virginia, as successor to Dr. John H. Rice; and though he accepted the appointment, and

was actually released from his pastoral charge by the Presbytery, yet circumstances subsequently occurred that rendered it undesirable to him to leave Elizabethtown, and, without being formally installed, he was restored to his pastorate. In 1832, he went on a short begging tour to the South, in behalf of Princeton College; and about the same time declined a call from the church in Princeton, and also an appointment as General Agent and Secretary of the Presbyterian Board of Missions. Early in 1833, a proposal was made to him to come and administer the communion to a new church in Philadelphia; and shortly after, he received from that church a formal call; and though his attachment to his congregation remained undiminished, yet partly on account of his health, and partly from some adverse circumstances which he found it difficult to control, he accepted the call, and thus closed an eventful ministry at Elizabethtown, of twenty-eight years.

Dr. McDowell was installed as pastor of the Central Church, Philadelphia, by the Presbytery of Philadelphia, on the 6th of June, 1833. When the controversy arose which issued in the division of the Presbyterian Church, in 1837, though he fell in with the Old School, he was far from favoring the division; believing, as he did, that whatever errors in doctrine or practice existed, they could be effectually corrected without a resort to extreme measures. His attachment to that portion of the Church with which he identified himself, was, however, firm and enduring. He held the office of Permanent Clerk of the General Assembly, from 1825 till 1837, and the office of Stated Clerk from 1836 till 1840.

In 1844, Dr. McDowell discovered that the pecuniary indebtedness of his congregation was much greater than he had supposed, and was brought to believe that it was his duty to resign his pastoral charge. Accordingly, by his own request, the Presbytery dissolved the pastoral relation, in November, 1845, the congregation meanwhile rendering the most honorable testimony to his character and services.

Several congregations were now ready to extend a call to him, but, instead of encouraging any such movement, he joined a portion of the congregation to which he had ministered, in an effort to establish a new church. He commenced preaching in the old Fourth Street (Whitefield) Academy, where he continued for a year. An application was made to the Presbytery, in January, 1846, for the organization of a new church, and the request being granted, the church was organized a few days afterwards, under the name of the Spring-Garden Presbyterian Church. Dr. McDowell was immediately invited to become the pastor, and, having accepted the call, was installed within a few days. A new place of worship was forthwith erected, through the generous contributions of friends, both at home and abroad, and was ready for occupancy, in May, 1847. In 1851, in consequence of an accumulation of snow on the roof of the church, the building fell under the weight. The disaster awakened a general sympathy throughout the city and elsewhere, and within about six months it was rebuilt, re-dedicated, and reoccupied.

In the spring of 1859, Dr. McDowell expressed to his session, for the second time, the full conviction that, in consequence of the increasing infirmities of age, it

was fitting that he should be relieved from the duties of his charge. In consequence of this, the Rev. Morris C. Sutphen was settled as his colleague, in May, 1860; and the relation was always mutually agreeable. After this, Dr. McDowell preached frequently, and, during the greater part of the summer of 1861, he performed the service regularly once almost every Sabbath. He died of what seemed to be an attack of bilious colic, on the 13th of February, 1863. At his funeral, there was every demonstration of the highest respect, and the Churches and the Boards with which he had been connected passed resolutions expressive of their sense of his extraordinary worth.

In February, 1805, he was married to Henrietta, daughter of Shepard Kollock, Esq., of Elizabethtown, and sister of the far-famed Dr. Kollock, then of Princeton, afterwards of Savannah. They became the parents of three children. Mrs. McDowell died in January, 1867.

Besides about a dozen Sermons in pamphlet form, Dr. McDowell published, in 1825, a System of Theology, in two vols. 8vo; in 1839, The Bible-Class Manual, in two vols. 12mo; and, in 1816, A System of Questions on the Historical parts of Scripture, afterwards extended to cover the entire Bible.

Few men have ever been connected with the American Presbyterian Church who have rendered to it such manifold and varied services as Dr. McDowell. Though he never sought publicity in any other way than by attending faithfully to the duties devolved upon him, the number of applications for his services in important places was perhaps unprecedented. He was a man of

excellent common-sense, without being either highly imaginative or metaphysical. He had great executive ability, and rarely engaged in an enterprise that did not prove successful. But his crowning attribute was an earnest, devoted piety, which gave complexion to his whole life. His preaching was in a high degree evangelical, practical, and experimental; and his labors out of the pulpit were eminently fitted to give effect to his teachings in it. His ministry at Elizabethtown, especially, was signalized by a succession of revivals of religion which scarcely any other church has ever enjoyed. It was manifest to all who saw him, that the great object for which he lived was to bring glory to God in the Highest by saving the souls of his fellow-men.

Dr. McDowell had a brother, WILLIAM ANDERSON McDOWELL, who is justly entitled to a commemorative notice. He was born in Lamington, May 15th, 1789; was graduated at the College of New Jersey, in 1809; studied Theology under Dr. Samuel Stanhope Smith, of Princeton, and Dr. Kollock, of Savannah, who afterwards became his brother-in-law; was ordained and installed Pastor of the church at Bound Brook, in December, 1813, but remained there less than a year; was installed at Morristown, in December, 1814, and continued there about nine years; was installed as Pastor of a church in Charleston, in December, 1823; was honored with the degree of Doctor of Divinity from Franklin College, Georgia, in 1827; was Moderator of the General Assembly, in 1833, and at the same time

was appointed Secretary of the Board of Domestic Missions, and discharged the duties of the office with great fidelity until 1850, when his declining health obliged him to withdraw from it. He died at Lamington, on the 17th of September, 1851. He was exceedingly quiet and unobtrusive in his manner, but possessed an intellect of uncommon vigor and clearness, with fine social feelings, and an earnest, devoted piety. He was withal an excellent preacher and pastor, and sustained honorably and usefully every relation.

GEORGE JUNKIN, D.D., LL.D.

GEORGE JUNKIN, a son of Joseph and Eleanor (Cochran) Junkin, was born in Cumberland County, Pennsylvania, on the 1st of November, 1790. His parents were of Scotch-Irish descent, and belonged to that branch of the Presbyterian Church known as Covenanters. They were most faithful in the religious education of their children, and the event proved that their parental fidelity was not in vain. The subject of this sketch was very early brought into a serious state of mind, and his own conviction was that, in his eleventh year, he experienced a radical change of character. He did not, however, make a public profession of his faith until he had reached his nineteenth year; and for this he was greatly indebted to the preaching of the Rev. James Galloway, his pastor at Mercer, who afterwards became his brother-in-law. From this time till the close of his life, he seems to have had scarcely any doubts of his gracious acceptance.

His earliest years were spent in Cumberland County, and afterwards in Mercer County, where his father's

family had their home. The means of intellectual culture, in that region, were, at that time, by no means abundant; and yet, by diligent application, and with such aid as he was able to command, he was fitted for Jefferson College, and actually became a member of it in 1809. He graduated in 1813, having, for the sake of lessening the expense of his education, spent a large part of his college life at home, though keeping along with the prescribed course of study.

Immediately after his graduation, — his eye and his heart being set upon the Ministry, — he became a member of the Theological Seminary of the Associate Reformed Church, under the care of the illustrious Dr. Mason. Here he remained three years, taking the regular theological course, and was licensed to preach the Gospel, by the Presbytery of Monongahela, of the Associate Reformed Church, in September, 1816. Agreeably to an existing arrangement in that Church, by which licentiates were sent, by the General Synod, to the several presbyteries, Mr. Junkin was sent to labor within the presbyteries of New York and Saratoga. He, accordingly, preached there in the autumn and winter months of 1816, and afterwards was engaged in missionary labor in different parts of Pennsylvania and Maryland. In June, 1818, with a view to his greater usefulness as a missionary, he received ordination in Gettysburg. Shortly after this he was invited to take charge of the united congregations of Milton and Pennell (now McEwensville), and, having accepted the invitation, entered at once upon his labors as pastor.

His connection with this charge continued about eleven years; and in the mean time (in 1824) he passed

from the Associate Reformed to the Presbyterian Church. During this period he was constantly and earnestly engaged in the various duties of the ministry, and had the evidence, on every side of him, that his labors were not in vain. He resigned his charge, however, in 1830, and, in the hope of attaining to yet higher usefulness, accepted the position of Principal of the Manual Labor Academy at Germantown. Here he remained for two years, when he was invited to remove his students to Easton, and, taking advantage of a charter obtained from the Legislature of Pennsylvania for a military school, to become the President of a college. This invitation he accepted; and, shortly after, Lafayette College was organized, and he entered upon his work with a zeal mounting up well-nigh to enthusiasm. He discharged the duties of this new relation with great ability and fidelity; and besides his week-day labors in connection with the college, which were arduous and incessant, he usually preached, at least once, on the Sabbath, and sometimes three, and even four, times. In 1833, he was honored with the degree of Doctor of Divinity from the college at which he graduated, and, in 1856, with the degree of Doctor of Laws from Rutgers College.

In 1841, Dr. Junkin accepted the Presidency of Miami University, Ohio. After having labored here with great success for three years,—his successor at Lafayette, the Rev. Dr. Yeomans, having resigned his place,—he was earnestly invited to return to Easton, and resume his former position. This he actually did, and continued there till the autumn of 1848, when he accepted an invitation to become President of Washington

College, Lexington, Va. His parting with his classes at Lafayette, on Commencement day, was a scene of the most tender interest; and the estimation in which he was there held was sufficiently indicated by the fact that twenty-six of those who had been his students there, appeared at the Washington College, to resume their studies under his direction.

