



REV. H. M. SMITH, D.D.
1873



REV. R. Q. MALLARD, D.D.
1896



REV. B. M. PALMER, D.D., LL.D.
Moderator of the First General Assembly
1861



v. W. McF. ALEXANDER, D.D., LL.D.
1915



REV. GEORGE SUMMEY, D.D., LL. D.
1925

Five Moderators of the General Assembly.

Presbyterianism in New Orleans

AND ADJACENT POINTS

ITS SEMI-CENTENNIAL HELD IN 1873

SEVENTY-FIFTH ANNIVERSARY OF THE ORGANI-
ZATION OF NEW ORLEANS PRESBYTERY,
1930

SKETCHES OF INDIVIDUAL CHURCHES, MINISTERS
AND RULING ELDERS

Compiled by
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Stated Clerk.

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INTRODUCTORY.

The Presbytery of New Orleans celebrated the seventy-fifth anniversary of its organization on the evening of October 22, 1930, in the First Presbyterian Church, New Orleans, in connection with the regular fall session of the Presbytery. A program had been prepared for the occasion by the historical committee. Rev. Dr. C. O'N. Martindale, Moderator of the Presbytery, presided, and Rev. Dr. O. M. Trousdale, Pastor of the First Church, acted as master of ceremonies. A large and interested congregation composed of members of all our city churches and others, was present. An augmented choir led the hearty singing and added appropriate numbers of its own. Rev. Dr. W. McF. Alexander read as a Scripture lesson the 48th Psalm and Rev. Dr. C. S. Sholl offered prayer.

The hymn, "The Church's One Foundation is Jesus Christ, Her Lord," was sung.

The first address was made by Rev. Louis Voss, Stated Clerk of the Presbytery since 1892, and chairman of its Historical Committee, who had just the evening before celebrated the fiftieth anniversary of his pastorate of the First Street Church, the Presbytery having joined in that celebration also. In his address he reviewed the Home Mission Work in New Orleans before and since the organization of the Presbytery, showing that every church on the roll of Presbytery had been the result of Home Missionary activities.

After the singing of the hymn, "Glorious Things of Thee are Spoken, Zion, City of our God," Rev. Dr. George Summey, a member of the Presbytery for the last twenty-seven years, now a professor in the Presbyterian Theological Seminary in Austin, Texas, delivered the second address. By appointment he sketched the development and increase in Presbytery's Home Mission activities during the last twenty-five years.

The congregation sang, "All Hail the Power of Jesus' Name," and the service was closed with prayer and the benediction by the Moderator.

At the request of the Presbytery, the Synod of Louisiana authorized its Presbyterian Board of Publication to publish in book form for permanent preservation the historical addresses delivered at the diamond jubilee of Presbytery, also the account of the Semi-Centennial of Presbyterianism in New Orleans, held in 1873, and published at that time in the Southwestern Presbyterian, and such historical sketches of individual churches of this Presbytery and biographical sketches of deceased and living ministers and elders as might be available, with pictures of the same, if possible, the cuts of the pictures to be furnished by the churches and individuals at their own expense.

THE FIRST PROTESTANTS IN LOUISIANA

A paper read before the Presbyterian Ministers' Association of New Orleans by Rev. Louis Voss, D.D., and published herewith at their request.

It cannot be definitely ascertained when the first Protestants came to Louisiana. The French government of Louisiana was determined to prevent Huguenots from immigrating to their colony. A French engineer, Secon, on an English war vessel which met Governor Bienville on the Mississippi River at English Turn on September 17, 1699, handed him a petition to allow 400 Huguenot families who had emigrated to Carolina, to settle in Louisiana. The petition was referred to Minister Pontchartrain, who replied that his king had not expelled the Protestants from France to make a republic of them in America. The "Code Noir" which was enacted in 1724 and remained in force till 1803, prohibited all religions except the Roman Catholic. It also required the expulsion of the Jews. As the French, as well as the Spaniards in the 18th century, saw in the Protestants not only adherents of a different faith, but allies and spies of the hated Englishmen and Americans, it is to be assumed that Louisiana, prior to 1800, had but few Protestant inhabitants.

Still, traces of such are found even at this earliest period of the colony.

There seem to have been some Swiss Calvinists in the French army of occupation, some of whom were allowed to settle here, but not without forswearing the "Calvinistic heresy." They could not marry unless they became Catholics. They could not even become citizens. Under the stress of circumstances some denied their faith.

The Germans on the German Coast of Louisiana received reinforcements at different times. Governor Kerlerec wrote under date of July 4th 1754: "I have received the families from Lorraine by the Concord." The 60th regiment was raised by order of the Parliament in 1755. The men were chiefly Germans and Swiss who had settled in America. . . . As they could not speak English, however, it became necessary to grant commissions to a number of foreign Protestants who had served abroad as officers or engineers and spoke the German language.

Also among the thirty Swedish officers who came to Louisiana in 1722 with Captain Ahrensburg, there must have been Protestants. But their number could not have been but a very small percentage of the entire population and under the conditions described they were absorbed in the course of years.

Translated from Prof. J. H. Deiler's History of German Churches of Louisiana.

REV. JEDEDIAH SMITH

The sad fate of a Protestant minister passing through New Orleans on his way to his destination in Mississippi, in 1776, is described in a letter from Rev. Benjamin Chase, a teacher who came to New Orleans in 1817 and one of the founders of Oakland College, in the Southwestern Presbyterian of March 10, 1870, in which he gives what he calls "some additional scraps of our early Protestant history." He says:

"The Rev. Jedediah Smith was a Congregational minister, with twelve children, ten of whom accompanied him from Granville, Mass., to the 'Natchez Country' in 1776. On his way, landing at what was then called 'The Island of New Orleans,' under the dominion of Spain, he was there seized by the Roman priesthood, all his property confiscated and his library burned. After his release he obtained a keelboat and with the aid of his sons slowly and tediously ascended the Mississippi, in the month of July, as far as 'Loftus Heights,' now Fort Adams. Exposed to the midsummer sun, unaccustomed to the climate, he was taken sick, and the boat left to the management of his sons, who conducted it to Natchez, where he died soon after the arrival, and was buried below the Bluff, not far from Fort Rosalie. In a few years the breaking away of the bank removed and ever after rendered the place of his interment unknown."

An old unsigned manuscript found among the papers of the late Rev. Dr. T. R. Markham, but not written by him, gives the following version of the experiences of Rev. Jedediah Smith:

"The late Rev. Jedediah Smith of Granville, Mass.

"He had lived 18 or 20 years previous to the year 1776 in the town of Granville and officiated as the pastor of the Presbyterian church in that town. At the commencement of the Revolutionary War, not being favorably inclined to that measure, he was disposed to abandon a country that threatened the horrors of civil war and all its evil attendants. He was therefore easily prevailed on by Thaddeus Lyman who held large tracts of land by some title from the British Government in the now State of Mississippi, to emigrate to this country with a number of families, with a view of settling the lands of Lyman with promises of the most flattering kind. Another strong motive with Mr. Smith was that he had a brother, Mr. Elnathan Smith, who had been in the Mississippi country one or two years, and who had left his wife (Hannah Bates, sister of the late Nathan Bates, of Granville, now of Northampton), and two daughters with their friends at Granville, and had written to his family to join him, giving the most flattering accounts

of the new country, a place where they would all become prosperous and happy. Under these flattering views, the Rev. Mr. Smith, his wife and family of ten children, eight sons and two daughters, left Granville for the country of the Mississippi the first of April, 1776. The oldest son of the Rev. Mr. Smith, whose name was Jedediah, married and chose to remain in New England. He made the ninth son composing altogether a family of eleven children. (Jedediah Smith, late of Blandford, is the person here referred to.) The emigrating party was detained some time at Middletown in consequence of some suspicions that some British officers who were prisoners were secreted in the vessel that was to bring out the emigrants. A Mr. Whitmore, half owner of the vessel was also coming out in her. Lyman and Whitmore were both arrested. After some time Lyman was discharged, but Whitmore was tried and condemned to suffer death and was supposed to have been executed. But from information obtained in Middletown in the year 1827 it was stated that Whitmore was reprieved and was then living. The vessel finally left Middletown about the middle of May, and after many chases by British armed vessels and a most boisterous passage of two months arrived at the mouth of the Mississippi. In ten or twelve days they ascended to the city of New Orleans, but were prevented by the Spanish authorities from landing and had to undergo a kind of quarantine owing to the prevalence at that time of small pox. In this situation the two families remained until about the middle of August, when a small craft or batteau was procured to ascend the river to Natchez. The boat had gone but a few miles when a sudden squall of wind arose which was near sinking her, but they made good their landing at the house of an English gentleman of the name of War. Finding that the boat was too heavily laden, he left with this gentleman a great part of his furniture and farming utensils, a great portion of his bedding, wearing apparel and library, etc. At that time the country was settled but a short distance above New Orleans and then only at long intervals at Baton Rouge, Pointe Coupee and Natchez could any house or accommodation be found. The greater part of the way was a perfect wilderness. However, much hospitality was shown to the strangers, except where Catholic bigotry prevailed. In such cases, the idea among them that a minister of the gospel or a priest should be married and have openly a family of children, was abhorrent in their eyes and viewed all as most horrible heretics. The weather was now extremely warm with showers two or three times a day, rendering the situation of the two families very uncomfortable, being exposed to alternate rain and hot sun. After fifteen days exposed in this manner, they arrived at the place now called Fort Adams, about 45 miles below Natchez. At this place, the Rev. Mr. Smith heard of

the death of his brother Elnathan, which must have caused great sorrow and gloom to the whole party. At this time the Rev. Mr. Smith took a violent fever from the cause just mentioned. The weather continued very hot with constant rains and with the large family in a small and open boat continued to aggravate the fatal disease that was so soon to deprive him of life. He became deranged and in his frenzy jumped into the river. He was fortunately rescued from a watery grave, but it heightened his fever and he became so sick that there is no recollection of his even speaking a word in his rational sense. He spoke but little and died the seventh day, two days after their arrival at Natchez, the 2nd of September, 1776. He was buried on a high cliff about 200 feet above the level of the river, in the common burial ground which has since all fallen into the Mississippi river. The head of the two families being dead, distress and sickness, misfortune and privation of every kind awaited the strangers. The savage tomahawk was also a great terror to the inhabitants and they had to keep themselves in companies for mutual protection against the depredations of the Indians. To add to the distress of the families, the property left with the English gentleman near New Orleans was confiscated by the Spanish authorities (being included with his property) as an alien enemy, England then being at war with Spain.

"Suffice to say, at the present day (1829) these two families that suffered so much, are respectable families in the states of Mississippi and Louisiana."

Rev. Dunbar H. Ogden, D.D., of New Orleans, a descendant of Rev. Jedediah Smith in the sixth generation, confirms the statement that his ancestor served a Presbyterian church in Granville, Mass.

CHANGES IN GOVERNMENT

Under British rule the provinces of East and West Florida, ceded to it by Spain, enjoyed religious liberty. The section known as the Natchez country, inhabited by the Natchez Indians, was attached to West Florida. Gratuitous grants of land were made to settlers. This policy drew to the Natchez country some valuable citizens. Among them was Rev. Samuel Swayze, who, with a number of emigrant families, came from New Jersey in 1773 and organized a Congregational Church, the first church of any Protestant denomination ever organized in the Southwest.

As a result of the American Revolution Great Britain ceded back to Spain the Florida provinces which continued under Spanish rule eighteen years, from 1779 to 1798. This event again closed Louisiana against the preaching of the gospel. The Roman Catholic religion was made the only lawful form of worship. Protestant services were strictly forbidden. Persons detected in religious worship which did not conform to the Catholic Church, were arrested and thrown into prison. As the condition of release they were required to give bond not to repeat the offense and were threatened for such repetition to be sent as slaves to the mines of Mexico.

Among the faithful and true Christian men who suffered this imprisonment for holding religious meetings were John Bolls, a ruling elder of the Presbyterian Church, and Richard Curtis, a Baptist preacher, who afterwards organized a Baptist Church, the first Protestant Church organized in the Southwest under American rule.

There was a marked change in the history of Protestantism in Louisiana when the treaty of San Lorenzo in 1795 was signed by the King of Spain to whose possessions Louisiana then belonged. That treaty granted citizens of the United States the right of free navigation on the Mississippi and permission to establish American magazines in New Orleans, and marks the beginning of American immigration which rapidly increased after the "Louisiana Purchase" in 1803 by the United States.

In 1798 Spain re-ceded Louisiana to France and in 1803 France sold it to the United States, which in 1804 erected the Territory of Orleans embracing the present State of Louisiana except the Florida Parishes. In 1812, Orleans Territory with the Florida Parishes, was admitted to the Union, as its eighteenth State.

Religious liberty had been proclaimed in Mississippi Territory, when the Spanish governor with his troops evacuated Fort Rosalie on March 29, 1798, and in Orleans Territory, when France relinquished it in 1803 in the Louisiana Purchase. Thus the way was opened for the influx of the Protestants.

THE FIRST PROTESTANT CHURCHES IN LOUISIANA.