Here he continued until May, 1861,—twelve years and a half; and, as in every public position he had previously occupied, so here, he was a model of energy, perseverance, and fidelity. When the clouds began to darken our political horizon, and to forebode the horrors of war, he had no sympathy with the proposed secession, regarding the principle as a fallacy, both in law and in morals; and as he found the current too strong to resist, nothing remained for him but to vacate the place which he had held so long, and so usefully and honorably. He left behind many warm friends, some of whom were in full sympathy with his political views, while the greater portion of them believed that he had fallen into a sad, though honest, mistake. He came from Virginia to Philadelphia, where he, ever after, found a home in the family of his son.

The residue of his life was spent, as the preceding part of it had been, in a constant succession of efforts to do good. During his seven remaining years, he preached about seven hundred times. He labored as a Colporteur of the Board of Publication, visiting encampments, as he had opportunity, distributing tracts and books, and beseeching sinners to be reconciled to God. He spent days and even weeks among the southern prisoners at Fort Delaware and Point Lookout, and was one

of the first to exercise his mission of mercy after the battle of Gettysburg. He wrote many articles for the newspapers in defence of a proper observance of the Sabbath, against the threatened encroachments of legislative authority. He also officiated in two benevolent institutions in Philadelphia, and in one of them the inmates had arranged his desk with reference to his speaking, on the very day that he died. And besides all his other labors, he wrote and published, during his last years, a Treatise on Sanctification, a Treatise on the Ancient Tabernacle of the Hebrews, and some smaller works; and he left behind him in manuscript a very full Commentary on Paul's Epistle to the Hebrews,—the whole of it written in a fine, bold hand, after he had completed his seventy-fifth year.

Dr. Junkin had, throughout his whole life, dreaded the pains of death; but when death actually came to him, it took on its mildest form. Until Monday, the 18th of May, 1868, he was in his usual health; on that day he was taken ill; the next he was greatly relieved; and the next, Wednesday, the 20th, without any apparent aggravation of his symptoms, he died, with the name of Jesus on his lips. A Discourse, commemorative of his life and character, was preached in the West Spruce Street Presbyterian Church, Philadelphia, by the Rev. Dr. James H. Mason Knox, on the 28th of June following.

Dr. Junkin was married in June, 1819, to Julia Rush Miller, of Philadelphia, a lady of great personal attractions, of high intelligence, and earnest piety. They had nine children,—five sons and three daughters. Of the sons who lived to maturity, two became minis-

ters of the Gospel, two became lawyers, and one a teacher. The daughters were all most respectably married. Mrs. Junkin died, greatly lamented, in February, 1854.

Besides the works already referred to, Dr. Junkin published, in 1839, a Treatise on Justification, and, in 1844, Lectures on Prophecy. Several of his occasional Sermons and Addresses were printed. He was also a liberal contributor to many of the periodicals of his day.

Dr. Junkin was a man of commanding appearance, though not above the medium height; of a countenance expressive of great energy, and fine intellectual powers, and of manners simple and direct, and yet prepossessing. In his private intercourse he was sociable and communicative, and when he ceased talking, he always left the impression that it was not for want of anything more to say. In his Theology he was thoroughly Calvinistic, and was not specially tolerant towards any departure from the accredited standards. In the controversy by which the Church was agitated and finally separated in 1837, he took the deepest interest, and though his intense regard for orthodoxy may have suggested measures that some thought extreme, yet those who knew him best have testified of his private expressions of respect and affection even towards those from whom he differed most widely. Nowhere was he more at home than in a church court: here his promptness, his energy, his keen insight into matters of difficulty, and his faculty at suggesting the appropriate remedies, were specially apparent; and no one who watched his movements could resist the impression that he was act-

ing in obedience to the dictates of conscience. He was just such a preacher as might be expected from his peculiar intellectual and moral constitution, in connection with his large measure of Christian fervor; he brought out the doctrines of the Gospel with great simplicity and plainness, while yet his large and well-stored mind would often suggest thoughts which were beyond the common range of pulpit instruction. In discharging the duties of the pastoral relation, he was eminently felicitous; his fine social qualities combining with his deep sense of responsibility and his earnest devotion to his work, to make this part of his labor at once pleasant to himself and profitable to those to whom he ministered. He was eminently beloved and honored as the Head of a college; and while his admirable powers and qualities rendered him an object of attraction to the students, they were a pledge at once of his fidelity and success. The several churches and institutions with which he has been connected, rejoiced in his light, and now they gratefully cherish his memory.

JOSEPH SMITH, D.D.

JOSEPH SMITH was born in Fayette County, Pa., on the 15th of July, 1796. His paternal grandfather was the Rev. Joseph Smith, and his maternal grandfather the Rev. James Power, D.D., both of whom were of that noble band of ministers who first preached the Gospel west of the Allegheny Mountains. His father was the Rev. David Smith, a highly gifted young man, who died in 1803, after a most successful ministry of only nine years. He (the subject of this article) became, in due time, a member of Jefferson College, and

graduated in 1815,—the class to which he belonged consisting of only two persons besides himself. It was during the last year of his college life that his religious views and feelings became so far matured, that he was enabled to make a public profession of his faith in Christ.

After leaving college, he went to Virginia, and spent a year in teaching an academy at Berryville, then in Frederick County. In the autumn of 1816, he commenced the study of Theology, under the Rev. Dr. Hill, of Winchester; but, in the fall of 1817, became a student in the Theological Seminary at Princeton. Here he remained until April, 1819, when he was licensed to preach the Gospel by the Presbytery of Winchester. During the two following years he was employed as a Domestic Missionary in five counties immediately east of the Blue Ridge, and extending from the Potomac to Albemarle, Va. In May, 1821, he was called to the church of Harrisonburg, Rockingham County, and, having accepted the call, was ordained and installed, in the course of the ensuing summer, by the Presbytery of Lexington. Here he remained till 1826; and then became pastor of the church at Staunton, where he continued about six years,—until the fall of 1832. He removed now to Fredericktown, Md., and was there preaching and teaching for one year, and then accepted a call from St. Clairsville, Ohio, where he remained as pastor till the spring of 1837. At that time he accepted an invitation to become President of Franklin College, Harrison County, Ohio, but continued there only till the fall of 1838, when he returned to Frederick, Md., as both Pastor of the church and President of Frederick

College. He resigned his pastoral charge, in April, 1843, and the office of President, in July, 1844; and, shortly after the last-mentioned date, was employed as a stated supply at Ellicott's Mills, and a few months later was constituted pastor of the church. The degree of Doctor of Divinity was conferred upon him by Jefferson College, in 1845. In September, 1846, he accepted an agency from the Board of Missions in the Synods of Pittsburg, Wheeling, and Ohio; and held this office, residing first in Steubenville, and then in Allegheny City, until April, 1850. He then accepted a call to Elizabeth and Roundhill, in Redstone Presbytery, and remained there till about the close of 1855, and at the beginning of 1856 was transferred to Greensburg, where he had his last pastorate, and continued through a period of ten years. The infirmities of age had now begun to creep over him, and, after having been engaged in the service of his Master forty-seven years, he felt that he had a right to retire from the active duties of the ministry, and, therefore, for the last time, resigned his pastoral charge. He preached, however, occasionally, after this, and when he could not use his voice in public speaking, he would use his pen in his own house, and always with marked ability.

Dr. Smith had a naturally vigorous constitution, and was never the subject of any protracted illness. For some weeks previous to his death, however, he had suffered from an affection of the head, which had disabled him for any intellectual labor. On the 3d of December, 1868, he rose in the morning, and attempted to dress himself, but his strength failed, and with it the power of speech, premonitory of the extinction of the vital

principle. He lingered until the afternoon of the next day, and then passed onward to his rest. A Discourse commemorative of his life and character, and full of the most interesting details, was afterwards preached at Greensburg, by the Rev. W. H. Gill, and was published.

Dr. Smith was married, in 1821, to a daughter of John Bell, a well-known merchant in Winchester, and a greatly respected ruling elder in the Presbyterian Church. He became the father of eight children, six of whom, with their mother, survive him. One of his sons is a Presbyterian minister, and two of his daughters are the wives of ministers.

Dr. Smith was an able and useful, though not very voluminous, writer. Besides numerous contributions to newspapers and other periodicals, he published *Old Redstone, or Historical Sketches of Western Presbyterianism: its Early Ministers, its Perilous Times, and its First Records*; and the *History of Jefferson College*. Both these works are carefully and elaborately written; and while they are of great historical interest anywhere, to the Presbyterians of Western Pennsylvania they must be invaluable.

From the sketch of Dr. Smith's life now given, it is apparent that his ministry was marked by an unusual succession of changes. In a letter written by himself, from which most of the material for this sketch has been drawn, there is the following statement with reference to this remarkable feature of his life: "Thus you see what a sojourner I have been, having lived and labored in four different States. To explain the reasons which led to all these changes would weary my pa-

tience,—much more yours. One thing I can say with satisfaction,—I have never had any trouble or difficulty with any congregation. I have left no place where I had any reason to believe they were tired of me,—no place that I cannot now visit with mutual satisfaction, as I am firmly persuaded. And it has always seemed to me that my way was distinctly cleared before me by the good hand of our God. The Lord has given me the privilege and honor of raising up to comparative strength and independence several churches, in every instance doubling the numbers of their membership, and the still greater privilege of healing breaches, removing schisms and divisions, and restoring harmony. Yet the review of the long and scattered character of my ministerial life teaches me some very humbling lessons.”