In an article on "The History of Washington Parish," printed in "The Louisiana Historical Quarterly" of January, 1931, the writer, Hon. Prentiss B. Carter, says under the head of "Churches and Religion:"

"The first recorded organization of a church is also the first recorded organization of any Protestant church within the boundaries of the entire State of Louisiana. Of this fact, Washington Parish is most proud. This was a little Baptist church and its building (was) erected some time prior to 1802, on the banks of the Bogue Chitto River. The first date of its organization or the date of the building of its little log temple is unknown, but Bethel Church was admitted into membership in the old Mississippi Baptist Association on October 12, 1812. * * * * The origin of Methodism probably flowed into the country with the first settlers, as the result of the Scott County, Kentucky, Conference of 1805 * * * * In 1811 the Conference which met at Shelbyville, Ky., created a new circuit, partly in Mississippi and partly in Louisiana * * * * And this was one of the two existing Methodist Circuits in Louisiana at that time * * * * Most of the churches in the early part of the century became union churches. In other words, other faiths held their services; other preachers than Baptists would preside in the few buildings erected. Still, it must be remembered that Methodism was the only other faith for these many years."

As we have already seen other ministers, both Baptist and Methodist, besides those mentioned by Judge Carter in the above article, labored in Louisiana and organized churches at an earlier period. A Baptist preacher, Richard Curtis, was one of those who suffered imprisonment for holding religious meetings, before the Spanish governor evacuated Fort Rosalie on March 29, 1798, when with the raising of the American flag, American jurisdiction was proclaimed and religious liberty conferred on the province. He afterwards (the date is not given) organized the first Protestant church in the Southwest under American rule, a Baptist church called Salem.

The first Methodist who arrived in the Southwest, was Rev. Tobias Gibson who organized the first Methodist church in the Southwest in 1800.

Only eighteen months after the inauguration of the American government in Louisiana and the consequent lifting of the ban upon Protestant worship, the first meeting of Protestants in New Orleans was held in the boarding house of Madame Fourage in Bourbon Street, on June 2, 1805, as Prof. J. H. Deiler states in his "History of German Churches in Louisiana."

On July, 3, 1805, "The Church Wardens and Vestrymen of Christ Church in the County of Orleans" were incorporated as the first Protestant church in New Orleans.

Its rector, Rev. Philander Chase, having resigned in 1811, the church seems to have been without a minister for four years. Rev. Benjamin Chase writes:

"In 1815, soon after the close of the war with England, Mr. James Hull (said to have been a licentiate of the Presbyterian Church, Ireland), came to New Orleans from Georgia and after preaching a few months to the Protestant congregation went to New York to obtain ordination, and, unexpectedly to many of the people, received it from the Episcopal hishop. returned to New Orleans and became rector of the Episcopal Church, Alfred Hennen, Esq., becoming one of his vestry."

Concerning the founding of Christ Church, the first Protestant church in New Orleans, "The Diocese of Louisiana," a publication of the Episcopal Church, of October, 1925, gives the following account:

"Upon the transfer of Louisiana to the United States, pioneers from other states of the Union, even from New England, began to drift in. Lower Louisiana loomed up as the El Dorado of those days. Men rushed here much in the spirit of the "Forty-Niners" to California, only instead of primeval forests and gold mines, they found New Orleans a well-built city, planned by the French engineer, Planger, with a Roman Catholic Cathedral and churches, schools, hospitals, theatres, and opera, and newspapers. The "Moniteur" was published in French, English and Spanish.

"On April 30th, 1805, an article appeared entitled, "For the Religious and Moral Readers of the Protestant Persuasion." The writer of this article urged the English speaking population to get together to take some measure to procure an English speaking minister to perform the offices of the Church for non-Roman Catholics of the City. He goes on to say, "Which of us remembers hearing a sermon in English?" As a result of the article, there appeared in the official paper of May 20th, 1805, a notice of a meeting of Protestants to be held in the "Francisque's ball room" on May 29th, at 8 P. M. A second meeting of the association was called in the house of Mrs. Forrager, or Fourage, in Bourbon Street, No. 227, between Customhouse and Bienville Streets, to determine the denomination of the clergyman to be called. The paper reports that 45 Episcopalians, 7 Presbyterians, and 1 Methodist were present; and the association set to work immediately to get an Episcopal minister. The appeal was made to Bishop Moore of New York.

"Under the Spanish law, no religion other than the Roman Catholic was permitted or tolerated. During the French Dominion, the entire city and state were under the jurisdiction

of the Capuchin Friars, who by virtue of a grant from the King of France, were given certain privileges as a revenue for their support. The country outside of the city was divided into districts, each district into parishes: the center of each parish was a church named for some patron saint, the Capuchins were in sole control of all churches, schools, hospitals, and graveyards.

"When the United States took possession there was an automatic separation of Church and State. The Protestants, therefore, applied to the Territorial Legislature to have their Church incorporated. On July 3rd, 1805, an act was passed incorporating Christ Church, in the Parish of Orleans, in communion with the Protestant Episcopal Church of the United States of America. Thus, Christ Church was the first incorporated Protestant Episcopal Church in Louisiana, and in fact, the Mississippi Valley.

"Bishop Moore of New York, in response to the appeal of the Protestant Episcopal Association, sent the Reverend Philander Chase of Poughkeepsie, New York, to take charge. There was no church to receive him, not even a bell to call the worshippers together. The newspapers, however, published this notice on November 15, 1805: "Divine Service will be held by Rev. Philander Chase on Sunday, 11 A. M., at the Principal or Cabildo." Mr. Chase, in his diary, records this service and says: "Those attending were numerous, the most respectable Americans; they were decorous in their deportment." This service and others were held in the Cabildo by permission of Governor W. C. C. Claiborne, the first American and the first Protestant governor of Louisiana. Subsequently services were held in the Court Room, on Royal Street, and later on Decatur Street over Paulding's Jewelry Store. Finally a frame church was built on the corner of Canal and Bourbon Streets, on the site of the old fortification of the City; the land was partly given by the City. Mr. Chase took charge for six years, resigning in 1811.

"The Reverend James T. Hull, of Belfast, Ireland, a Presbyterian minister, was then asked to preach to the congregation; two years later he was made a Deacon, and later still was ordained a priest of the Protestant Episcopal Church in New York. He returned to New Orleans, took charge of the church and founded a school, which was afterwards carried on by his daughter, Miss Sarah Hull. During his rectorship a new church was built. This was truly a Mother Church, for in it Presbyterians, Huguenots, and Spanish Protestants worshipped. This church was completed and consecrated on January 10th, 1830, by Bishop Brownell of Connecticut."

THE FIRST ORPHAN ASYLUM IN NEW ORLEANS.

The first asylum for orphan children organized in Louisiana was a Protestant institution. The Female Orphan Society, popularly known in New Orleans as the "Poydras Asylum," celebrated its centennial on May 18, 1917.

This institution is closely connected with the early statehood of Louisiana, Mr. Julien Poydras, its chief benefactor, being the first Speaker of the House of Representatives during Governor Villere's administration. Associated with him as generous donors were also Nicholas Girod, Alexander Milne and Stephen Henderson. At his death Mr. Poydras left valuable bature land and unimproved real estate to the Society. Mr. Poydras was a Huguenot, born in Nantes, France. He died in Louisiana in 1823, and is buried in Pointe Coupee. He was a regular visitor of the Orphan Home and often spent a portion of the Lord's Day with the children.

The institution is also closely connected with Presbyterianism. While not bearing the name distinctively, it has always been a Presbyterian institution. The children attend Sunday school and church services in the Napoleon Avenue Presbyterian Church. They also attend the public schools of the city, the management feeling that they will make better citizens coming in daily contact with the outside world. Some of the teachers in these and other schools have been reared in the Poydras Asylum. The Board of Directresses is composed of ladies of the Presbyterian Church.

The First Presbyterian Church of New Orleans was organized November 23, 1823. In an historical paper read at the Semi-centennial of Presbyterianism in New Orleans, held November 23, 1873, Rev. Dr. B. M. Palmer gave an admirable account of its origin which will be found on the following pages.

The First Methodist Church of New Orleans, was incorporated on February 17, 1821; and the first German Protestant Church in June, 1825.

These were the first Protestant churches in New Orleans. To them most of the other Protestant churches in New Orleans owe their origin, directly or indirectly, while they themselves are today the most prominent and flourishing churches in this city. Since the time that Protestantism was established here, little more than a hundred years ago, it has exerted an influence far beyond its numbers. It has even stimulated Catholicism in many ways. We have seen how the Protestants in 1817 started the first orphan asylum, when the Catholic church had had the field to itself for over a hundred years. It has followed the example of the Protestants in erecting many similar institutions. The Protestants started a Young Men's Christian Association in 1852, and the Catholics followed with the Knights of Columbus. The Protestants organized an order of King's Daughters and built up a Young Women's Christian Association and the Catholics started St. Margaret's Daughters and the Catholic Women's Club. The Protestants founded a Seamen's Bethel and the Catholics followed the good example with a Seamen's Haven. May this wholesome friendly rivalry between the two churches continue without bitterness, to the betterment of the social relations and the moral and spiritual uplift of our community.

The history of Protestantism in other parts, notably in Baton Rouge, Alexandria and North Louisiana, also dates back a century or more.

THE FIRST PRESBYTERIAN CHURCH IN BATON ROUGE.

The following sketch taken from the records of this church, was published in the Southwestern Presbyterian of February 26, 1891.

Prior to 1810, when the American troops first took possession of this parish, no Protestant minister was permitted here to declare the message of salvation. If, which was seldom the case, a minister of the Gospel passed below the line of Mississippi, it was necessary to conceal his real character or incur the peril of imprisonment.

In the town of Baton Rouge, which was then small, nearly all the inhabitants were French and Spaniards. The country around, except on the coast of the river, was settled principally by Americans and Germans.

Religious instruction in the English language was wholly unknown and the Bible a prohibited book. Most of the inhabitants came to this country in early life, with few religious principles and these few were not always retained. Children were generally baptized according to the rites of the Romish Church. Some, on account of matrimonial engagements, renounced the baptism of their infancy, and received the sacrament again from the hand of a Popish priest.

When the country was delivered to the American government, and for some years afterwards, a great part of the population had never heard a sermon from any minister of Jesus Christ; consequently, as might be expected, a general apathy on the subject of religion prevailed. Open and avowed infidelity was more common than even a speculative faith in the Scripture. The lax and formal system of the Romanists was condemned by the more enlightened of their own communion and reflected over its most superstitious devotees but a feeble moral influence. Hardly a family in the parish could be said to preserve in any tolerable degree, the sanctity of the Sabbath.

Who were the first Protestant preachers in the parish is now not certainly known; probably they were itinerants of the Methodist Society. About the conclusion of the war of 1812, Rev. William McCalla, chaplain of the United States Army, was stationed a few months in Baton Rouge. He preached to the citizens as well as to the soldiers. Occasionally missionaries from the Mississippi Presbytery spent a short time in this vicinity. Excepting those transient visits, the town was destitute until 1822, when Rev. Mr. Savage, a licentiate of the Mississippi Presbytery, came into the parish as a missionary, and was subsequently located in the town, preaching alternately in Baton Rouge and Buhler's Plains. He remained about one year and a half, and may be considered as the first that in any systematic and permanent manner performed the duties of a minister of Jesus Christ. He administered the sacrament once at Buhler's Plains and received two females into the visible Church of Christ. The minds of the people soon appeared to become interested in the subject of religion. Although infidelity dared to raise its hideous front, yet the opposition was not so strong as might have been expected. The people became sensible of the utility of a stated preaching ministry, and accordingly on the first of March, 1827, engaged Mr. Dorrance to preach every Sabbath in Baton Rouge, from which time he took up his residence here and performed the duties of a pastor. The congregation gradually but slowly increased.

These encouraging circumstances suggested the idea of forming a church. Accordingly, May 26, 1827, the Rev. Benjamin Chase came into the vicinity of Baton Rouge, and spent the next day in conversing with those who were desirous to acknowledge Jesus Christ as their covenant Lord, and preached the preparatory lecture at the courthouse. The Rev. Jeremiah Chamberlain arrived from Jackson on the next day (Sabbath, May 27) and, assisted by Mr. Chase, administered the sacrament of the Lord's Supper, which was the first time it was ever administered in Baton Rouge by any Protestant clergyman. At this communion, fifteen persons were constituted into a regularly organized church, nine of whom had formerly been members of other churches. Some of them had not seen this ordinance administered in twenty years, and none in less than five years. Of these members, a number resided at "The Plains," some of them twenty-five miles from Baton Rouge.

The Plains Church was organized April 29, 1832, that of Jackson prior to 1835, probably by Rev. Jeremiah Chamberlain who was President of the College of Louisiana there since 1826.

In Central Louisiana a Presbyterian church was organized prior to 1823 when "three Presbyterian ministers, of whom Rev. Mr. Hull was one, had already laid their ashes there."

The "History of Presbyterianism in North Louisiana" says:

"The oldest settlement in all our territory was Natchitoches, which was established by the French in 1714 as a trading post with the Indians and named after the Natchitoches tribe of Indians. Into this territory came settlers from neighboring territory and from distant parts of the country, and along with them came some Presbyterians. Many of these were lost in the mass, because they were too isolated from their fellow Presbyterians, but some settled in groups so that they furnished nuclei of Presbyterian Churches to be organized later.