Dr. Smith was a man not only of varied experience, but of pure and elevated character. A stranger, on meeting him, could not help forming the opinion, from his countenance and manner, that he was not only a highly intellectual, but genial and amiable, man; and this impression was sure to be justified and confirmed by a subsequent acquaintance. Perhaps no one of his intellectual powers was more prominent than his judgment. His views of men and things, where he had had very slight opportunities for observation, he rarely had occasion to change, upon any subsequent enlargement of his knowledge. He was always a diligent student, and his mind became a vast storehouse of varied information, which he was ever ready to dispense as he had opportunity. But, with his extensive acquisitions, he was modest and unpretending, and never uttered a sen-

tence for the sake of self-glorification. His Christian character was at once consistent and decided. With great fervor of spirit he combined a discreet and thoughtful habit of speaking and acting, thus rendering his influence both safe and pure. As a Preacher, he could perhaps scarcely be considered a favorite with the multitude; but to the more reflecting and judicious his clear and logical exhibitions of Divine truth were always most acceptable. He was a vigorous helper in all ecclesiastical proceedings, perfectly familiar with all the forms of business, and able, sometimes, by his timely suggestions, to meet difficulties that seemed well-nigh insuperable. At the same time, he knew how to treat an opponent with the utmost courtesy, often disarming him by kindness; and while nothing could induce him to make the slightest sacrifice of principle, neither could he needlessly put at hazard the peace of the Church. And the brightest attribute of his character was, that he was an eminent saint: he lived habitually under the influence of the powers of the world to come; and when he passed away, all who knew him felt the fullest assurance that he had gone to receive the crown of glory that fadeth not away.

WILLIAM W. PHILLIPS, D.D.

WILLIAM WIRT PHILLIPS was born in Florida, Montgomery County, N.Y., on the 23d of September, 1796. His father was born in England, and came with his parents to this country while he was yet a boy, and the family still occupy the place where they originally settled, and where the subject of this sketch was born. Having gone through his preparatory course, he was

admitted, in due time, to Union College, where he graduated, in 1813, when he was seventeen years of age. Shortly after his graduation, he became a member of the Associate Reformed Theological Seminary in New York, at the head of which was the Rev. Dr. John M. Mason. After completing a three-years course of study at this institution, he spent a year in the Theological Seminary of the Reformed Dutch Church at New Brunswick, under the instruction of the Rev. Dr. J. H. Livingston. He was licensed to preach, by the Classis of New Brunswick, but, shortly after, transferred his relation to the Presbyterian Church. He received a call from the Pearl Street Presbyterian Church, in New York, which he accepted, and in April, 1818, was ordained and installed as its pastor, by the New York Presbytery. Here he continued a most useful and acceptable pastor for eight years, when he was translated to the First Presbyterian Church, then worshipping in Wall Street. This church was, in due time, removed to what was then the upper part of the city; and, after the new edifice was built, he continued to occupy it till near the close of life. Though he had been for several years the subject of a painful chronic disease, he still continued actively engaged in the duties of the ministry until within about four weeks of his death. He died on the 20th of March, 1865, after having been a minister of the gospel forty-seven years. The Address at his funeral was delivered by the Rev. Dr. Krebs, with whom he had long been in the most intimate relations, and, on the next Sabbath, followed a Commemorative Discourse by the Rev. Dr. Richard W. Dickinson. Both the Address and the Discourse presented very

feliculously the character they were designed to commemorate.

The degree of Doctor of Divinity was conferred upon Mr. Phillips by Columbia College, in 1826, when he was only thirty years of age. He was a Trustee of the College of New Jersey, and also a member of the Council of the New York University. He was both a Trustee and a Director of the Theological Seminary at Princeton, and of the Board of Directors he was President. He was Chairman of the Executive Committee of the Board of Foreign Missions, and, during several of his last years, was President of that Board also. He was often a member of the General Assembly, and in 1835 was its Moderator. The services devolved upon him by these various offices were numerous and onerous; but he adapted himself to each with apparently as deep an interest as if it had been the sole work to which he was designated.

Dr. Phillips was married, in 1818, to Frances Symington, daughter of James and Frances (Evans) Symington, of the city of New York. They were the parents of twelve children, nine of whom, with their mother, still survive.

Dr. Phillips was a firmly built man, with a face indicating thoughtfulness and gravity rather than an excitable temperament. So admirably blended were his intellectual and moral powers that it were impossible to do justice to the one without including also some estimate of the other. Among the more prominent of the faculties of his mind was a calm and sound judgment, that rarely mistook in respect to any matter on which it was called to exercise itself. He was naturally

of a quiet and retiring habit, and never obtruded himself in any circumstances, while yet he was always prompt to obey the call of duty, even at the expense of placing himself in an attitude of antagonism towards others. His religion moulded his whole character and diffused itself over his whole life. In prosperity his heart glowed with thankfulness, and in adversity he was not only submissive and trustful, but was calling gratefully to remembrance the blessings that still remained to him. In his family his presence was constant sunshine. Among the people of his charge he moved about as a good angel, intent on carrying blessings in his train; and whether they were in sorrow or in joy, the fitting words of counsel were always upon his lips. In the pulpit there was nothing about him of a sensational or startling character, but he was a model of simplicity and fervor, and brought out the great truths of the gospel in a luminous and impressive manner. His good influence was felt, not only in every circle in which he moved, but throughout the whole Church; for Providence placed him in various responsible stations, and few of his contemporaries had more to do in moulding the destinies of the denomination with which he was connected than himself. If others have possessed characters more attractive to the multitude, his was one that must always be gratefully remembered for the harmonious combination of the good qualities that composed it.

JOSEPH H. JONES, D.D.

The father of JOSEPH HUNTINGTON JONES, was Amasa Jones, and his mother was a daughter of the Rev.

Dr. Joseph Huntington, author of the work which attracted much attention in its day, entitled "Calvinism Improved." He (the son) was born at Coventry, Conn., the residence of his parents, on the 24th of August, 1797. In 1810, he began to prepare for college at Coventry; but on the removal of the Rev. Abiel Abbott, under whom he had previously studied, to Byfield, Mass., to become Preceptor of Dummer Academy, he quickly followed, and spent somewhat more than a year under his instruction. He entered Harvard University, in 1813, on the day that completed his fifteenth year. Here he had a highly respectable standing, and graduated with honor, in 1817. Among his classmates were George Bancroft, Caleb Cushing, George B. Emerson, Dr. Tyng, and others, who have impressed themselves indelibly on our civil or religious institutions.

Shortly after his graduation, he accepted a tutorship in Bowdoin College, and held the office for a year. During his residence at Cambridge, he had fallen in with the current of religious thought that prevailed there, and had become a decided Unitarian; but, on going to Brunswick, and becoming associated with President Appleton and some of the professors and tutors, whose views were thoroughly orthodox, he was led to re-examine the system which he had adopted at Cambridge, and the result was that he rejected it altogether. This, however, did not occasion any interruption of his pleasant relations with his Harvard friends; and of the generous qualities and kind offices of some of them he never grew weary of speaking as long as he lived.

In 1819, he removed to Wilkesbarre, Penn., where his father's family had become settled, and took charge of

the academy in that place. His mind, meanwhile, had taken a thoroughly serious direction, and he not only indulged the hope that he had been born from above, but was deeply impressed with the idea that it was his duty to become a Minister of the Gospel. In this state of mind he actually entered on his theological studies, under the direction of the Rev. Cyrus Gildersleeve.

In 1822, he was licensed to preach the Gospel by the Susquehanna Presbytery, and subsequently spent three months as a supply at Montrose, the capital of Susquehanna County. While at Montrose, he was invited to Union, Broome County, N.Y., and here also he spent three months, and declined an earnest request to settle there as pastor. In the the spring of 1823 he joined the Princeton Seminary, and remained there about a year, though, during one of his vacations he went on a mission to Erie Run, and there declined another invitation to settle in the ministry. In 1824, he was ordained by the Susquehanna Presbytery, and immediately after took his dismissal to the Presbytery of Philadelphia, and became a supply for the church at Woodbury, N.J.

In 1825, he was called to the pastorate of the Presbyterian Church in New Brunswick, N.J. He accepted the call, and was installed on the 28th of July, when he had not fully recovered from an attack of bilious fever. Here he remained, laboring faithfully and successfully among his people, until 1838, when he was called to be the pastor of the Spruce Street Church, in Philadelphia,—the same church with which Dr. Neill had been connected, previous to his removal to Dickinson College.

In 1842, Mr. Jones received the degree of Doctor of

Divinity from Lafayette College, and, in 1855, was honored in a similar way by Harvard University.

Dr. Jones continued the pastor of the Spruce Street Church about twenty-three years, and discharged the duties of his office with exemplary diligence and fidelity. In 1853, he was appointed a Trustee of the General Assembly, and very soon became deeply interested in the Fund for Disabled Ministers. He, however, retained his pastoral charge until May, 1861, when he retired from it, and devoted the residue of his life to a course of effort designed to relieve his suffering brethren. In this cause he labored most earnestly and faithfully, and no doubt the blessing of many ready to perish came upon him. He died so suddenly that the tidings of his death shocked the whole community. He had just returned from New York, apparently in his usual health and spirits, but was attacked the same evening with a malady, which, though it seemed, after a few hours, to yield to treatment, returned upon him before morning with a fatal power. He died on the 22d of December, 1868, in the seventy-second year of his age. Several of the ministers with whom he had been associated delivered commemorative addresses at his funeral.