"Germantown and Overton were early settlements. Rev. A. R. Banks preached at Overton as early as 1838, and together with John Boggs conducted a series of meetings in Minden in 1840. Tradition says that Mr. Banks passed through Shreveport in 1836, spending the night with Col. Shreve, the founder of Shreveport, on his missionary tours of this country.

The town of Shreveport was settled in 1830, incorporated in 1839, and the first Presbyterian church there was organized in 1845.

All these churches whose history dates back nearly or more than a century, continue vigorous to this day.



From an oil painting in the Lecture Room of the First Church.

REV. SYLVESTER LARNED

II.

THE FOUNDERS OF PRESBYTERIANISM IN NEW ORLEANS.

In an historical paper read at the Semi-centennial of Presbyterianism in New Orleans, held November 23, 1873, Rev. Dr. B. M. Palmer said:

"It is a little remarkable that the first successful effort to plant Presbyterianism in the city of New Orleans should have originated with the Congregationalists of New England. Near the beginning of the year 1817, Rev. Elias Cornelius was appointed by the Connecticut Missionary Society to engage in a missionary tour through the Southwestern States, more especially to visit New Orleans, then containing a population of 30,000 or 34,000, and with but one Protestant minister, Rev. Dr. Hull, an Episcopalian. He arrived in New Orleans on December 30, 1817. The most important service rendered by Dr. Cornelius was that of introducing Rev. Sylvester Larned, whom he had met on his way through New Jersey, where Larned was then finishing his divinity course at Princeton and with whom he made the arrangement that he should follow him to New Orleans. Sylvester Larned reached his destination January 22, 1818, and on account of his splendid attractions, overtures were soon made to him for a permanent settlement."

Some credit for planting Presbyterianism in New Orleans must be given also to Rev. Dr. Benjamin Chase and Rev. Dr. Jeremiah Chamberlain, and to Elders Hennen and Maybin of the First Church.

Of Dr. Chase, Rev. Dr. T. R. Markham writes in one of his historic sketches published in the Southwestern Presbyterian:

"Before the arrival of Rev. Mr. Cornelius, in 1817, there came to New Orleans a teacher from New Hampshire, who became an assistant in a school conducted by Rev. Dr. Hull, the Episcopal clergyman who gave Mr. Larned so fraternal a welcome. An earnest Christian, he promptly identified himself with the little band that was then laying the foundations of Presbyterianism in this city. At a later date, he opened and kept for several years a school at St. Francisville, La., back of Bayou Sara. While there, he entered the ministry, the first licentiate of the Presbytery of Mississippi. This was Rev. Benjamin Chase, who, in 1828, became the pastor of Carmel Church. . . . In 1840 an impaired voice compelled the resignation of his Carmel charge and closed practically his career of a preacher. But his multiform labors made his life a continued, active and effective consecration. One of the founders and liberal supporters of Oakland College, he gave to it largely his time and care, soliciting funds, looking after its finances and keeping a watchful supervision of its affairs. To him, with its President, Dr. Jeremiah Chamberlain, and its benefactor, Mr. David Hunt, its maintenance and progress were mainly due. A specialist in geology and natural history, the "Chase Cabinet", his collection of the antiquities of the Mississippi Valley, costing him \$5,000, was his liberal gift to this charitable institution. . . . As expressing the appreciation of his brethren, the Presbytery of Mississippi took the following action: 'Resolved, That the eminent services of Dr. Chase, in planning and sustaining the religious and educational institutions of the Presbyterian Church in this portion of our land entitle his name to a foremost place among those whom, as a Church, we delight to honor and insure his grateful commemoration for generations to come.' "

The Presbytery of New Orleans adopted the following resolutions upon his death:

Resolved, That Presbytery having received word of the decease of our venerable Brother Rev. Benjamin Chase, D.D., of the Presbytery of Mississippi, who died at his residence, near Natchez, Miss., Tuesday, October 11, 1870, in his 82nd year, desires to express its appreciation of the excellent character and useful life of this Father in Israel, who, full of years, ripened and mellowed by grace, has passed from his witness bearing and work, on earth, to his rest and reward in heaven.

The last of the pioneers who, in the early part of this country, planted the standard of Presbyterianism in these, then, "ends of the earth" he has outlived his whole generation of fellow laborers, and departs after sixty years of service, closing the line of patriarchs in the ministry of the Southwestern Church.

Amiable and affectionate in his intercourse with his brethren, kind and true in his personal relations, a promoter of every good word and work and though by long infirmity debarred from the pulpit, preaching by his spirit and example, alive to the welfare of Zion and indefatigable in seeking to provide for the education of her youth, he leaves a good and honored name, whose savor is "as ointment poured forth."

We may not mourn for our venerable Brother for with him "it is well." Passing by reason of strength, beyond the fourscore, he has been "gathered as a shock of corn fully ripe."

(Prepared by Elder S. B. Newman and published in the Southwestern Presbyterian of Oct. 20, 1870.)

Concerning Dr. Chamberlain the Synod of Mississippi, in an obituary adopted January 19, 1852, says: "In the beginning of the year 1818, Rev. Jeremiah Chamberlain arrived in New Orleans in company with the Rev. Sylvester Larned." And Dr. Markham refers to Dr. Chamberlain's arrival in New Orleans in one of his historical sketches published in the Southwestern Presbyterian during the entire year, 1891, under the date of July 30:

"Rev. Dr. Chamberlain (*clarum et venerabile nomen*) first came South from Gettysburg, Pa., sent by the Assembly's Board of Domestic Missions in the Fall (this should read Spring) of 1818, in company with Rev. Sylvester Larned whom the writer often heard Dr. Chamberlain call the most handsome man he had ever seen. Leaving Larned in New Orleans he went to Mobile for the winter, holding the first Protestant service in that city."

Rev. C. A. Hyland, a grandson of Dr. Chamberlain writes that on a visit in Fort Worth, Texas, about the year 1895, his aunt Mary, Dr. Chamberlain's oldest descendent, an old lady in her eighties, told him about the diary Dr. Chamberlain kept of his trip South on a flat boat from Pittsburg down the Ohio and Mississippi rivers. "In one place he twits Larned, who was the younger man, with paying too much attention to the ladies. I think that Chamberlain and Larned were classmates at the Seminary in Princeton, N. J., members of the class of 1817 graduating in September of that year. Being personal friends and classmates it is not surprising that they came South together. It is true that Dr. Chamberlain left Gettysburg, Pa.,



From a Steel Engraving owned by Rev. C. A. Hyland.

REV. JEREMIAH CHAMBERLAIN, D.D.

for he was born there and lived there. Larned was a New Englander. It is likely Larned went home after his graduation and then joined Dr. Chamberlain at Gettysburg. From there it is easy to surmise that they went together to Pittsburg, where they embarked for New Orleans." As an interesting side-light Mr. Hyland adds: "Dr. Chamberlain is said to have used his silk hat in Mobile for a pulpit desk to rest his notes."

Concerning both Dr. Chamberlain and Mr. Larned, Rev. J. H. Dulles, Librarian of Princeton Theological Seminary, kindly furnished the writer at his request the following data:

Library of Princeton Theological Seminary,

Rev. J. H. Dulles, Librarian

Princeton, N. J., Sept. 30, 1930.

Rev. Louis Voss, D.D.,

New Orleans, La.:

Dear Sir:—

Mr. Martin has passed on to me your letter of the 26th inst., making inquiry about Rev. Sylvester Larned and Rev. Jeremiah Chamberlain.

They were both members of the class of 1817 of this Seminary. Mr. Chamberlain graduated in courses; but Mr. Larned did not graduate. I enclose slips from our Biographical Catalogue of 1909, giving the main facts of their lives:

Chamberlain, Jeremiah—b, near Grant Conewago, Pa. Ja 5, 1794; Dickinson College, 1814; PTS, '14-17; miss, Dom Bd, '17-18; ord, Pby Carlisle, Oc 26, '19; p. Bedford, Pa. '19-22; pres, CnC, '22-26; pres, Louisiana College, '26 28; tea, Jackson, La, '28-30; pres, OkC, '30-50; d. Oakland College, Miss, Sp 5, 1850. DD.

Larned, Sylvester—b, Pittsfield Mass, Ag 31, 1796; MC, (Middlebury College) 1813; AnTS, '13-14; tea, Pittsfield, Mass, '14; PTS, '15-17; ord, Pby NY, Jl 15, '17; p. 1st ch, New Orleans, La, '18-20; d. New Orleans, La, Ag 31, 1820.

I find in the Minutes of the General Assembly of 1917 on page 36 the following: Mr. Jeremiah Chamberlain, six months (as domestic missionary), through the south western countries of Pennsylvania to the Ohio, and down that river to St. Louis, where he will join Mr. Larned, and then visit the destitute towns on the Mississippi, between the Natchez and New Orleans; and if practicable visit the settlements on the Mobile.

In "A Discourse on the life and character of the Rev. Jeremiah Chamberlain, D.D." by Rev. Joseph B. Stratton, New Orleans, 1852, it is stated: * * * he accepted a commission from the General Assembly's Board of Domestic Missions, in 1817; and choosing the Southwest as the field of his labors, in January, 1818, accompanied by his personal friend, Rev. Sylvester Larned—then on his first visit to his future charge—he landed at New Orleans.

I add one more excerpt, from the Life and Eloquence of the Rev. Sylvester Larned, by R. R. Gurney, New York, 1844; p. 53. After a tedious journey through Ohio, I reached the river of that name about 17 days since . . . On the 2d of December I reached Lexington, where to my great joy I overtook my missionary companion, Mr. Chamberlain.

On page 51 it is said: The subsequent letters to various friends during his progress by land from Detroit, through Ohio, and a part of Kentucky to Louisville, and thence by steamer to New Orleans, exhibit etc.

Sincerely yours,

J. H. DULLES.

There is abundant historical evidence that steamboats plied the Mississippi river down to New Orleans as early as 1817, and this testimony of Mr. Larned himself establishes the fact that he travelled to New Orleans in a steamer, instead of a flatboat.

Concerning Rev. Dr. Hull, mentioned by Dr. Palmer as the first Protestant minister in New Orleans, an Episcopalian, Rev. Benjamin Chase, in the Southwestern Presbyterian of March 10, 1870, says:

"In 1815, soon after the close of the war with England, Mr. James Hull (said to have been a licentiate of the Presbyterian Church Ireland), came to New Orleans from Georgia and after preaching a few months to the Protestant congregation, went to New York to obtain ordination and, unexpectedly to many of the people, received it from the Episcopal bishop, returning to New Orleans and became rector of the Episcopal Church, Alfred Hennen, Esq., becoming one of the vestry."

Dr. Markham says that "Dr. Hull the Episcopal clergyman who gave Mr. Larned so fraternal a welcome, "conducted a school, in which Rev. Elias Cornelius became an assistant."

It is not certain, but quite probable that this Rev. Jas. T. Hull was the same person mentioned by Rev. Timothy Flint, a Presbyterian minister and Principal of the Seminary of Rapide in Alexandria, Louisiana, in his "Recollections of the Last Ten Years," published in 1826, in which he says: "I was requested to take charge of the seminary over which I now preside, which had become vacant by the death of the Rev. Mr. Hull." He says of Alexandria: "It is a place of recent growth, and yet three Presbyterian ministers, of whom Rev. Mr. Hull, was one, have already laid their ashes here."

If we are correct in our surmise that this Rev. Mr. Hull was the same person as the Rev. James Hull, who, though a licentiate of the Presbyterian Church, became rector of the Episcopal church of New Orleans in 1815, then he must have removed to Alexandria, returned to the fold of the Presbyterian Church, resumed his teaching activities by accepting the office of Principal of the Rapide Seminary, and died in Alexandria prior to 1823.

The foremost place among those who laid the foundations of Presbyterianism in New Orleans and whom we as a Church should delight to honor in grateful commemoration, therefore, belongs to Rev. Benjamin Chase, Rev. Jeremiah Chamberlain and especially Rev. Sylvester Larned, who by his eloquence and power as a preacher so charmed the people that within two years he saw the erection of a church building costing \$42,000, when his brief life was cut short by death. He died August 31, 1820, of yellow fever.

Due credit for planting Presbyterianism here should not be withheld from the two ministers of other denominations who added so much to his success—Rev. Elias Cornelius of the Congregational Church, who first persuaded Mr. Larned to follow him to New Orleans, but arrived only three weeks before him, during which time he preached several times awaiting Mr. Larned's arrival—and Rev. Jas. T. Hull, of the Episcopal Church, who in welcoming him showed him every courtesy and Christian fellowship. And even the latter was originally a Presbyterian minister.

Two notable elders of the First Presb. Church must be given a place of honor among the founders of our church in New Orleans. Alfred Hennen and Joseph A. Maybin, both of them prominent in their day in the legal profession. Fine oil paintings of both grace the walls of the lecture room of the First church, along with those of its early ministers.



From a Steel Engraving in the Louisiana State Museum.

ALFRED HENNEN.

Born October 27, 1786, in Maryland.

He first came to New Orleans in 1801, and located there permanently in 1809. Rev. Benjamin Chase says that Alfred Hennen, Esq., became one of the vestry of Christ Episcopal Church, the first Protestant church organized in New Orleans, in 1815. The New Orleans City Directory, of 1853 speaks of him as the "oldest member of the bar," and says, among other things: "When seventeen years of age, Mr. Hennen became a member of the Presbyterian Church. In 1818, when Sylvester Larned came to New Orleans among the first pioneers of Protestantism, Mr. Hennen, as his intimate friend, aided him in many ways in this great work and became an elder in his church, which office he now (1853) fills. Through a period of half a century, Mr. Hennen has undeviatingly pursued the path of a strict Christian, faithfully observing all the duties imposed by his faith and his church."

On the death of Alfred Hennen, the Session of the First Presbyterian Church adopted the following resolution:

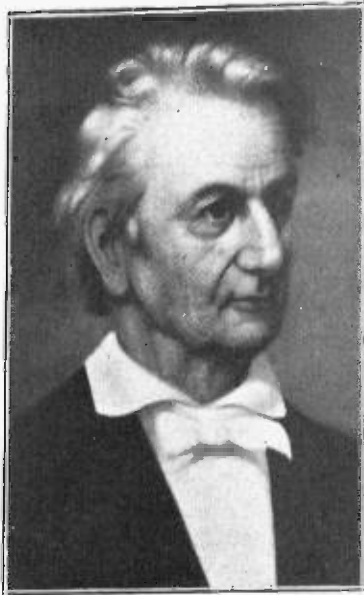
Whereas, it has pleased the Head of the Church, on this day, Jan. 19, 1870, to remove from the scene of his earthly labors, our venerable Brother and Co-Presbyter, ALFRED HENNEN, in the eighty-fourth year of his age; and

Whereas, Mr. Hennen was one of the original twenty-four, who, on the 25th November, 1823, were constituted into the First Presbyterian Church in this City; and was in March, 1828, ordained a Ruling Elder in the same, being thus for nearly half a century identified with this Church and Congregation; therefore,

Resolved, That in the death of this venerable Patriarch, the Church, which he so long has served in the Lord, has sustained an irreparable loss. Other men, full of zeal and of the Holy Ghost, may take his vacant bishopric; but no man can ever fill his place as one of the founders of this Church; or supply the broken link, which was the first in the chain of its membership. This lends a pathos to our sorrow, which language is inadequate to express. His contemporaries, who still survive, remember him as one of the earliest representatives of Protestant Christianity, from the time that New Orleans became distinctively an American City; giving his hand to every form of Christian enterprises, and lifting a steady testimony for the truth, when there were few witnesses for the Redeemer.

The young, who recall his silver locks and his noble presence, to which age added only dignity and grace, see in his grave a chasm that yawns between the present and the past, over which they can no longer stretch their hands. While his Colleagues in the sacred office of the Eldership, feel the loss of that wisdom which guided his counsels, of that learning which enriched his instructions, and of that simplicity and humility which adorned his character, and made him to others an example of winning and cheerful piety.

Resolved, 2. That whilst mourning our loss, it is becoming, at the same time, to record our gratitude to God, that our venerable Colleague was spared to render a half century of service to the Redeemer's Church; that his life was permitted to run out clean to its last drop, in the remarkable preservation of his intellectual faculties to the very end; and that a long and useful and honorable career was closed in such abundant peace and with such sweet assurance of his acceptance in the Beloved.



From an oil painting in the Lecture Room of the First Church

JOSEPH A. MAYBIN.

(By his granddaughter, Mary W. Maybin.)

Joseph A. Maybin, was born in Philadelphia, Pa., but came to New Orleans, La., when quite a young man and made this city his home. He was educated in the North and was considered very intelligent, having mastered the Latin and Greek studies at the age of 16 years. He studied law and became a prominent lawyer. He was offered the judgeship of one of the courts, but declined this offer.

In religion he was a Presbyterian and was one of the prime movers in the First Presbyterian Church and also an elder to the time of his death, May 15, 1876. He always found time to give to the uplifting of the poor and to relieve their many wants, and also in the education of the youth of our city. On Sunday afternoons you would find him at the "Boys' Home of Refuge," talking with them and teaching them how to live. With the Rev. Dr. Witherspoon he was much interested in the Sailors' Bethel and was president of the Bethel Association Bible House.

My grandfather was chosen as one fitted to study the needs of what was then called the "Free School" of the city and was sent North to look into the work of these schools and to select a president. This he did. A Mr. Shaw came South and took charge.

He was also greatly interested in the churches that were in a struggling condition and kept open the doors of the little Carrollton church for service, reading the lessons from the Bible from memory and giving the hymns also from memory. He was blessed with wonderful health and so, in spite of his 81 years went about his business and his charities alone in the day and often at night, when necessary. It was after service in the Carrollton Church, when overcome by the heat, that he was brought home in an exhausted condition and went to sleep to awaken in the "Great Beyond."

To one and all he gave advice when requested to do so, as was the case with Paul Tulane and John McDonogh, as to how to invest their money and they took his advice and suggestion and invested for the good and education of the youth of the city of New Orleans. During the conflict between the States my grandfather lost the sight of one eye in teaching his youngest daughter Louisiana Maybin, how to use a pistol. As the cap snapped, a piece of it struck his eye and after seven years of treatment he lost his sight.

My grandfather married in 1820, Miss Mary Willard of Boston, Mass., and in 1870 they celebrated their "Golden Wedding" He died on May 15, 1876, three years after his wife.

MARY W. MAYBIN.

THE LATE JOSEPH A. MAYBIN.

FUNERAL ADDRESS BY THE REV. DR. PALMER.

It is no common event which brings this large assembly together in the house of God, in the heart of the week and in the busiest hour of the day. It is no ordinary solemnity which throws its hush upon our hearts, each one in this house sitting with bated breath, lest he might disturb the awful stillness. Death is always solemn; but there are times when he comes to us with an imposing majesty. When we lay down the ordinary apprehensions of his presence, whilst we feel the awe which he inspires, we can welcome him as a friend. He that lies before us is one of the ancient and the honorable amongst us. In this year, which celebrates the one hundredth anniversary of the nation, his living memory stretches almost back to its commencement; and certainly it overtook the beginning of things in our city from the time it became an American city and participated in the fortunes of the Republic. Ah! how sad the loss when one link after another falls out of the chain which connects us with the beginning of things; and when one of the few remaining of those who laid the foundation of prosperity, in many years, in this our city, we are to-day to bear with a sore lamentation to his burial in the cave in the field of Machpelah.

When most of us in this assembly who begin to count ourselves old were not as yet born, our departed friend had become an actor in life's great drama. Many more than they who lament beneath the shadow of his falling house, gather the mantle over their heads in this wide-spread community and mourn for the loss of a father in his death.

My friends, it is a sad bereavement to the world when a good man dies; when one light is extinguished which throws the ray of its purity and of its piety over a world which, without his presence, would be dark. Ah! his venerable form, as you were accustomed to see it feeling its blind way along these streets, was the most eloquent of discourses. It strengthened the old as they looked upon his gray hairs, which had become to him and to them a crown of glory; and their torturing strength was helped to go on their way down the declining path which must shortly end. And the young, struggling with the temptations which snared their feet, took presence, and found perhaps, the path of virtue less steep and rugged to their feet. And old and young are gathered in this house of God to-day, to learn how even the world honors a good man in his death and weeps bitter tears over the experience of its loss.

But Mr. Maybin stood in tenderer and dearer relations to the Church. Eight and forty years ago, having tasted in his early youth the emptiness and froth of earthly pleasures, he turned, with that promptness and decision which always marked his career, to the service of God. Within two years of half a century back, he, with Alfred Hennen, his compeer and fellow-helper in the house of God, stood in the presence of a Presbyterian congregation that was small, but which, through the grace of God, had branched out into these several and distinct churches which dot this great city, and received, through the choice of the people but from the hands of Christ, the office of the elder. With that decision which had marked him in the days of his early folly, over which he mourned with a true penitence as he recited the memory of them to the living, he took upon him and discharged the functions of that high office. With a pretty large observation of the church, extending over a long ministry, I am prepared to say deliberately that in some of the most important functions of this office Mr. Maybin was the best elder I ever knew. Ranging my eyes over the churches connected with that denomination to which he and I belonged, I can see, among the wise counselors and prudent and able legislators of the Church, none who can vie with him in the constancy, in the zeal and in the fervor with which he discharged the episcopal oversight of an elder in the Church of God; who, from the moment he was invested with this office, with more fidelity and with more constancy, went about from house to house, ministering to those that were in sorrow and leading the

weak back to the paths of virtue and of truth. If we are to accept that definition which is given to us by the Apostle James, when he says, "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," Mr. Maybin must be accepted as having been almost a perfect man.

The attributes of his Christian character were most marked. His deep conscientiousness, pushing itself sometimes into scrupulousness, so anxious and careful not to err as perhaps in some measure to rob himself of the comfort he might derive from the consciousness of his integrity—a conscientiousness that was carried into the minutest detail of daily life—that concerned itself as much in the giving of a cup of cold water to a disciple that he might do it in a disciple's name, as in performing the most heroic act, which might draw upon him the applause of the world. A most tender illustration of it I may be forgiven the mention of. During the months in which he had been recently enfeebled and shut up within the walls of his chamber, this good man patiently and with pain and toil, sought through the records of sixty years, if possibly, in the transactions of a long, and what men know and call an honorable life, he had ever in a single particular wronged his neighbor. With a clear sense that he was nearing the river which parted him from the Canaan beyond, and desirous to stand before the great throne with a conscience which would approve itself before God as well as men, he too conscientiously and too painfully, even until his friends gathered around him and sought to dissuade him from that which was corroding him, with carefulness, burrowed deeper and deeper every day into the transactions of the past; so that, ere he rendered his long account at the judgment bar, he might rectify the error even of his judgment.

His piety was of that robust character that laid hold upon principle. It did not exhibit itself, even in the eyes of those most intimate with him, in mere flushes of feeling or the gushing of sentiment. A man constitutionally endowed with strong affections, who possessed all that passion which is the distinctive element of a true orator and made him, in all the public walks in which he moved, "the old man eloquent" amongst us, yet with all this mine of feeling locked up within his breast, his piety moved upon an even plane, manifesting itself simply by the firmness of his principles and the regularity of his walk. No man whom I ever knew possessed a more universal charity, was more sincerely catholic in all his feelings towards the Church of God under every name. In his public office within the enclosure of the Session, he was scrupulously conscientious to other branches of the Church of God. Yet, with it all, holding by the tenets of the Presbyterian and Calvinistic faith, those great

principles which are embodied in all the symbols and confessions of the Church of God throughout the world and throughout all ages—I refer not to those tenets which are more distinctive and peculiar to the denomination, but to those great massive, projecting truths which form the common property of the Church of God, and just the more in proportion as she is the more evangelical—did this good man adhere without the least wavering. Though, perhaps, he was more conspicuously adorned with deeds of kindness and love to his fellow-men, few more completely laid down at the foot of the cross all claim to personal goodness and merit; and few clung with more devotion to that cross upon which the redemption of a world was purchased. It has been my privilege twice during my ministry in this city to visit him upon a bed of illness, when he expected to die; and of the experiences which he would pour into my ear, the most expressive feature was that profound humility which stripped him of all claim to the divine favor except that which is founded upon the free promise of God's own covenant, and trusted alone to the atoning blood of the Lord Jesus Christ. Ah, how this good man sifted his own experience as a Christian, as he sought to sift all the actions of his external life before the world, that he might in perfect sincerity exclaim with the apostle: "I desire to be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

For fifty years during the season when the church first planted in this great city grew up from her feebleness to her strength, this good elder was everywhere a pillar of strength to her. Cut off by partial blindness from those sources of knowledge which other men enjoy, and by that sad calamity in great measure disabled from the prosecution of his noble profession; yet, with a memory constitutionally strong, and which, perhaps by reason of that very infirmity, had been taxed to its utmost exercise, he drew upon the knowledge which earlier reading gave, and with his vigorous intellect remoulded in his own mind those truths which distilled upon him through the ear from the pulpit, until he became, for one not technically disciplined in this species of knowledge, a remarkable theologian, and fit to stand up in the presence of the people, and from God's Word to expound the principles of grace and deliver those tender exhortations which should fall upon the conscience of the sinner. He has never, from the beginning of his public Christian life, ceased to be, in an unusual degree for an elder, a teacher in the house of God, and for the last few years has occupied one of our outposts, from Sabbath to Sabbath ministering to them the things of the kingdom. It was his burning wish that he might die, as he expressed it, in the harness. But a little while ago, when his physician put upon him the interdict, and

said to him: "These public labors must cease, for the body in which the soul is encased is too feeble to endure the exactions of this toil," with a characteristic gesture, and with his own peculiar tone and after the manner of his speech, he flung his open hand upon his heart and said: "Oh, Doctor, you have stabbed me to my heart!" Perhaps it was in part the natural recoil of an old man, who does not wish to recognize the fact that his life is past: for, while intellect and vigor of will remain, however feeble may be the faculties of the body, I presume it is among the last instincts of our nature to recoil from the thought that we must break our staff at the bank of the river, and simply wait in the quietness of faith for the shining ones to bear us over the stream. But I am persuaded that in his case the expression sprang far more from the deep love which he had for the souls of men, and from the high estimate which he put upon the privilege of leading those who are still without the ark to a knowledge of Christ and of Him crucified; and therefore he felt that his physician's interdict was the point of a poniard which had pierced his heart. I may mention, in connection with this high and ennobling trait, the humility which in this department of service distinguished our brother. Some fifteen years ago I ventured the suggestion to him that as his blindness laid him aside in a great measure from his profession as a lawyer, and as his large experience had brought him to an understanding of the facts and principles of the Gospel, and his honest public life had endeared him to the hearts of God's people in this city, it might be well if he would assume the full functions of a Gospel minister and have the privilege of dispensing the ordinances of the Church in those places which were most destitute and remote. His reply was almost hasty in its promptness. "As a layman, speaking without special authority, and drawing only upon that knowledge which Christian experience gives me, my poor talk before the people has a value; but if I were to pass into the office of an acknowledged teacher of the Word, I must necessarily be judged by another standard. These exhortations of mine, which in the one character are profitable to others, would then become tame and unprofitable even". And so he pushed the thought aside. When at a later period, after the war, I pressed the same question upon him, thinking that in this way, in his old age, the Church of God might the more easily take him up in her loving arms and bear him through the trials and struggles of his old age, with the same determination he put away from him what to most men would have been an overwhelming temptation, and in the humility and modesty which had characterized his whole life he pursued these quiet and unostentatious yet effective labors, as an Elder of the Church of God.