Dr. Jones was married, in October, 1825, to Anna Maria Howell, daughter of Joshua L. and Anna B. Howell, at Fancy Hill, Gloucester County, N.J. They had five children, only three of whom survive. Mrs. Jones died in January, 1865.

Besides several occasional Sermons, Dr. Jones published the following: An account of the Revival at New Brunswick; Influence of Physical Causes on Re-

ligious Experience; Life of Ashbel Green, D.D.; and Memoir of Dr. Cuyler.

Dr. Jones was rather under the medium size, though, on the whole, a well-formed man, and possessing the usual degree of bodily vigor. His face was a fair index to some of the features of his character: it indicated great kindness, with a tinge of melancholy; and these were the qualities for which he was especially distinguished. His natural sympathy with human want and wretchedness, sanctified, as it was, by the grace of God, rendered him eminently fit for the position he occupied in connection with the Fund for Disabled Ministers. Not only did his benevolent spirit prompt him to explore thoroughly the various parts of the Church, to find out the proper subjects of this form of charity, but also to gather means sufficient to meet the varied exigences that were made known to him. In his ordinary intercourse he was cheerful, and sometimes even buoyant; but occasionally he had turns of deep depression, occasioned by a withdrawal, to a great extent, of the evidences of the Divine favor. It was this proclivity to gloom, no doubt, that suggested to him the writing of his admirable work on the Influence of Physical Causes on Religious Experience; a work that has already done much, and is destined to do more, in guiding darkened spirits into the light of heavenly truth. As a Preacher, there was nothing about him to awaken the applauses of the multitude, but there was much in his discourses for the thoughtful and earnest mind to feed upon,—much that could be carried away as material for lasting edification and comfort. As a Pastor, he showed no respect of persons; the high and the low, the rich and the

poor, came equally within the range of his attentions. In his more general relations to the Church, he manifested great consideration, and good sense and regard to the Presbyterian standards, while yet he was watchful for the promotion of harmony among brethren. He was universally esteemed and honored while living, and the generations to come will take care that his memory does not die.

WILLIAM M. ENGLES, D.D.

WILLIAM MORRISON ENGLES, a son of Silas and Annie (Patterson) Engles, was born in Philadelphia, October 12, 1797. He passed his early days at home, enjoying the best advantages of education which the city afforded. In due time he became a member of the University of Pennsylvania, where, notwithstanding he was among the younger members of his class, he graduated, in 1815, with one of the highest honors. After studying Theology for three years, under the direction of Dr. Samuel B. Wylie, of the Reformed Presbyterian Church, he was licensed to preach, by the Presbytery of Philadelphia, in October, 1818. Shortly after his licensure, he set out on a missionary tour in the Valley of Wyoming, where his fresh and earnest preaching is said to have produced a powerful impression.

Having performed the missionary service allotted to him, he returned to Philadelphia, and on the 6th of July, 1820, was ordained and installed Pastor of the Seventh Presbyterian Church, which had previously existed as a colony of English Independents, but had shortly before, owing to various circumstances, become connected with the Presbytery of Philadelphia. He

continued in this relation until September, 1834, when, on account of an affection of the throat, he was obliged to discontinue public speaking, and therefore resigned his pastoral charge. The church enjoyed a good degree of prosperity under his ministry, and if its numbers did not increase during the latter years, it was attributable to circumstances over which he had no control.

About the time that his connection with his congregation closed, Dr. James. W. Alexander was just retiring from the editorship of the *Presbyterian*. That paper then came under the direction of Mr. Engles; and though, at different periods, he shared the labor and responsibility with several other individuals, his connection with it as editor continued through the long period of thirty-three years. The Rev. Dr. Grier, who was associate editor with him at the time of his death, has rendered the highest testimony to the good taste, and good judgment, and good spirit, with which he prosecuted his work.

In May, 1838, he was appointed Editor of the Presbyterian Board of Publication, and he held that important position, discharging its duties with great fidelity, twenty-five years. In 1840, he was chosen Moderator of the General Assembly, and the same year was appointed Stated Clerk. The latter office he held until 1846.

Dr. Engles (for the degree of Doctor of Divinity was conferred upon him in 1838) had, for a considerable time, been subject to occasional turns of illness, which medical skill could not avert, and which proved to be an obscure affection of the heart. The last attack was accompanied with congestion of the lungs, which left

little doubt of a fatal issue. While he was willing to submit to whatever medical treatment might be thought best, he had the fullest conviction that his hour had nearly come; but he was perfectly tranquil and submissive in the prospect, not doubting that it would be gain for him to depart. He died on the 27th of November, 1867, when he had just completed his seventieth year.

He was married, in 1836, to Charlotte Schott, daughter of James Schott, of Philadelphia, who survives him. They had no children.

The following is an extract from the record of the Presbyterian Board of Publication, in reference to his death:—

“The Presbyterian Board of Publication is probably more largely indebted to Dr. Engles, than to any other man, for its existence and its early influence. He was one of the first half-dozen men who clearly perceived the necessity for such an institution, and who met to take counsel together in reference to its formation. In all the incipient measures which led to its organization, and afterwards to its adoption and reorganization by the General Assembly, he took a prominent part. He was appointed, at the very beginning, a member of its Executive Committee, and continued to serve uninterruptedly in that capacity, until June, 1863. He was likewise appointed the first editor of the Board’s publications, and every one of them passed under his eye and hand until the same date. In the following year, after the death of the Rev. Dr. Phillips, of New York, President of the Board, Dr. Engles was selected to fill the vacant chair. This he continued to do with dignity, and Christian courtesy, and warm regard to the Board’s interests, till his removal by death.

“His usefulness in connection with this Board, the Church can never fully appreciate. His sound judgment rarely allowed him to fall into a mistake. His extensive reading, and his thorough and discriminating orthodoxy, placed upon the Board’s catalogue a large variety of the most approved Calvinistic books, both of our own

country and of Great Britain, yet kept its list, to a remarkable degree, free from all admixture of error. A large number of old and valuable works, which had become nearly extinct because of their cumbrous style, were revised and abridged by him, and have had an extensive circulation and usefulness in every part of the land. He was also himself the author of a large number of valuable books and tracts, nearly all of which were published anonymously. Among them *Sick Room Devotions* has carried light and comfort to thousands of chambers of sickness. His little work, *The Soldier's Pocket-Book*, of which nearly three hundred thousand, in English and German, were circulated among our soldiers during the war, achieved an untold and unspeakable amount of good."

Dr. Engles enjoyed, in a high degree, the confidence and regard of every community in which he lived. He had a well-built, symmetrical frame, and a face indicative of thoughtfulness and dignity, rather than anything brilliant or startling. He was not impulsive but cautious and discreet, and rarely took a step or suggested a measure which the circumstances did not justify. In the pulpit, he was simple and natural and edifying in all his deliverances. On questions of church polity, he manifested great wisdom; and while he was earnest for what he believed to be the truth, he was far from indulging a censorious spirit. Everywhere he showed himself under the influence of a living piety, and all who saw him took knowledge of him that he had been with Jesus.

JOHN N. CAMPBELL, D.D.

JOHN N. CAMPBELL was born, of highly respectable parentage, in the city of Philadelphia, on the 4th of March, 1798. His maternal grandfather, Robert Aitken, was the publisher of the first edition of the

Bible in this country. He was baptized by the Rev. Robert Annan, minister of the old Scott's Presbyterian Church, in Philadelphia, and in connection with that church he had his early training. He was for some time a pupil of that celebrated teacher, James Ross, and afterwards became a member of the University of Pennsylvania, though his name does not appear on the catalogue of graduates. After studying Theology, for some time, under the direction of the Rev. Ezra Stiles Ely, he went to Virginia, where he continued his theological studies, and became connected, as teacher of languages, with Hampden Sydney College. He was licensed to preach, by the Presbytery of Hanover, in May, 1817, when he was about nineteen years of age.

The first two or three years after he entered the ministry were spent chiefly in Virginia; but in the autumn of 1820 he was chosen chaplain to Congress; and, notwithstanding he was very young to occupy such a place, his services proved highly acceptable. He afterwards returned to Virginia, and preached for some time in Petersburg; and also went into North Carolina, and was instrumental in establishing the First Presbyterian Church in Newbern. In 1823, he went again to the District of Columbia, and, for more than a year, was an assistant to the Rev. Dr. Balch, of Georgetown. In 1824 or 25, he took charge of the New York Avenue Church, in Washington City, where his great popularity quickly filled the house. In January, 1825, he was elected one of the managers of the American Colonization Society, and for six years discharged the duties of the place with great ability and fidelity. During his residence in Washington, he made the acquaintance of

many of the most distinguished men of the day, among whom was the illustrious William Wirt, with whom, for some time, he kept up a correspondence. It was here that the late Ambrose Spencer, Chief-Justice of the State of New York, first heard him, and so favorably was he impressed by him, both as a preacher and a man, that he recommended him as a suitable person to take the pastoral charge of the First Presbyterian congregation in Albany, with which he was connected. He was accordingly invited to preach there as a candidate, and shortly after accepted an invitation to become their Pastor, and was actually installed in September, 1831. The services were rendered especially interesting by the fact that the venerable Dr. Nott, one of the former pastors of that church, took part in them.