And now, my hearers, how would you expect such a man as Mr. Maybin to die? To you who through all these years

have followed him in his godly walk, when he comes to the brink of the river and must pass over, what would be, according to your expectation, the nature of the change? It was a loss to these who are dressed in black before you to-day that they were not allowed those tender and pious ministries which loving children would offer to a dying parent; and it is their loss and ours that he spoke not those last words of farewell to earth, and of the hope and joy with which he anticipated the prizes beyond, which doubtless would have fallen from his lips. And it is always a loss when a dying Christian is disabled from the utterance of his last testimony to the living. For, "The tongues of dying men enforce attention, like deep harmony." And yet his death was beautiful. It was not so much death as translation: like Enoch, who was not, because God took him—the last record of the man who, before the flood, "walked with God;" like Moses, whom the Lord met alone on the top of Nebo, and with his own hand buried him out of the sight of those perhaps, who would have performed idolatrous rites at his grave: or, like Elijah, ascending to heaven in a chariot of fire, while the pious disciple on the earth below exclaimed, "My father, my father, the chariot of Israel and the horsemen thereof." So our father laid down at night upon his pillow and slept into eternity. No eye witnessed the solemn translation. The chamber, let it be consecrated in that house as a spot which is holy, where, in the shadow of the night, the Lord himself came down and took His aged servant into His arms and bore him upward to His crown and to His throne. "I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." And thus, in the silence of the night, without a sound indicating the solemn change that was taking place, the brave, honest, truth-loving spirit of this Father in Israel burst the tabernacle in which it was confined, and soared beyond the stars to take its place with the great company of the redeemed, and cast its crown before Him that sitteth upon the throne, and before the Lamb, forever and forever.

But there is a supreme consolation in this supreme sorrow. It is that what earth mourns as her loss, Heaven accepts as her gain. He is still of God's family, which is immortal like Himself, which even death has no power to invade.

"One family, we dwell in Him,
One church above, beneath;
Though now divided by the stream,
The narrow stream of death."

And if he passes away from a ministry that was sweet and precious in our eyes, we know that he enters upon a ministry that is glorious and grand in the presence of the angels. What his office in that upper kingdom is to-day, these Scriptures do

not in their detail unfold; but, my hearers, man's soul is not of the earth, earthy. It is that by which we were made in God's image and after His likeness; and when that undying, immortal spirit breaks away from that which clogs it here, it mounts into the world where it belongs and gazes into the face of the eternal Father in whose image it was made and looks upon the throne of that glorious Redeemer whose blood hath washed it and made it "meet for the saints' inheritance in light." Those tones which on earth comfort the widow, the fatherless and the orphan in the house of suffering and of want, may at this hour be teaching the very angels the mighty mysteries of redeeming love and the glorious power of that Divine Spirit by whom we are transformed anew into the likeness of God and are made meet for His presence and for His glory forever. Even in our mourning we may rejoice. Even with our tears we bid him joy in his immortal ascension, and take the loss that he may possess the gain. We miss the voice which syllabled God's praises in the sanctuary, that it may swell the chorus above as it chants the grand anthem, "Glory and honor and power and might and dominion be unto Him who hath washed us in His blood, and made us kings and priests unto God in His temple forever."

Are there not lessons which such a life and which such a death suggest? And ought I to close these tender funeral solemnities without at least an allusion to them?

To the members of the Bar, who are under the influence of that fraternal feeling which belongs to every honorable guild, and which, I suppose, peculiarly distinguishes a class who are enobled by the nature of their calling, I would venture to say that I can deliver to them a message from him who, I believe, was the oldest of their calling. One among the motives which he assigned to me for refusing, at an advanced age, to assume the functions of a Gospel minister, was the conviction that, as a lawyer, moving in the midst of lawyers, he could recommend his Lord unto them. "Many of them," said he, "will not listen to the voice of a preacher, for they think it is professional and a matter of course; but I can go to them as a lawyer; I can tell them that, with a lawyer's knowledge and with a lawyer's skill, I have for myself carefully examined the credentials of the Bible and the claims of the Gospel; and, that, upon the same evidence that I would establish any fact before the bench of the court, I can honestly say as a lawyer I have established the truth of the Gospel before the tribunal of my own conscience. Until death overtakes me I desire, clothed with the functions of that profession, to mingle amongst the men of the Bar in order that I may recommend my Savior as their Savior, and solicit them to embrace the Gospel which is so precious to me." Whether he ever spoke words like these to

any of you, gentlemen of the Bar, in his familiar intercourse with one and another, of course, I know not; but I deliver, as though I had taken it from his dying lips, this testimony, and bear it in the presence of his body as his dying call to you. May God grant that out of his ashes there may rise honorable counselors like himself, who shall step forth from your ranks and bear his mantel, to take his place in the Church of God and hold up the falling trust which now lies beneath his coffin upon the floor of this church. A lawyer and a counselor, an honorable, a conscientious and a truthful man, as you knew him in the courts of justice and in the pleadings before the bench, he speaks to you from his coffin and speaks to you from the throne upon which he is seated at this moment in heaven and beseeches you to accept the salvation which was the comfort of his own spirit through a period of at least fifty years.

But overlooking that class, sweeping my eye over this vast assembly, I desire to say, in the name of my departed father, and holding up his bright example and that sweet translation of him in death, that here to-day in the house of God, in the presence of death and of these terrible solemnities, we have an attestation of the value of the Gospel and the sweetness of the Christian hope. My friends, it was the grace of God that made this aged man what he was. By his own testimony, as he frequently repeated it to me in private, it was the arm of everlasting love that plucked him as a brand from the burning and turned him away from the dissipation and folly of early years to become this preacher of righteousness in life and in death to us. This Gospel, of which he lies before you a witness of its saving power, is your need as much as it was his need or my need: for unless we have a good hope through the Redeemer, how are we to pass safely through the valley of the shadow of death? How are we to take up the song of triumph upon our lips, "Oh, death, where is thy sting? Oh, grave, where is thy victory?" And then looking down into that which gives assurances of the triumph, how can we add: "The sting of death is sin; the strength of sin is the law, but thanks be to God, which giveth me the victory through Jesus Christ my Lord." Philosophy may enable you to die with calmness and without a murmur; but nothing short of the ever blessed grace of God ever did take the sting out of death and rob the grave of its victory. It is one thing to bow before a stern necessity with all the hardness of a stoic, but altogether another thing, even at the grave and in the presence of the last enemy, to lift yourself up with the assurance of a conqueror; and as you fall beneath the shaft to take the language of triumph upon your lips and feel that you are superior to the grave. And if, my brethren, with our parting breath, as we are swallowed up in the tomb, man, through grace, is able to triumph over his seem-

ing conqueror, what must be the language of song, what the paean of victory, what the voice of triumph and glory, which a ransomed soul sings in the presence of God, when the last tear has been wiped from the eye, and there is no more curse, and the Lamb leads us into the green pastures and beside the living fountains forever?

But I must reserve for a more formal and elaborate discourse what I would say in reference to these things.

Let that dead form and those silent lips, as you pass around the bier, speak their message to you; and may that Divine Spirit, who touched his heart, and made it susceptible of divine love, move the pulses of your heart, and make you obedient to the law of Christ!

Mr. Jos. A. Maybin was a director of the Sylvester Larned Institute for Young Ladies, on Carondelet Street between Terpsichore and Euterpe Streets, of which Wm. O. Rogers was the Principal, with the following Board of Directors: Hon. J. N. Lea, Chairman; W. S. Bartlett, W. C. Black, Thomas Allen Clarke, John T. Hardie, E. S. Keep, J. A. Maybin, R. S. Morris, J. C. Morris, Rev. B. M. Palmer, D. D., T. G. Richardson, M. D., Chas. B. Singleton, G. Sweet, J. B. Woods. Its sixth annual session began on September 27, 1875. The Boarding Department was under charge of Mrs. Lawrence Bein.

Joseph A. Maybin became an Elder of the First Presbyterian Church on March 16th, 1828, and at his death on May 14th, 1876, the following inscription was made in the minutes of the Session:

“FOR FORTY-EIGHT YEARS AN ELDER IN THIS CHURCH”!

Though these words express the service of a veteran, they are inadequate to carry the idea of what has been accomplished. The measure of time, though long, compared with the ordinary acts of men, is brief when applied to the life of our departed friend. He filled the full measure of his time. His was not an ordinary life. Duty, as most men view it, was not his idea. Far more comprehensive, it conveyed to him unceasing thought and activity. The range of objects of his solicitude embraced all human needs and all God's requirements. No labor was perfunctorily performed. In the times of his prosperity, his means were consecrated to his Master's service. But not satisfied with merely giving, he followed all his gifts, in their application, with sympathy and modesty of one receiving, rather than bestowing, a favor. His means reduced almost to deprivation, he possessed the attractive power to draw upon the affluence of others, and faithfully fulfilled the office of an almoner.

Poverty and affliction needed not to raise its cry of entreaty. They found him anticipating their needs. The material

wants of men did not confine his gaze of scrutiny. The suffering soul, conscious or unconscious of spiritual necessity, found him ready with that balm which watchful Christian sympathy alone possesses.

We doubt if, in all the Churches of this land, can be found an Elder who in the practical demands of the office as to visitation and other labor, possessed a higher ideal or reached more nearly that lofty standard.

The loss of such a man, though past the age allotted, of three score and ten, and enduring for twelve years beyond by reason or strength, to the Church in all the Courts, in the counsels of Pastor and People, and above all in the houses of the sick and suffering of whatever condition in life, to all human thought is irreparable. But thanks be to God, man's necessities are His opportunities. Our loss is our Brother's gain. He has been translated from the inadequacy of Earth to the perfect service of Heaven. "Sorrowing yet rejoicing" is the attitude of this Church, at this hour.

III.

PRESBYTERIANISM IN NEW ORLEANS BEFORE THE ERECTION OF THE PRESBYTERY OF NEW ORLEANS

The General Assembly of 1816 appointed 42 missionaries for different territories, each for a brief period of from one to four months. Among them, Rev. Ezra Fisk was appointed for four months in New Orleans (Minutes General Assembly). Of the success of his labors here, if any, we have no records.

The General Assembly of 1817, appointing an agent in each Presbytery to solicit donations for the Theological Seminary at Princeton, N. J., designated Rev. S. Larned as such "for New Orleans and vicinity", and again in 1818 "for the Presbytery of Mississippi", which then embraced all Louisiana, "to obtain funds for the completion of the building and other objects relative to the interests of the Seminary." Princeton Seminary had been in operation for some years. Its location at Princeton was determined in 1812. In 1817 there were 47 students in the Seminary.

Mr. Larned's activities in New Orleans, from January 22, 1818 to August 21, 1820, were those exclusively of a Home Missionary. The First Presbyterian Church of New Orleans was organized by authority of the Presbytery of Mississippi.

That Presbytery was erected by the General Assembly into the Synod of Mississippi and Alabama in 1829. In 1835 the Presbytery of Amite appears on the roll of this Synod. The name of this Presbytery was changed to be known as the Presbytery of Louisiana in 1836. From this time to the organization of the Presbytery of New Orleans in 1855 the Presbytery of Louisiana erected the Lafayette, Second, Third, Prytania Street, Fourth (afterwards the Canal Street Church) and the First German Presbyterian Church. The organization of these churches antedates that of the Presbytery of New Orleans and they were transferred to it by Louisiana Presbytery with a few others situated in the territory surrounding the city.