In 1835, he was honored with the degree of Doctor of Divinity, from the College of New Jersey. In 1836, he was appointed a Director of the Theological Seminary at Princeton, and held the office till the close of life. He very rarely attended the meetings of the General Assembly, but he was a member in 1856, was nominated for the office of Moderator, and came very near being chosen. He occupied his own pulpit with a degree of constancy rarely equalled, being scarcely ever absent from it, except during a few weeks in the summer, which he spent, for the benefit of his health, at Lake George. His large executive ability devolved upon him many duties outside of his immediate profession. He was, for many years, one of the Regents of the University of the State of New York, an office which he readily accepted, on account of its intimate connection with educational interests. He was one of the

busiest of men, and yet his habits were eminently social, and he could always command time to devote to his friends.

Dr. Campbell's habit of great activity continued till near the close of life. He preached with his usual animation and interest on the Sabbath immediately preceding his death, and there was nothing to betoken the approach of any serious malady. On Monday, he was walking the streets with his accustomed vigor, but, before the close of the day, the disease of which he died began to develop itself. It did not, however, take on an alarming form for two or three days; but, in the course of the week, it became doubtful whether it was not beyond the control of medical skill. On Sunday morning, just as his congregation were assembling for public worship, and for the celebration of the ordinance of the Supper, the startling intelligence went forth that their Pastor was no longer among the living. The whole community were well-nigh paralyzed, as the tidings circulated among them. He died on the 27th of March, 1864.

Dr. Campbell was twice married. His first wife was Miss Bowling, of Petersburg, Va.; his second, who is still living, was Miss Elizabeth Tilden Wilson, of Maryland.

Dr. Campbell was somewhat above the ordinary height, of a slender frame, a pallid face, and a general appearance not indicating robust health. His countenance and whole manner, however, indicated what he actually possessed,—great energy of mind and decision of character. He was genial, and often jovial, in his intercourse, and was almost sure to be a commanding

spirit in any social circle into which he was thrown. He had mingled much with the world, and, with his uncommon natural shrewdness, was an adept in the knowledge of human nature. He saw both clearly and quickly; and when his mind was once made up on any subject, though he could still consider and appreciate adverse evidence, he was not very likely to yield his first conviction. As a Preacher, he was clear, evangelical, and animated. His sermons were carefully prepared, and written in a character that was scarcely legible to any one but himself; and then they were delivered with a graceful ease and freedom, which made them appear to those who listened, as if they were the productions of the moment. They were withal very brief, and logical, and easy to be remembered. He had but little to do with controversy in the pulpit, though if there were any errors, that seemed to him especially palpable, he did not hesitate to expose them. There was an air of lofty independence pervading all his movements. It may safely be said that he feared not the face of man; and his plans were generally successful, even where they had to encounter the most intense opposition. Even those who differed from him still applauded his honesty.

GEORGE POTTS, D.D.

GEORGE POTTS was the son of the Rev. George Charles Potts, who emigrated from Ireland to this country about the beginning of this century, and of Mary Engles, his wife, and was born in Philadelphia, the place of his father's settlement, on the 15th of March, 1802. He studied for a while, under the Rev. Dr. James Gray,

and then under the Rev. Dr. Samuel B. Wylie, after which he was transferred to the Grammar School of the University. He entered the University at the age of fourteen, one year in advance, and graduated in 1819; the third in his class, — Robert J. Walker, Secretary of the Treasury, and Henry D. Gilpin, Attorney-General, being the only persons occupying a higher place. After his graduation, he spent a year in general studies, preparatory to entering the Theological Seminary. He joined the Seminary at Princeton, in 1820; was licensed to preach by the Presbytery of Philadelphia, at Doylestown, in 1822; and left the Seminary at the close of the regular course, in 1823. He went immediately to Natchez, on the invitation of the Presbyterian congregation there, and, after preaching six weeks, received a call to become their Pastor. He accepted the call, and returned to Philadelphia for ordination, which took place in his father's church, on the 9th of September, 1823. Immediately after his return to Natchez, he was installed Pastor of that church, and continued there twelve years, the utmost harmony existing between him and his people during the whole time. The climate, however, by this time, exerted such an enervating influence upon him that he found it necessary to seek a northern home. Accordingly, he resigned his charge, and shortly after received an invitation to become Pastor of the Duane Street Church, New York. This call he did not at first accept, on the ground that he was unwilling actually to leave his people until there was a fair prospect that the vacancy would be speedily supplied. The call was subsequently repeated, and he accepted it, on condition that he should remain with

his former charge till the opening of spring. His installation at New York took place in May, 1836.

Some time after his settlement in New York, he became affected with the bronchitis, and in 1838, visited Europe for the benefit of his health. The same year, he was honored with the degree of Doctor of Divinity, from the University of New York.

In 1845, he resigned the charge of the church in Duane Street, and on the 25th of November was installed Pastor of a newly gathered church in University Place. He continued in this connection till the close of life.

Dr. Potts, during the greater part of his ministry, enjoyed vigorous health. Within a few months of the close, some of his faculties perceptibly declined, and he was at length induced to separate himself from his field of labor, in the hope that perfect rest might effect the desired renovation. In parting with his people, uncertain, of course, whether he should meet them again, he addressed to them a letter, in which were condensed what proved to be his last counsels and admonitions,—a letter that testifies, in the strongest manner, of his tenderness and fidelity. After having been absent for some time, he returned to his family, but returned only to die. He lingered for a brief period, and then passed away, amidst floods of sorrow, but in the joyful hope of entering into rest. He died on the 15th of September, 1864, and, at his funeral, the Rev. Dr. Krebs, his neighbor and friend, delivered an impressive address.

Dr. Potts was married, in April, 1824, to Mary Postlethwaite, of Natchez, thereby securing to himself the highest domestic enjoyment. They became the

parents of nine children, only four of whom survive. One of the sons, the Rev. Arthur Potts, is Pastor of a Presbyterian church in Morrisania, N.Y.

Dr. Potts was a Director of the Theological Seminary at Princeton, and a member of the Council of the New York University. He never aspired to anything in the way of authorship, having published only a few occasional Sermons and Addresses.

The personal appearance of Dr. Potts was eminently imposing. Of commanding stature, being not less than six feet and two or three inches in height, and every way well proportioned; with a countenance expressive of high intelligence; elastic and yet dignified in his movements; his first appearance could hardly fail to suggest the idea of superiority. And that impression was fully justified by an intimate acquaintance with him. He had an uncommonly genial temperament, and without any attempt to put himself forward, he was very likely to be recognized as the commanding spirit in any social circle. His intellect, naturally of a high order, had been subjected to the most careful culture and discipline, and there was scarcely any subject of general interest with which he had not made himself familiar. As a Preacher, he was undoubtedly regarded as one of the most attractive of his day. His voice was full and clear; his utterance distinct and impressive; his gestures simple and graceful, and the manifest promptings of nature; and his whole manner such as was best fitted to give effect to the momentous truths he proclaimed. There was in his preaching a happy admixture of the doctrinal and the practical; he never felt that he had done with any truth that he presented,

until he had not only shown its intellectual bearing, but had brought it in contact with the conscience and the heart. Though his sermons were generally written, he accustomed himself, especially during his latter years, to extemporaneous speaking; and he has been heard to say that he had more freedom and comfort in this mode of preaching than any other. The interests of his congregation seemed always uppermost in his thoughts; his pastoral visits were a source of mutual enjoyment to him and his people; and those who were in the morning of life especially shared most largely in his watchful regards. Though his tastes were rather for a life of quietude than bustle, he was by no means destitute of executive ability, nor did he shrink from taking his share in guiding and moulding the destinies of the Church. In every relation he sustained, his pure and noble spirit was impressively exemplified.

NICHOLAS MURRAY, D.D.

NICHOLAS MURRAY, a son of Nicholas and Judith (Mangum) Murray, was born in the county of Westmeath, Ireland, on the 25th of December, 1802. His father was a man of considerable influence in his neighborhood, but he died while this son was in early childhood. Both his parents were in the communion of the Roman Catholic Church. After having been sent to school three years, — from the age of nine till the age of twelve, — he was apprenticed as a merchant's clerk, near Edgeworthstown; but, on account of the unkind treatment he received there, he ran away and returned home. Though his mother earnestly advised him to return to the place he had vacated, he persisted in re-

fusing to do so, saying that he purposed going abroad into the world to seek his own fortune.

Accordingly, in 1818, he took leave of his native country, and sailed for New York, where, on his arrival, he found himself in a land of strangers and almost penniless. After looking about a short time for employment, he engaged himself as a proof-reader, or for any other service of which he was capable, to those well-known publishers, the Harpers. Up to this time his faith in the religious system to which he had been trained had not even begun to falter; and when, through the influence of one of his associates, who afterwards became a Methodist minister, he was induced to read the New Testament, and, as a consequence, renounced his faith in Romanism, he rejected Christianity altogether and became an avowed infidel. At the suggestion of some young men, students in Dr. Mason's Seminary, with whom he became acquainted, he went to hear Dr. Mason preach; and so deeply was he impressed by the sermon, that he went home to read his Bible with a view to entering on a new life. Feeling the need of some one to counsel him, he was introduced to Dr. Spring, who cheerfully became his spiritual adviser, and, after about a year and a half, admitted him to the communion of his church.