Very early after the organization of the First Church of New Orleans, Presbyterianism seems to have spread to adjoining points. Along in the thirties a Presbyterian divine and noted teacher, Rev. Professor Finley, established a school and was the means of organizing a Presbyterian Church at Pine Grove, in West St. Tammany Parish, one of the constituent churches of New Orleans Presbytery.

Another Presbyterian Church was organized at Madisonville in the early forties, and a third one at Covington about the year 1848, under Rev. S. B. Hall. The Presbytery of New Orleans met in Covington in the spring of 1857.

The church at Houma appears on the roll of Presbytery of Louisiana as early as 1848. It was reorganized in December, 1857. That at Thibodaux was also one of the early churches in this Presbytery which met there in 1856. This church is probably identical with that at Thibodauxville already mentioned with its minister, Rev. S. H. Hazard, in the minutes of the Synod of 1837.

THE PRESBYTERY OF NEW ORLEANS ERECTED.

With so many organized churches in the city and country, the time was ripe for the organization of a distinct Presbytery. Already in 1844 the Synod of Mississippi had set off a new Presbytery from the Presbytery of Louisiana to be denominated the Presbytery of New Orleans, but a violent controversy caused by a charge against Rev. W. A. Scott, D. D., Pastor of the First Presbyterian Church of New Orleans, of violating the ninth commandment, viz: slander of the Hon. Henry Clay—there seems to have been a political background—which aroused to the utmost the pastor and people of the First Church, led to an early dissolution of the Presbytery and it was re-united to the Presbytery of Louisiana. Thus the First Presbytery of New Orleans passed out of existence as a separate body after its short career of less than one year.

Dr. Scott continued as pastor of the First Church until September 14, 1855, when he resigned and his pastoral relation to the church was formally dissolved. His active labors, however, had ceased in November, 1854, covering a period of twelve years.

In 1853, the Presbytery of Red River was organized with two ministers from Louisiana Presbytery and one from Tombeckbee Presbytery.

An item appertaining to the formation of a New Orleans Presbytery was indefinitely postponed, but at the next meeting, in 1854, the Presbytery of New Orleans was again set off, embracing all the State of Louisiana south of Donaldsonville, lying on the west side of the Mississippi River, and all that part east of said river beginning at the northern boundary of St. James Parish, to the Amite River, along the margin of the lake to the western boundary of St. Tammany and Washington Parishes and thence with the State line to the mouth of Pearl River. Said Presbytery to embrace all the churches within said bounds and the following ministers: W. A. Scott, S. Woodbridge, S. B. Hall, J. Twitchell, N. G. North, I. J. Henderson, A. Campbell, N. P. Chamberlain, D. S. Baker, J. S. Hayes, J. Richards, W. McConnell and J. R. Hutchinson.

MINUTES OF THE FIRST MEETING OF NEW
ORLEANS PRESBYTERY.

New Orleans, January 8th. 1855

The Presbytery met as directed and a sermon was delivered by the Rev. S. Woodbridge, the Moderator appointed by Synod.

After preaching he called the Presbytery to order and it was opened with a prayer.

Present—Ministers: S. Woodbridge, I. J. Henderson, James Richards, A. Campbell, I. Sydney Hays, N. P. Chamberlain, Wm. McConnell and D. S. Baker.

Ruling Elders: W. Greenwood, Prytania Street Church; F. Stringer, Third Church, N. O.; Wm. A. Bartlett, First Church, N. O.; S. Tenney, Thibodaux.

Absent: J. R. Hutchinson, S. B. Hall, J. Twitchell, W. A. Scott and N. G. North.

Rev. S. Woodbridge was chosen Moderator, D. S. Baker, Temporary Clerk and I. J. Henderson, Stated Clerk.

The following brethren being present were invited to sit as corresponding members: Rev. Peter Boughton of Detroit Presbytery, Rev. Milton Waldo of Susquehanna Association and Rev. E. Hart of New Albany Presbytery.

It was Resolved, That each member of this Presbytery be taxed fifty cents at each Stated Meeting.

Resolved, That the Stated Clergy be directed to provide a Record Book before the next meeting.

An election being held for Treasurer, the Rev. I. J. Henderson was chosen to that office.

The Rev. Messrs. Chamberlain, Henderson and Hayes were appointed a Committee to report suitable Rules for Presbytery.

It was Resolved, That when Presbytery adjourns, it adjourn to meet in the Second Church, New Orleans, on the first Wednesday in April, at 7 P. M.

The Rev. P. Boughton asked leave to address the Presbytery in behalf of the Western Boatmen and Seamen. On motion he was invited to do so. After he had concluded his remarks, the Presbytery adjourned with prayer.

(Signed) S. WOODBRIDGE, Moderator.

Attest: I. J. HENDERSON, Clerk.

IV.
SEMI-CENTENNIAL OF PRESBYTERIANISM IN
NEW ORLEANS.

From the Southwestern Presbyterian
November 27, 1873.

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

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

Upon the communion table, in front of the pulpit, was a mound of flowers, three feet high, by three wide, surrounded by evergreens: typical of the names and dates, the past and the present, the living and the dead—erected out of respect to the memory of the founder of the church, and also in honor of the present, living occupant, erected no less to commemorate the lapse of half a century of time between the two.

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

THE SERVICES

The services were opened precisely at seven o'clock with a beautiful voluntary from the choir. Rev. B. Wayne then read the 48th Psalm. A fervent and impressive prayer was offered by Rev. James Beattie.

Dr. Palmer then read the following Narrative:

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

"It is a little remarkable that the first successful effort to plant Presbyterianism in the City of New Orleans should have originated with the Congregationalists of New England. Near the beginning of the year 1817, the Rev. Elias Cornelius was appointed by the Connecticut Missionary Society, to engage in a missionary tour through the Southwestern States, more especially to visit New Orleans, then containing a population of 30-34,000, and with but one Protestant minister, the Rev. Dr. Hull; to examine its moral condition, and, while preaching the gospel to many who seldom heard it, to invite the friends of the Congregational or Presbyterian Communion to establish a church, and secure an able and faithful pastor. In this tour, Dr. Cornelius acted also as an agent for the A.B.C.F.M., to solicit funds for the evangelization of the Indian tribes. In this work he was eminently successful, devoting an entire year to a lengthened tour from Massachusetts to Louisiana, collecting large sums for the American Board, and arrived in New Orleans on the 30th of December, 1817.

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

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

"He reached his destination after innumerable delays, on the 22nd of January, 1818. Through the antecedent preparation of his friend, Dr. Cornelius, who had preceded him exactly three weeks, and still more by his own splendid attractions,

overtures were soon made to him for a permanent settlement. Subscriptions were circulated for the building of a church edifice, which by the 5th of April amounted to \$16,000. It was proposed to negotiate a loan for \$40,000 as soon as the subscriptions were complete, the estimated cost of a building 60 ft. by 90, with about 2,000 sittings. Considering the infancy of the enterprise, the largeness of these plans betoken great vigor of effort, and the confidence felt of final success in collecting and maintaining a flourishing church. In this costly undertaking generous assistance was received from the City Council in the grant of two lots of ground valued at \$6,000 and in a subsequent loan of \$10,000. In the erection of the building, Mr. Larned's spiritual labors were interrupted during the summer of 1818 by a visit North, for the purpose of soliciting money, and also for purchasing materials for building. On the 8th of January, 1819, the cornerstone of the new edifice was laid with imposing ceremonies (and in the presence of an immense throng) on the selected site on St. Charles Street, between Gravier and Union, and on the 4th of July following, was solemnly dedicated to the worship of Almighty God, with a discourse from Ps. 48-9 'We have thought of thy loving kindness, Oh, God, in the midst of thy temple', which will be found the fourth in the series of sermons published in connection with Mr. Larned's Memoirs. There are no records from which to learn the spiritual growth of the church during this early period, except that in one of his letters, Mr. Larned speaks of a communion season about the middle of July, 1820, in which there were forty-two at the table of the Lord, part of whom however, were Methodists. Mr. Larned's labors were those exclusively of an evangelist; and his brief life was spent in gathering a congregation and building a house for worship. There is no record of his having organized a church according to our ecclesiastical canons, by the election and ordination of ruling elders; and he himself was never installed into the pastoral relation by ecclesiastical authority.

"It pleased the Great Head of the Church to arrest his labors before they reached this point of consummation. During the month of August, 1820, the scourge which has so often desolated our city, made its appearance. On Sabbath, August 27th, he preached from Phil. 1-21, 'For me to live is Christ, and to die is gain;' words alas! prophetic of his speedy call to those mansions where all is gain forever to the believer. On the following Thursday, August 21st, the very day on which he completed the 24th year of his age, he fell asleep in Jesus—or rather awoke to the glory and joy of his Lord. His remains were consigned to the tomb in Girod Cemetery, with the Episcopal service for the dead rendered by the Rev. Dr. Hull.

Mr. Larned's successor after an interval of 18 months, was the Rev. Theodore Clapp, a native of Massachusetts and a graduate of Yale College and of the Theological Seminary at Andover.

He was licensed by the Congregational Association, October, 1817; and was led providentially to Kentucky, by an engagement as private tutor in a family residing near Lexington in that State. During the summer of 1821, he spent a few weeks at a watering place in Kentucky and on the Sabbath preached in one of the public rooms of the hotel to the assembled guests. This apparently casual circumstance led to his settlement in New Orleans. Among his hearers, on that occasion were two gentlemen from our city, trustees of Mr. Larned's church; who, upon their return home, caused a letter to be written, inviting him to New Orleans. This invitation, at first declined, led to a visit to this city near the close of February, 1822. On the third Sabbath after his arrival, he was unanimously chosen to fill the vacant pulpit. Finding the church embarrassed by a debt of \$45,000, he naturally hesitated, and finally made its liquidation the condition of his acceptance of the call. The method adopted for this purpose, though deemed proper at the time, would now be disallowed by the better educated conscience of the church. The trustees made application to the Legislature of Louisiana, then in session, for a lottery; which being sold to Yates and McIntyre of New York, for \$25,000, relieved the pressure of debt to that amount. For the remaining \$20,000, the building was sold to Judah Touro, Esq., a merchant of wealth, whose magnificent charities have left his name in grateful remembrance to the people of New Orleans. It may be well to state here, though a little in advance of dates, that Mr. Touro held the building to the time of its destruction by fire; allowing the income from pew rents to the use of the minister, and incurring the expense of keeping it in repair. He was Mr. Clapp's personal friend and benefactor throughout life and when the original building was burned and long after it had been carried away from Presbyterians by Mr. Clapp's secession, Mr. Touro, we believe, built a small chapel for the Unitarian congregation, until a large edifice could be erected for their accommodation. Such instances of princely munificence deserve to be engraved on tablets of marble. But this is to anticipate.

"The first notice of this church being organized as a spiritual body, is in the record of a meeting held for this purpose on November 23, 1823. Prior to this, the labors of Mr. Larned, extending over a period of two years and seven months, from January 22nd, 1818 to August 31st, 1820; and those of Mr. Clapp, over one year and nine months, from March, 1822 to November, 1823, were simply evangelistic. A congregation had been gathered, a house of worship built, the word and sacraments administered, and the materials collected for the spiritual church, in the admission of persons to sealing ordinances; in the exercise of that power which the Scriptures and our Presbyterian standards assign to the evangelist. The time

had now arrived for gathering up the results of these labors in a permanent and organized form.

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

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

"These persons, 24 in all, were formed into a church by the adoption of the Presbyterian standards in doctrine, government, discipline and worship; and by a petition to the Presbytery of Mississippi to be enrolled among the churches under its care, with the style and title of 'The First Presbyterian Church in the city and parish of New Orleans.' The organization was completed by the election on the same evening of four persons to be Ruling Elders, viz: William Ross, Moses Cox, James Robinson and Robert McNair, who were accordingly ordained and installed on the following Sabbath, November 30th, 1823.

"Mr. Clapp's ministry was a troubled one, from suspicions entertained on his doctrinal soundness. From his own statements as early as 1824, his faith was shaken as to the doctrine of the eternity of future punishment. He pushed his investigations, doubts, darkening upon him, through years, until at length he was forced to plant himself in open hostility to the whole Calvinistic Theology. It is not strange that inconsistent and wavering statements of truth should find their way into the ministrations of the pulpit, at the very time his faith was shaken in the tenets which he had subscribed, and when his own mind was working to an entire renunciation of them. A single crack in a bell is sufficient to destroy its tone; and it is not surprising that some of his parishioners should miss that clear ring which the pulpit is expected to give forth. Certain it is, that the repose of the church was seriously disturbed for years by two parallel prosecutions before the Session against two prominent members of the church, one of them a ruling elder, grounded upon their undisguised dissatisfaction with the minister.

"In the course of these complicated proceedings, the Session, by death and deposition from offices, became reduced below a constitutional quorum; which led in March, 1828, to the

election and ordination of five new elders. Alfred Hennen, Jos. A. Maybin, Wm. W. Caldwell, Josiah Crocker and Frabicius Reynolds. On the 5th of March, 1830, Mr. Clapp addressed a letter to the Presbytery of Mississippi, in which he says: 'I have not found, and I at present despair of finding, any text of Holy Writ, to prove unansweringly the distinguishing tenets of Calvinism.' He, therefore, solicited a dismissal from the Presbytery to the Hampshire County Association of Congregational Ministers in the State of Massachusetts. This dismissal was refused by the Presbytery, on the ground that it was inconsistent to dismiss, in good standing, to another body one whom they could no longer recognize in their own; and they proceeded to declare Mr. Clapp no longer a member of their body, or a minister in the Presbyterian church. A letter was also addressed to the church advising them of this action, and declaring the pulpit vacant. No definite action was taken upon this communication of the Presbytery until January, 1831, when the Session proposed to take the mind of the church, whether to retain Mr. Clapp as their pastor, or to abide by the decision of the Presbytery and to sever that connection. This sifting process was, however, arrested by an exception taken against this action and against the Presbyterianial decree upon which it was based. By common consent, the case was carried over the intermediate court immediately to the General Assembly, which body sustained the exception, declaring 'that as Mr. Clapp had neither been dismissed nor suspended by the Presbytery, he ought to be regarded as a member of that body, and that in the opinion of the Assembly, they have sufficient reasons for proceeding to try him upon the charge of error in doctrine'.

"The case being thus remanded to the Presbytery, had to be taken up anew. Meanwhile, the agitation in the bosom of the church could not be allayed. On the 13th of January, 1832 fifteen members, including Elders McNair and Caldwell, were dismissed at their request, for the purpose of forming another church upon the principles of the doctrine and the discipline of the Presbyterian Church. This seceding body worshipped in a warehouse of Mr. Cornelius Paulding, opposite Lafayette Square, on the site covered by the building in which we are now assembled. It enjoyed the services of the Rev. Mr. Harris; but the references to it are scant, and after a brief and flickering existence, its elements were reabsorbed into the First Church. Meanwhile, the Presbytery concluded its proceedings in the trial of Mr. Clapp, on the 10th of January, 1833, when he was deposed from the office of the ministry, and his relations to the church, which had only been those of a stated supply and not of an installed pastor, were finally cancelled. The roll of communicants, just before the secession in 1832, numbered eighty-nine..

“Presbyterianism had now to start anew, from a beginning quite as small as at first. The social and amiable qualities of Mr. Clapp endeared him greatly as a man; the large majority of his hearers could not appreciate this clamor about doctrine; and many of the truly pious were slow to credit the extent of his departure from the faith, and were disposed to sympathize with him as one unkindly persecuted. The few, therefore, who came forth, exactly nine, with the two Elders Hennen and Maybin, found themselves in the condition of seceders, who were homeless in the streets. Fortunately, a spiritual guide was immediately provided. The Rev. Joel Parker, in the service of the American Home Mission Society, being in the city, was at once solicited to become their stated supply. His connection began January 12, 1833, and the little band worshipped alternately with the organization formed a year before, under Mr. Harris, in the warehouse on Lafayette Square.

“These two wings coalesced in 1835. In March, 1834, Dr. Parker was unanimously chosen pastor, and on the 27th of April, was duly installed by the Presbytery of Mississippi. During the summer he was absent at the North, collecting funds for building a new house of worship. Some statements made by him to Northern audiences respecting the religious condition and necessities of New Orleans, were grossly misrepresented in the public prints. A violent excitement was created against him in the city, indignation meetings were held, and he was once or twice burnt in effigy by the population. The storm was met with great firmness and dignity by the church, which rallied around its pastor, produced written evidence that Dr. Parker had been entirely misrepresented, and was eventually lived down. Upon the pastor's return in the autumn, worship was resumed in a room on Julia Street until March 15th, 1835, when the basement of the new building on Lafayette Square was first occupied. This edifice, so well remembered by many present, was erected at an original cost of \$57,616. Subsequent improvements and enlargements in 1844, with an additional purchase of ground, amounting to over \$17,000 more; making the whole cost of the church which was destroyed by fire in 1854, \$75,000.

“Dr. Parker's connection with the church extended over a period of five years and six months, from January 12, 1833, to June 14, 1838, at which date he left, never to return. The pastoral relation was not, however, dissolved till the spring of 1839. During his pastorate, the church was greatly prosperous, having secured a commodious sanctuary and showing as early as 1836, a church roll of 142 communicants. There were two elections of elders in 1834, Dr. Jno. R. Moore, Frederic K. Southmayd and Truman Parmele being chosen to that office; and in 1838, Stephen Franklin and Jno. S. Walton and James

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

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

"The attention of the church was soon turned to Rev. W. A. Scott, of Tuscaloosa, Ala., who was installed as pastor in March, 1843, and whose pastoral relation was formally dissolved in September, 1855. His active connection with the church however, began and closed earlier than these dates. His term of service as pastor-elect began in the fall of 1842, and his active labors ceased in November, 1854, covering a period of twelve years. Dr. Scott's ministry was exceedingly productive, during which vigorous and constant efforts were made to build up the interests of Presbyterianism in the city. These will be briefly sketched in the notices soon to be given of other church organizations. The roll of communicants swelled in 1844 to 439, and at the close of his ministry to over 600.

"On the 20th of July, 1845, Dr. J. M. W. Picton and Charles Gardiner were ordained to the office of ruling elder; and Thomas Bowman and Wm. P. Campbell to that of deacon. On the 23rd of December, 1849, R. B. Shepherd, W. P. Campbell and W. A. Barlett were ordained to the eldership; and W. H. Reese, L. L. Brown and James Kainey, to the diaconate; and on the 28th of November, 1852, the bench of deacons was increased by the installation of W. O. Black, Robt. A. Grinnan and Simon Devisser and of J. G. Dunlap, on the 23rd of January, 1853. The church edifice was burnt on the 29th of October, 1854; and it is to the last degree creditable to the congregation that amidst all the discouragements of a vacant bishopric and a congregation scattered, it should have proceeded at once to build another of larger proportions and more finished in style. In 1857, the house in which we are now assembled was finished and dedicated to the worship of God. Its cost with all its appointments was almost \$87,000.

"On the 21st of September, 1854, a call was made out to

the Rev. B. M. Palmer of South Carolina, which upon being presented before his Presbytery and Synod was defeated by the refusal of those bodies to place it in his hands. The call was renewed in March, 1856, and prevailed. His labors began early in December of that year, and on the 28th of the same month, he was installed by the Presbytery of New Orleans. After the lapse of 17 years, he is present to-night to read this record of God's exceeding faithfulness and mercy to His redeemed people. It is only proper to add, that the membership of this church, which after Dr. Scott's withdrawal was thrown down to 350, was carried up in 1861, just before the war, to 531. By the war in 1866, it was again reduced to 436 and now reaches 648.

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

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

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

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

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

"His successor, Rev. J. Sidney Hays, was installed May 7th, 1854; who died of yellow fever, August 26th, 1855, having served one year and four months. Sixteen months elapsed before the sad vacancy was filled. On February 1st, 1857, Rev. T. R. Markham, then a licentiate, was engaged as a supply for one year; on the 24th of May, he was ordained as an evangelist; elected pastor, December 20th and installed on the 24th of January, 1858. His efficient ministry continues to the present time, covering a period of more than sixteen years.

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

"The growth of this church, the first off-shoot from the parent church, was at first gradual and slow. In 1844, the membership is reported to be 23. In 1855, the membership increased to only 37; in 1858 to 50. In 1866, the first year after the war, the church roll presents 130 communicants, and in 1873, this number has increased to 435.

"The next enterprise undertaken, resulted in the organization of what was known as the Second Church, at the corner of Prytania and Calliope Streets which is now extinct, the building having passed into the hands of another denomination. It appears from the minutes of the First Church, that on the 13th of November, 1843, the Rev. R. L. Stanton of Woodville, accepted an invitation to serve as a city missionary, and in April, 1845, twenty-two persons were set off as a nucleus to form the Second Church under Mr. Stanton, whose relations as a missionary under Session of the First Church ceased about the 15th of May, the same year. Lots were purchased in 1844 on the corner of Prytania and Calliope Streets and a church building erected. Mr. Stanton resigned about 1852, to assume the presidency of Oakland College and in 1853, his place was supplied by Rev. Dr. S. Woodbridge, who died in 1863. The enterprise was never a successful one, due, we think partly to its location, which, after the inauguration of the Prytania Street Church was something like a trough of the sea, between it and the First Church. After the war, the church was dissolved by act of Presbytery, its roll being transferred to the Thalia Street Church, except in cases where the members preferred to attach themselves elsewhere.

"The next enterprise undertaken laid the foundation of what is known as the Third Church. In the autumn of 1844, a few members of the First Church established a Sabbath school in the Third District under the superintendency of Mr. F. Stringer. The ground floor was fitted up of No. 20 Moreau Street and divine service conducted by Rev. E. R. Beadle, for about six months. The school was then removed to Mr. Elkin's house on Chartres St. In the fall of 1845, Rev. James Beattie took charge of the Mission and opened service in his own house on Esplanade Street near Burgundy. On the 7th of March, 1847, after a sermon by Rev. Dr. W. A. Scott, the Third Church was organized with a colony of 18 members set off from First Church, F. Stringer and C. C. Lyons, elders; Mr. Beattie continuing in charge till 1850 when he removed with his family to the North.

"In 1848, a neat frame building, with about 150 sittings, was erected on Casacalvo Street, at an expense of \$2,500 which was occupied by the congregation until the completion of its present large and tasteful house of worship on Washington Square. This building was begun in 1858, and completed by January 1st, 1860, at a cost of about \$45,000.

"In December, 1850, Rev. D. S. Baker, succeeded Mr. Beattie in the pulpit and continued till August, 1852. From that time till February, 1854, the church was without a regular supply, when Rev. James Richards became its pastor; which relation was terminated in March, 1855, about one year. From that time till January, 1857, the church was served by Rev. N. G. North, at which date begins the term of its present pastor, the Rev. H. M. Smith, lasting now almost 17 years.

"In 1850, the church reported a membership of 44; in 1855 a membership of 42; in 1857 a membership of 53 and now 102. F. Stringer and W. C. Raymond, elders.

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

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

beginning. On the 31st of May, 1846, the Church was organized with twelve members by the Presbytery of Louisiana of whom three were from the First, two from the Second, and seven from the Fulton Street, now the Lafayette Church. Mr. David Hadden was the first elder and H. T. Bartlett the first deacon. In June, Mr. Beadle was chosen pastor, who served six years, until September, 1852. During his term the present church building was erected in the winters of 1848-49, at a cost of \$14,040 and the membership was increased from 12 to 130.

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

"The increase in its members is as follows, at its organization in 1846, 12; September 21st, 1852, 130; April 2nd, 1855, 211; on March 30th, 1857, 198; on December 9th, 1866, when present pastorship began, 157; at the present time, 228.

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

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

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

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

"On the first of March, 1848, a call was made to Rev. H. G. Blinn, a licentiate, which was renewed Nov. 27th of the same

year, from which moment his name disappears from the record.

"On the 12th of March, 1854, Rev. Wm. McConnell was chosen pastor, the membership being twenty-five which soon increased to fifty-two and in 1857 to 69; Viall, Young and Henderson being added to the eldership.

"Rev. Gaylord L. Moore succeeded Mr. McConnell as pastor from 1858 to May, 1863. During his administration, a new and large church was built, at a cost of \$40,000, on the corner of Gasquet and Liberty Streets, the basement of which was occupied in May, 1860, and the church dedicated in November of the same year. Mr. Moore returned in the autumn of 1865, after the war and remained in charge of the pulpit till June, 1868. He was succeeded in December by Rev. A. F. Dickerson, whose term of service continued three years. Under a financial pressure the church building was sold in May, 1871, and a better location purchased and a new but smaller building erected at the corner of Canal and Derbigny Streets. The enterprise is now free from debt, and only needs a faithful pastor in order to spring forth upon a more hopeful career. Its present membership is 135.

"An attempt to organize a church in the Thalia Chapel was made by Rev. N. G. North, as early as January 16th, 1853 with 17 members. The organization was not completed by the election of elders, and appears to have lapsed. An irregular mission was maintained principally through a Sabbath School, till June, 1860; when a church was fully organized by the Presbytery with twelve members set off from Prytania Street congregation and two additional on profession. H. T. Bartlett and A. D. Donovan, were the first elders; A. E. Gillett, F. Beaumont and J. A. Hall, the first deacons.

"The infant church was served by Rev. Dr. Wm. Fischer, from November 1860, to May 30, 1861. On the 27th of October, 1861, Rev. W. A. Hall was called to the pastorate and resigned October 25th, 1866, five years. On the 12th of December, 1867, Rev. W. C. Dunlap became the supply, and closed his connection October 4th, 1868. On the 5th of February, 1869, Rev. Wm. Flinn was chosen pastor and was installed in the April following. During this pastorate, which still happily continues, 106 have been added to the membership, of whom 73 have been received on profession of faith. The congregation has built a comfortable parsonage, and hopes soon to erect a new house of worship, corner Franklin and Euterpe Streets, for which it has funds in bank between \$15,000 and \$16,000 and for which its present property will be further available.