Mr. Murray, as he had the opportunity of exhibiting his talents and virtues, began to attract the attention of some benevolent individuals, who very soon proposed to him, to lay aside the work in which he was engaged, and, at their expense, to begin his preparation for the Christian ministry. After considering the generous proposal for some little time, he determined to accept

it; and he did accept it, and entered upon his studies, without, however, altogether relinquishing at once his previous occupation. In the fall of 1821 he became a member of the Amherst Academy, where he completed his preparation for college. He entered Williams College in 1822, and graduated in 1826, being the whole time under the presidency of Dr. Griffin, who continued through life his fast friend, and whose character was the object of his intense admiration.

After leaving college, he was very successfully employed, for a short time, as agent of the American Tract Society, in the northern part of the State of New York, and then became a member of the Theological Seminary at Princeton. At the close of a year, in consequence of pecuniary embarrassment, he resumed his agency under the Tract Society, making Philadelphia the scene of his labors. Here he established a Branch Tract Society, and acted as its secretary for eighteen months; and then he resumed his place in the Seminary, having kept along with the studies of his class during the whole period of his absence. The compensation which he received for his labors enabled him to complete his theological course without further embarrassment.

Mr. Murray was licensed to preach, by the Presbytery of Philadelphia, in April, 1828. After preaching a short time with great acceptance in Morristown, he engaged as a Domestic Missionary, and, at the suggestion of the Rev. Dr. Engles, of Philadelphia, went to Wilkesbarre, where the Presbyterian Church was without a pastor. Here he preached for a short time as a candidate, and then received a call, which he accepted. He was ordained and installed in November, 1829.

In the autumn of 1832, he attended the meeting of the Synod of New Jersey at Morristown, and, by appointment, preached a sermon on Domestic Missions. His congregation at Wilkesbarre were then engaged in building a church; and he asked Dr. McDowell, of Elizabethtown, if his people would not listen to an application to assist them in the enterprise. Dr. McDowell replied, that if he would come to Elizabethtown, and repeat the sermon that he had preached before the Synod, he doubted not that something might be done. Mr. Murray, accordingly, went and preached, and obtained a liberal contribution to his object. When that congregation became vacant, by the removal of Dr. McDowell to Philadelphia, the next year, Mr. Murray received a unanimous call to become his successor. He accepted the call, and was installed in July, 1833. He received the degree of Doctor of Divinity, from the college at which he graduated, in 1843.

Dr. Murray's noble qualities of mind and heart rendered him an object of attraction to several of the most prominent churches in the land. He had calls, at different times, from Boston, Brooklyn, Charleston, S. C., Natchez, St. Louis, and Cincinnati; but he preferred to occupy the field in which Providence had already placed him. He was appointed to a Professorship in two Theological Seminaries, but in both instances declined the appointment. In 1849, the General Assembly of the Presbyterian Church conferred upon him one of its highest honors, by choosing him its Moderator.

Twice in his latter years Dr. Murray crossed the ocean, and travelled extensively, not only in England, Scotland, and Ireland, but on the continent of Europe.

These visits brought him in contact with many of the most illustrious minds of the day. The high reputation that had preceded him secured to him a cordial welcome, and his fine powers, and genial manner, and earnest piety, to say nothing of his remarkable history, fully justified the best things that had been said of him. It may safely be said that few American clergymen have found more ready access to the best European society, or have left behind them a more honored name than did Dr. Murray.

When he had nearly reached his threescore years, his vigor had not begun perceptibly to wane, and there was nothing visible to indicate that he was not destined to many years more of active usefulness. But, notwithstanding these hopeful appearances, the time of his departure was at hand. Accustomed to pay an annual visit to a friend in Albany, he had actually made his preparations for the journey, when he was seized with the malady which, in a few days, changed him into a corpse. In the full possession of his faculties, he uttered words of counsel and comfort to those around him, and passed away in the joyful hope of being admitted to the communion of the ransomed in Heaven. He died on the 11th of February, 1861.

Dr. Murray was married, in the year 1830, to Eliza J., daughter of the Rev. Morgan Reese, a distinguished Baptist clergyman, who emigrated from Wales, and settled in Philadelphia. They became the parents of ten children, only four of whom now survive. The two sons have been graduated at Williams College, one of whom is a lawyer, the other in a course of preparation for the ministry.

Dr. Murray's character, intellectual, moral, religious, was well formed and eminently attractive. His mind was comprehensive and logical, and always reached its conclusions by a luminous process. He had the common birthright of his countrymen,—an exuberance of wit, which he dealt out in the form of mirthful pleasantry, or cutting sarcasm, as occasion required. His heart was the natural dwelling-place of generous purposes and kindly feelings, and perfect sincerity breathed in all his utterances. His presence was always an element of pleasure in the social circle; for he could accommodate himself with great facility to every variety of intellect and every shade of character. As a Christian, he was thoroughly grounded in the truth, stood firm to his convictions of right, and was always ready to improve every opportunity of doing good; and if, sometimes, his natural proclivity to good-humor may have seemed to some excessive, his daily life proved that it was consistent with an earnest and elevated piety. As a Preacher, he held a high rank among the lights of the American pulpit. While his sermons were of a deeply evangelical tone, they were so clear and forcible, and well adapted, that they never failed to command attention and awaken interest. His fine executive talent gave him great influence in church courts, and in ecclesiastical matters generally, while it rendered him a competent guide and an efficient agent in adjusting the private affairs of some of his parishioners. In his own family he was a model of all that was generous and attractive; he was dignified and yet full of love and of life. With the members of his congregation he was on terms of great familiarity, while yet he was the faithful and devoted

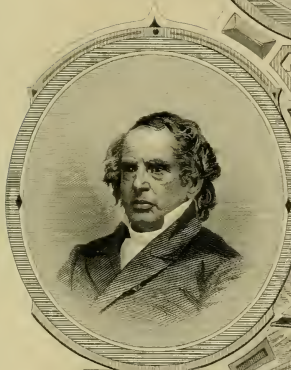
pastor, always ready to move about among them, when he could carry blessings in his train. But perhaps the very crown of his usefulness was his authorship. Besides several sermons and addresses of great excellence, printed in pamphlet form, he published Letters to Bishop Hughes, under the signature of Kirwan; Notes, Historical and Biographical, concerning Elizabethtown, N. J.; Romanism at Home; Men and Things, as I saw them in Europe; Parish and other Pencilings; and The Happy Home. Of these, the volume containing Letters to Bishop Hughes has had the widest circulation, having not only passed through many editions in this country and Great Britain, but having been translated also into several foreign languages. It is written with great power and consummate skill; and it will always remain, not only as a grand testimony in favor of truth and right, but as an evidence that its author had one of the brightest minds as well as the most remarkable experiences of his day.

JOHN M. KREBS, D.D.

JOHN MICHAEL KREBS, a son of William and Ann (Adamson) Krebs, was born at Hagerstown, Md., on the 6th of May, 1804. His father was of German, his mother of English, extraction; and both were of highly respectable families. When he was about fourteen or fifteen years of age, having previously received a good common education, he became a clerk in the post-office, while part of his time was spent in his father's store. Though he was fond of reading, and devoted to it all his intervals of leisure, he became ultimately so identified with the post-office, that he had the chief direction of it;



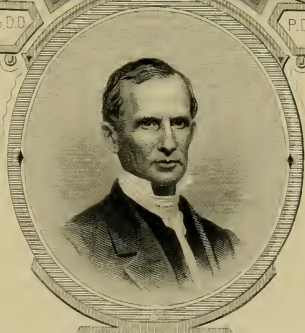
JOHN M. K. FESS, D.D.



THOS. BRAINERD, D.D.



P. O. SAWYER, D.D.



CHAS. C. BEATTY, D.D.



and in this way his fine executive abilities were admirably developed. He continued to be thus employed till his father's death, which occurred in 1822, and for more than a year after he was occupied in assisting to settle his father's estate.

Though he had been educated in the German Reformed Church, yet, as the services in that church were conducted chiefly in German, he was accustomed to attend, for the most part, on Presbyterian preaching. Shortly before his father's death he became deeply thoughtful on the subject of religion; and, not long after it, without having scarcely revealed the silent workings of his spirit to an individual, indulged a hope of acceptance with God, and joined the Associate Reformed Presbyterian Church, under the pastoral charge of the Rev. John Lind. Having determined to devote himself to the ministry, he began to prepare for college; and having made the requisite preparation, partly under the private instruction of Mr. Lind, and partly at the Hagerstown Academy, he entered the Sophomore class of Dickinson College, then under the Presidency of Dr. Neill, early in 1825. Here he had a high standing, and graduated with distinguished honor, in 1827.

Shortly after his graduation he began his theological studies under the direction of the Rev. Dr. Duffield, then of Carlisle; but a few months after this, he became a teacher in a grammar-school connected with the college, and continued thus employed for two years. Meanwhile he was pursuing his theological studies, and early in 1829 was licensed by the Presbytery of Carlisle to preach the Gospel. After having preached for some

time, by the appointment of Presbytery in that neighborhood, he went, in May of the next year, to the Theological Seminary at Princeton, with a view to avail himself of the advantages of that institution. As he arrived at Princeton during the vacation of the Seminary, he determined to make a brief visit to some of his friends in New York, and the result of that visit was, that he was introduced as a candidate to the Rutgers Street Church ; and though he returned to Princeton for a short time, he afterwards went back to New York, and, after preaching for the Rutgers Street people two or three months, received a call to become their Pastor. This call he accepted, and, in November, 1830, he was duly set apart to the pastoral office.

From the commencement of his career in New York, he attracted great attention, especially for his remarkable executive ability. In 1837, he was appointed Permanent Clerk of the General Assembly, and held the office till 1845, in which year he was Moderator of that venerable body. He was elected Clerk of the Presbytery and Synod of New York, in 1841, and Director, of the Theological Seminary at Princeton, in 1842 ; and was appointed President of the Board of Directors in 1866. He was a member of the Board of Foreign Missions from its organization till his death. He received the degree of Doctor of Divinity from Dickinson College, in 1841. He published several occasional sermons, which show great facility of adaptation.

Dr. Krebs had a good constitution, and generally enjoyed vigorous health, but he was subject to turns of nervous prostration, that, in several instances, occasioned a serious interruption of his labors. In the summer of

1853, and again in the summer of 1865, he spent several months in travelling in Europe, for the benefit of his health; and in both cases, the desired object was, in a good degree, realized. In the summer of 1867, he became greatly disordered in respect to both his bodily and mental faculties, and, after a lingering process of decay, which medical skill could not arrest, he passed on to mingle in higher scenes. He died on the 30th of September, 1867, and at his funeral, which was attended on the 2d of October, addresses were delivered by Drs. Spring, and R. W. Dickinson, and the other services conducted by several prominent clergymen in the neighborhood.

Dr. Krebs was married in 1830, to Sarah Harris, daughter of Andrew and Annie Holmes, of Carlisle. Mrs. Krebs died in 1837, having been the mother of two children, both of whom survived her. In 1839, he was married to Ellen Dewitt, daughter of John Chambers, of Newburgh, who also became the mother of several children, and died in 1863. Both of his wives were persons of great excellence, and contributed much to his usefulness and happiness.

Dr. Krebs was a short, but thick-set man, and had great quickness and energy of movement, and a countenance expressive at once of vivacity and strength. His intellect was much above the common order, being at once rapid in its movements, and clear and logical in its conclusions. He had an unusually genial and versatile temperament, and, without compromising his dignity, could accommodate himself to every variety of character and circumstances. His mind was of an eminently practical turn, and could never be at rest unless it were

working out some beneficial results. His Christian character was marked by great quietness, earnestness, and efficiency; and, when his mind was not clouded through the influence of bodily disease, by great cheerfulness also. His sermons on the Sabbath were generally written, and were full of evangelical truth, exhibited in a luminous and impressive manner. His mode of delivery was simple and natural, and sometimes rose to a high pitch of earnestness. He could extemporize with great ease and fluency, and some of his unpremeditated utterances are believed to have been among his most effective. With great executive ability, directed and sanctified by a living faith, and a gracious influence from above, he was a most active and useful member of all ecclesiastical bodies. Indeed, he adorned every relation he sustained; and when he passed away, all who had known him, felt that he entered on a glorious reward.

CORTLANDT VAN RENSSELAER, D.D.

CORTLANDT VAN RENSSELAER belonged to one of the most ancient and honored families in our country. His father was General Stephen Van Rensselaer, a man of immense wealth, and great personal and political influence, well known as the "Patroon" of Albany. His mother was a daughter of the Hon. William Patterson, Governor of New Jersey, and one of the Associate Justices of the Supreme Court of the United States. Both parents were not only distinguished in the walks of philanthropy, but possessed, in other respects, a marked Christian character, and were specially careful to train

up their children in the nurture and admonition of the Lord.

He was born in Albany, on the 25th of May, 1808. He passed his early years at home, but in due time was fitted for college, and entered at Yale, where also he was graduated in 1827. For three years after his graduation, he was engaged in the study of the Law, and, in 1830, was admitted to the Bar in the State of New York. Before the close of that year, however, the great purpose of his life seems to have been changed, and he resolved to devote himself to the ministry of the Gospel. This was in consequence of his having experienced a silent but thorough change of character, which led him to wish to make the most of life, as an opportunity for doing good, and as a preparation for Heaven. Accordingly, in 1830, he became a student in the Theological Seminary at Princeton, but, after remaining there two years, took his dismissal, and connected himself with the Union Theological Seminary in Virginia; and there he passed the last year of his preparation for the ministry.

Mr. Van Rensselaer, during his whole theological course, seems to have been deeply impressed especially by the moral degradation of the slaves at the South; and no sooner had he left the Seminary, than his efforts for ameliorating their condition began. He accepted an invitation from a distinguished Virginia planter, General Cocke, at that time well known in the walks of Christian benevolence, to live in his family, and labor among the occupants of his plantation. Here, and especially through the influence of Mr. Van Rensselaer, was built one of the first, if not the very first, of the chapels in Virginia for the religious instruction of the colored population. In this

self-denying work of endeavoring to instruct and elevate these poor people, he continued vigorously engaged until the fall of 1835, when certain changes in the political state of things not only made his position an uncomfortable one, but revealed to him the necessity of seeking another field of labor. Accordingly, in a letter to the West Hanover Presbytery, by which he had been ordained, he asked for his dismissal, stating what he had regarded the sources of encouragement in his labors, and what he then regarded as the death of all his hopes of usefulness in that field.

Mr. Van Rensselaer, on leaving Virginia, came northward, and in 1837 was instrumental of establishing a church in Burlington, N.J., and was installed as its Pastor on the 29th of June. He resigned his charge in May, 1840, but always retained for the church a warm affection, and was ready to do his utmost for the promotion of its interests. For two or three of the following years, he lived chiefly in Washington City, where he supplied the pulpit of a feeble church. In 1843, he was invited, by the Board of Directors of the Theological Seminary at Princeton, to undertake an agency for increasing its funds. He accepted the appointment, and travelled over a large portion of the United States, and collected one hundred thousand dollars; and when he resigned his commission, he refused to accept any compensation for his services, and insisted even on paying the expenses of his long and tedious journey.

In 1845, Mr. Van Rensselaer received the degree of Doctor of Divinity, from the University of New York. Early in 1846, he was elected, by a unanimous vote of

the Presbyterian Board of Education, their Corresponding Secretary. In this office he performed what may justly be considered the great work of his life. He entered upon it under a deep sense of its magnitude, and a corresponding distrust of his own ability for the successful performance of it, but at the same time with a resolution that scarcely knew a limit, and in humble dependence on the higher influences of God's grace. And in this work he showed that he was willing to spend and be spent. He wrote and published numerous essays and addresses, designed to awaken the public mind to the importance of a thorough Christian training. He assisted many a poor youth of promise either by his own generous contributions, or through the kindness of others which he enlisted in their behalf, to gain the requisite qualifications for the Christian ministry; and it is believed there are those still actively and faithfully engaged as the ministers of Christ, who, but for his influence, would never have been invested with the sacred office. In short, his ruling passion was to help forward the cause of Christ, especially in connection with the great object to which he was devoted,—the increase and the improvement of the Christian ministry. He had many testimonies of respect and good-will from the Presbyterian Church, one of which was his being chosen Moderator of the General Assembly in 1857.

The illness that brought Dr. Van Rensselaer to his grave, was a lingering and protracted one. For many weeks previous to his death his case was regarded hopeless; but so intent was he on doing good, that, after he became too feeble to use his pen, he kept on writing by another's hand. During the session of the General

Assembly at Rochester, in May, 1860, the announcement of his death was daily expected; and, as a testimony of the high regard which that venerable body bore for his exalted worth, they all (numbering more than three hundred) signed their names to a letter, expressive of the warmest gratitude for his distinguished services. On the morning of his death, he was carried out upon the veranda, that he might enjoy the fresh air, and the beautiful prospect that opened around him; and while there, the cord that bound him to life was broken. He died on the 25th of July, 1860, and the discourse at his funeral was delivered by the Rev. Dr. Hodge, of Princeton, Doctors Plumer, Boardman, and Chester, participating in the services. His remains were taken to Albany, and interred in the family vault.

Dr. Van Rensselaer was married, in 1836, to Catharine, daughter of Dr. Mason T. Cogswell, of Hartford, Conn., for many years one of the most eminent physicians in that state. They had eight children, — six sons, and two daughters; five of whom, with their mother, still survive.

Dr. Van Rensselaer was a large, strongly built man, and, during the greater part of his life, enjoyed vigorous, uninterrupted health. His face would lead one to expect a clear, practical, well-ordered mind, rather than one of extraordinary brilliancy. His manners were simple and unostentatious, without any of those artificial airs which are too often associated with the consciousness of superior rank. His mind was naturally clear, comprehensive, and correct; and though it had been subjected to careful culture, it was manifestly most in its element when it was devising or carrying

out plans of doing good. His heart easily warmed with generous affection, and his ear opened spontaneously to the tale of want or sorrow. His religion diffused itself as an all-pervading influence, sanctifying and elevating his whole character. In his family, he was a model of gentleness and kindness, but never lacking in domestic dignity and decision. In the ordinary intercourse of life, he was always upon the lookout for opportunities of doing good, and either by a word in season, or by some timely gift, he very often accomplished his object. In the pulpit, he could not be said to be eminently attractive to the multitude, but his sermons were always full of sound evangelical thought, clearly and vigorously expressed, and pressed upon the heart and conscience with much more than ordinary power. In the various more public relations to the Church which he sustained, especially in the office of Secretary and General Agent of the Board of Education of the Presbyterian Church, the generosity of his heart, in connexion with his excellent common-sense, and thoroughly practical tendencies, made him eminently a man of mark. He lived to bless his generation, and through them his good influence will extend to posterity; and, as long as the record of his life remains, his name will be held in cherished remembrance.

That which, more than any thing else, gave complexion to Dr. Van Rensselaer's character and life, was his devotedness to his self-denying work, in connection with the position of ease and worldly independence that seemed to come to him as his birthright. After he had graduated at college, and fitted himself to enter the legal profession, in which, doubtless, he might have become

eminent, he directed his thoughts to the Christian ministry; and from that time, he seemed to forget every thing else in the one all-engrossing object of doing good. What were great worldly possessions, including all the luxuries of life, to him who had deliberately consecrated every thing to the service and glory of his Redeemer? He began his professional career among the slaves of Virginia, and he closed it in faithful efforts, and generous benefactions, designed to elevate the character of the ministry throughout our whole Presbyterian Church; and the whole interval was spent in intense devotion to his work. Let every scoffer at the ministry contemplate this noble character, and be confounded. Let every minister of the Gospel contemplate it, and be encouraged, strengthened, comforted.

PHINEAS D. GURLEY, D.D.

PHINEAS DENSMORE GURLEY, the youngest child of Phineas and Elizabeth (Fox) Gurley, was born at Hamilton, Madison County, New York, on the 12th of November, 1816. But during the infancy of this son, the family removed to Parishville, St. Lawrence County. His father was born and educated a Quaker, though his ancestry were Scotch Covenanters; and his mother was a member of the Methodist Episcopal Church, though she frequently attended the Presbyterian Church, and in all her intercourse was a model of Christian charity. He received the rudiments of his education at the academy in Parishville. As a child, he was remarkably amiable and gentle in his disposition, and was especially distinguished for a spirit of reverential obedience toward his parents.

In the year 1831, a revival of religion, of great interest, was experienced in the village in which his lot was cast. Under a sermon preached by the Rev. Dr. Cannon, of Geneva, he became deeply impressed with a sense of his own sinfulness, and, after a season of intense agony, found rest, as he believed, in a cordial acceptance of Christ as his Saviour. Shortly after this, he united with the church in Parishville, being then about fifteen years of age.

Immediately after this, he not only felt a desire, but formed a purpose, to become a minister of the Gospel; and his father, though his pecuniary means were limited, finally consented that he should receive a liberal education. Accordingly, after having been engaged in his preparatory course about a year, he was admitted a member of Union College, in 1833, before he was sixteen years of age. At the close of his first year in college, he was summoned home to see his mother die; but before his arrival, she had departed, leaving it as her dying message to him, "that he should be a faithful minister for Jesus." This message was treasured among his most cherished remembrances as long as he lived. The scantiness of his pecuniary resources obliged him to teach a school at intervals, during his college course; but notwithstanding this, he maintained a high position in his class, and graduated, in 1837, with the first honor.

Shortly after his graduation, Mr. Gurley entered the Theological Seminary at Princeton, where also he took a very high stand, as a scholar, a gentleman, and a Christian. During the vacation of 1838, he performed missionary labor in Sussex County, Del., and, by this

means, not only acquired a greater facility of extemporaneous speaking, but learned many important lessons that he was able to turn to good account in his subsequent ministry. In April, 1840, he was licensed to preach the Gospel, by the Presbytery of North River, at Cold Spring, New York. His first sermon, which was preached in Newburgh, shortly after his license, made so decidedly favorable an impression, that it brought him an immediate call to become Associate Pastor with the Rev. Dr. Johnson, who was then far advanced in life.

The church in Indianapolis, Ind., having become vacant in 1839, its strength was much reduced by the withdrawal of a large number, who formed a second church (N.S.), with the Rev. Henry Ward Beecher as their Pastor. The first church, consisting of about one hundred and fifty members, and worshipping in an old and incommodious edifice, requested Dr. Archibald Alexander, through a commissioner to the General Assembly, in 1840, to recommend to them some suitable person for a minister. He recommended Mr. Gurley; and, accordingly, Mr. Gurley was applied to, accepted their invitation, and, on the 15th of December, was received by the Presbytery of Indianapolis, was ordained to the work of the ministry, and installed as Pastor of the church which had called him. Here he very soon acquired a powerful influence, not only by his correct, able, scriptural preaching, but by his faithfulness as a pastor, and his considerate, exemplary deportment in all the relations of life. The rapid increase of his congregation created the necessity for a new church-edifice; and this was built, chiefly in response to his appeals and

efforts, and was dedicated in May, 1843. In the early part of that year, a revival of religion took place under his ministry, in which his labors were most abundant, and from which was gathered much precious fruit. During his ministry here, he visited Cincinnati, Fort Wayne, and several other places, in seasons of revival; and his labors were always attended with a manifest blessing.

In November, 1849, Mr. Gurley preached in the First Presbyterian Church in Dayton, Ohio, and assisted the pastor in the communion service. That congregation, becoming vacant soon after, elected him as its Pastor. Influenced largely by a regard to the health of his family, he accepted the call, and was installed by the Presbytery of Miami, in April, 1850. Here he remained four years, during which time he was indefatigable in his labor, and the church enjoyed unwonted prosperity.

The pastoral relation of the Rev. Dr. D. X. Junkin, to the F Street Presbyterian Church, in Washington City, having been dissolved in October, 1853, the congregation, by advice of the several Presbyterian ministers in Baltimore, unanimously called Dr. Gurley (for meanwhile he had received the degree of Doctor of Divinity) to become their Pastor, and that without even having had the opportunity to hear him preach. He immediately visited Washington, and preached to the congregation, who, after having heard him, repeated their call. He returned to Dayton, and announced to his people his determination to remain with them; but, upon more mature reflection, he reversed his decision, and resigned his charge, and, in

March, 1854, was installed pastor of the F Street Church, by the Presbytery of Baltimore. Here he continued, discharging his various duties with great fidelity and success, until he finished his course with joy.

In 1858, he served as Chaplain in the Senate of the United States. In 1859, a union of the Second Presbyterian Church with the F Street Church having been consummated, the united body was known from that time as the New York Avenue Church, Dr. Gurley continuing its Pastor. To the building of the noble edifice now occupied by this church, he contributed largely, by collecting funds, both at home and abroad. In 1865, the church with which he was connected, in accordance with his advice, established a Mission Church in the northern part of the city, which he helped to sustain and advance by every means in his power. He had a high estimate of the importance of Church Extension, and, both by his teachings and his example, did much to promote it.

Dr. Gurley was a commissioner from his Presbytery to the General Assembly that met at St. Louis, in May, 1866. As Chairman of the Judicial Committee of that Assembly, he exerted a commanding influence, and was especially active in securing the passage of certain resolutions, having a bearing on the then distracted state of the country and the Church. The same General Assembly appointed him a member of the Committee of Fifteen to confer with a similar Committee of the New School General Assembly, in regard to the reunion of the Presbyterian Church. Here he labored with great care, and yet with great diligence, and, though at

first doubtful, became ultimately satisfied, of the desirableness of reunion. He was again commissioned by his Presbytery to attend the General Assembly which met at Cincinnati, in May, 1867. Of that body, he was chosen Moderator; and by the promptness and skill with which he presided, as well as the graceful and cordial welcome which he gave to the delegation of foreign ministers present on the occasion, he excited general admiration.

Dr. Gurley's ministry at Washington brought him in contact with many of the higher class of minds; and several of the successive Presidents of the United States, and many others holding exalted stations, were among his stated hearers. With President Lincoln, especially, he was on terms of intimacy; and one reason which the President gave for liking him as a preacher, was, that he kept so far aloof from politics. Dr. Gurley, as a pastor, was called to attend him in his last hours; and after the death-scene was over, he offered a most touching and impressive prayer; and afterwards, at the funeral, delivered an address of great pathos and power. He accompanied the remains of the President to their last resting-place in Springfield, Illinois, and there closed the series of funeral services.

At the time of Dr. Gurley's attendance at the General Assembly at St. Louis, his health seemed firm, and there was every thing in his appearance to justify the expectation that he would see yet many more years of active usefulness. But even then, he was rapidly nearing the close. On the first Sabbath of February of the next year, he felt constrained to ask leave of

absence from his congregation for a few months, in the hope of being able to return to them with invigorated health. His request was readily granted, and he went immediately to Philadelphia, and stopped with a much loved friend there for about six weeks. Thence he went to Richmond, Va., and afterwards to Brooklyn, N.Y.; and then to Clifton Springs. Being fully impressed with the conviction that his malady must soon prove fatal, he requested that he might be carried back to Washington to die; and, accordingly, he reached his earthly home a little less than a week before he took possession of the building of God. His departure was eminently peaceful, and even glorious. He died on the 30th of September, 1868.

In October, 1840, he was married to Emma, youngest daughter of Horace Brooks, M.D., of Parishville, where he spent his early years. Mrs. Gurley and five children — three sons and two daughters — survived him.

Dr. Gurley had a well formed and robust frame, that seemed fittingly to represent his intellectual and moral character. He had great power of endurance, and could perform more labor than almost any of his contemporaries. He was earnest and firm, yet condescending and conciliatory. His preaching was not highly impassioned, but it was eminently clear, evangelical, and spirited, and fitted to find its way to both the understanding and the heart. As a Pastor, he united great discretion with great fidelity, and no one knew better than he how to mingle in scenes of sorrow. As a Presbyter, the various ecclesiastical bodies with which he

was connected have testified their respect for him and their confidence in him, by placing him in their highest positions of influence and responsibility. As a Christian, he was humble, zealous, consistent; and his grand inquiry always was, what his Lord and Master would have him to do.