"In the Bouligny Chapel, built in 1850, an irregular mission was conducted with varying success, till 1860, when regular preaching was begun there by Rev. B. Wayne. In the May of 1861, a church was organized by the Presbytery of New Orleans, now known as the Napoleon Avenue Church, with 20 members. John Dyer, the only elder. The war came on and everything was suspended; on the return of peace, services were resumed, and have since been regularly maintained. In March, 1870, the present location on Napoleon Avenue was purchased; in December, 1871, a new brick building was commenced, and sufficiently finished in July, 1872 to be occupied in a rude and incomplete condition. During the past season, it has been entirely finished, and in September, 1873 was publicly dedicated, free of debt to the worship of Almighty God. This handsome structure with all its appointments, and with the ground on which it stands has cost the sum of \$18,000, a monument to the liberality of our people, and to the enterprise and zeal of the pastor and congregation who have persistently carried it through. Chiefly since the war, 148 persons have been received into its membership, of whom 111 were on profession of faith. The present roll numbers 70 members. Messrs. G. W. Marr and S. McGinnis are the elders.

"On the 1st of September, 1855, a church was organized by the Presbytery at Carrollton, with 17 members, of whom 7 were from the First Church, 9 from Prytania and one from the Second. J. S. McComb, H. T. Bartlett and R. G. Lattin were chosen elders. On the 4th of February, 1856, Rev. N. P. Chamberlain was chosen pastor, and served in this relation till January, 1858, a period of two years. The pulpit was kept open by supplies, principally Rev. Dr. J. R. Hutchison, till everything was broken up by the war. In 1866, it appearing that the church had been so reduced that there were no elders, and not even a male member, Carrollton was taken under care of the Presbytery as a mission station, and is at present held as such against a better time for reorganization. It enjoys the efficient labors of Elder Jos. A. Maybin, which have been greatly blessed, and yield promise that the church at no distant day may be revived.

"In this roll of our churches must be added the Second German Church, organized during the war; with its pastor, Rev. F. O. Koelle, and a membership of 56, it is now in full connection with the Presbytery of New Orleans. Its handsome and commodious house of worship is on lower Claiborne Street.

"The limits within which we are restrained will not suffer any mention to be made of the efforts to establish a religious

newspaper, and also a Depository; except to say that after innumerable backsets, they have both proved successful. The Synod of Mississippi being in possession of a valuable property in its Depository building, and also of an able and influential paper, edited by Rev. Dr. Smith.

"From this meagre sketch, we may gather some impression of the growth of Presbyterianism in this city. In 1818, it started from nothing; in 1823, the church organized with 24 members. Ten years later, it found herself thrown back upon this identical number, and was forced to begin anew in the midst of feuds and dissensions, and with her good name discredited before the world. Our real progress dates from 1833, starting with 24; to-day, after the lapse of forty years, we count nine organized churches, including the First German; which, though it has bolted, and is now under the jurisdiction of the Northern Assembly, is, nevertheless a part of this historical development and a fruit of missionary zeal put forth by ourselves. In addition, there are two or three hopeful mission stations, where the experience of the past justifies the expectation that they will eventually crystalize into churches. Our original number of 23 has increased to nearly 2,000 communicants, and with about 2,300 children in our Sabbath schools. 'Though our beginning was small, yet our latter end hath greatly increased.' We may truly say with the Patriarch Jacob, 'with my staff I passed over this Jordan, and now I am become two bands.' Surely on this Fiftieth Anniversary, we may exclaim, looking back over the past: 'What hath God wrought!' With our present point of support, and the immense leverage we have thereby gained, what may not be accomplished during the fifty years which are to come! May God give to us and to those who shall succeed us grace to fulfill the precious and solemn trust; that when the Century of Presbyterianism shall be observed here, 'the handful of corn sown by our fathers upon the top of the mountain,' may be seen in 'its fruit to shake like Lebanon'—and 'they of the city to flourish like grass of the earth.' "

Rev. Wm. Flinn read the hymn: "Glorious things of Thee are spoken, Zion, City of our God," and the congregation rose and sang.

REMINISCENCES.

The venerable Joseph A. Maybin, for forty years a Ruling Elder, and the oldest surviving member of this church, followed with interesting personal reminiscences, beginning with Larned's arrival in the city, January 22nd, 1818.

The following is a synopsis:

"At that time there was little of the city this side of Canal Street. There was only one Protestant church below Canal,

and that was Episcopal, situated on the corner of Bourbon and Canal Streets.

"Sylvester Larned, the first Presbyterian minister, arrived in this city about the time that the present minister of the First Presbyterian church was born. The Rev. Mr. Hull, the Episcopal minister, generously permitted the use of his church to the Presbyterians from one until four in the afternoon, at which hours, Mr. Larned would preach. His eloquence soon attracted attention, and an effort was made to erect a Presbyterian place of worship. Some were of the opinion that New Orleans could not support two Protestant places of worship, the city was too small for that—yet, notwithstanding, the Presbyterians were successful in obtaining a place of worship on Canal Street, on the site of the building now occupied by Stauffer, Macready & Co.

"Mr. Larned attended the Presbytery of Mississippi the year before his death. While there, the yellow fever broke out in the city and he was advised by his trustees and the physicians, not to return to New Orleans until the danger had passed. To this he consented reluctantly; and his sensitive spirit, being galled by the reproach that he had fled from the fever, the next year he stood at his post like the brave man that he was. His sense of honor would not allow him to leave and he remained in New Orleans to die. From the little one-story building on Camp Street, nearly opposite the upper corner of Lafayette Square, within a square of this church, all that remained of Sylvester Larned was conveyed to the Girod Street Cemetery.

"He was a man of strong social feelings, peculiarly adapted to please the Southern people. He had a heart 'broad as the heavens and deep as the ocean.' His brow was open, his eye gentle, features architectural; in person reminding you of the Apollo Belvidere; of a sweet and affectionate disposition, and a 'silver-tongued voice,' that rolled music, and captivated all his hearers. Said a distinguished judge once of him; 'I cannot go to hear that young man because he makes me shed tears.'

"Mr. Clapp was a great conversationalist. His style of delivery was eloquent and impressive. His mind was neither analytical nor logical, still less, profound. He impressed his audience and had many warm personal friends whom he retained even after he left this city, and who generously contributed to his support until his death at Louisville, in 1866.

"The Rev. Mr. Parker, who followed Mr. Clapp, walked from his home in Vermont to Union College, at Schenectady, New York. He represented to the professors that his father was a poor farmer and a revolutionary soldier, that he could not afford to furnish the money required for his education, but that if they would give him work he would try and repay

them for the trouble and his expense of graduation. The professors were pleased with the determination, and Parker studied for the ministry. He was a man of great decision of character, vigorous and logical, plain in person—not prepossessing in features, and not calculated to obtain and keep personal friends. Yet he was a man spoken of as having the highest order of talent as a minister of the gospel.

“In the summer of 1834, he was sent North for the purpose of soliciting subscriptions in the larger cities, for the purpose of obtaining a sum sufficient, if possible to finish the church, then building. While on the tour, it was represented that he had stated ‘that there were 40,000 Catholics in New Orleans who were atheists, and that the Protestants were no better.’ This statement was published in the newspapers, and copied into the New Orleans Bulletin, creating great excitement and indignation. Mr. Parker replied to the charges made in one of the newspapers, North, denying that he had made any such statements. The Mayor of this city advised that ‘that priest be sent away,’ and if Maybin was not mistaken, a proclamation was issued commanding the peace. When it was known that he was returning to this city, word was sent to the Balize that he be landed before the arrival of the packet in New Orleans and Mr. Parker was accordingly put off at the English Turn. The next day he arrived in New Orleans and appeared on the streets to vindicate his innocence. A meeting was called the next day at the City Hotel, at which Mr. Parker was requested to explain. He made a clear statement but the people were not satisfied. Resolutions were drawn up and passed, that he leave the city, that the elders of the church dismiss him, etc. A meeting of the members of the church was immediately called. Fifty attended. They one and all supported Mr. Parker as being in the right. They all believed his representation made at the City Hotel, and declared that they had a right to have for a pastor whom they pleased and they intended to maintain that right, and they did and Mr. Parker was retained. That was a trying hour in the history of the Protestant church in this city, but the storm was weathered. If Mr. Parker was abandoned, what security had other pastors that they would be retained? They were weak, feeble, discouraged, but they stood their ground and conquered. Like the weak little band of Apostles on the Sea of Galilee when they called upon the Saviour to stay the storm while the waves ran mountain high and threatened to dash their little bark to pieces, the storm was hushed by the Master. He said to the waves, ‘be still’ and they went down. He bade the winds to cease and they slept as gently as a babe upon the bosom of its mother.

“Rev. Jno. Breckinridge descended from the pioneer stock of Kentucky heroes, was the next pastor. A courageous and

polished gentleman, with a sweet voice and a flow of native eloquence but a feeble frame; his brief pastorate was soon closed by death. His successor was Rev. W. A. Scott, who at the age of 18 entered the army as chaplain by appointment from President Jackson, who was thus enabled to save sufficient money to finish his theological education at Princeton.

"Mr. Scott was called to this position from the pastoral charge at Tuscaloosa, Ala.

"His Presbytery, as in the case of the present pastor having at first refused to put the call in his hands. Dr. Scott was an eloquent and attractive preacher, distinguished for his ability to set forth the truth by illustrations, drawn from all sources whether from nature, or the customs and institutions of men.

"In referring to those who rendered most effective co-operation in building up Presbyterianism in New Orleans, he paid a passing tribute to the late Nathan Goodale, elder of the Lafayette Church, 'whose every vein was filled with philanthropy.' All honor to the little band of twenty-four who comprised the original church organization. Would you see their monument, look around upon this very congregation! 'Are they not at this moment while singing their songs of everlasting praise, looking down on this scene from Heaven?

"You see before you the last elder of that band, standing as an isthmus between the present and past, the last connecting link. It is to me a crushing thought.

"On this occasion, and it may be my last opportunity—I desire to return my humble and heartfelt thanks, to the pastor, elders and members of this church for all the kindness I have ever received at their hands.

"And now, I want to declare that it is my wish to die in the service of this honored church; and that my children and children's children may die in the same faith. I stand here—a brand snatched from the burning—and when I die, let it be inscribed on my coffin, over my heart: 'It is a faithful saying and worthy of all acceptance that Jesus Christ came into the world to save sinners, of whom, I—I—I am chief.' "

The congregation then sang, "I love Thy Kingdom Lord."

Rev. Dr. H. M. Smith then read the following historical paper:

THE ORIGIN AND GROWTH OF PRESBYTERIANISM IN THE SOUTHWEST.

"The history of our church in New Orleans, belongs to the history of the Church in the Southwest. We shall better ap-

preciate the significance of the chapter which includes our work, if we glance at the more general movement of which it forms such an important part. To do this, we must go back into the past more than a quarter of a century before our work in the city was organized: even to the times when the tide of our immigration was first turned in this direction.

"The settlement of the Southwest, was much encouraged by the policy of the British Government. At the close of the French war in 1763, she obtained the Natchez country and East and West Florida. West Florida was attached to the Natchez country, and settlers were attracted by liberal grants of land.

"One result—unfortunately—of our war of the Revolution, was that this country was ceded back to Spain. The Natchez country thus became a Spanish Province and, continued to be, for twenty years. By the Spanish authorities, Protestant worship was decreed to be a criminal offense. Intolerant laws were enacted and remorselessly enforced. Three-quarters of a century ago, Presbyterians at Natchez could not worship God, without a sentinel at the door to warn them of danger. Persons detected in this crime, were arrested, thrown into a filthy prison until they gave bonds not to repeat the offense, and were threatened if detected in repeating this offense, to be sent to the mines of Mexico. Many were imprisoned. Among those imprisoned for holding prayer meetings, was John Bolls, a ruling elder of the Presbyterian Church from North Carolina, who had served in the Revolutionary War.

"John Bolls was not destined to slavery in the mines of Mexico. For this distressing state of things at length came to an end. On the night of March 29th, 1798, the Spanish commandant evacuated the post. Next morning the American flag floated from the walls of Fort St. Rosalie, and religious liberty found shelter beneath its folds.

"It would be hard to enumerate the various routes by which you may gain access to the Southwest, now, but in the year 1800, A. D., the best known land route, was a bridle path. The Natchez trace, was an Indian trail from Nashville, which could be travelled only on horseback, or on foot. It passed through tangled forests and swamps, through warlike Indian tribes, and was infested by bands of lawless desperadoes, more dreaded than the Indians themselves. Along this friendless path, came Hull, Montgomery and Bowman; missionaries sent from the Synod of the Carolinas. Amidst the perils of this adventurous journey, they found at Pontotoc, Joseph Buller, missionary to the Indians, sent there by the New York Missionary Society in 1797 and after meeting this sympathizing

laborer, they entered again on their perilous journey, evaded death and outstripped starvation, and finally reached Natchez the field of their future labors. These were the pioneers of our church in the Southwest.

“At that time there were about 7,000 Americans in the province. From many of these the missionaries met a cordial reception. With Natchez as their headquarters they entered on their work and visited the settlements and established preaching places; gathering up the scattered Presbyterians and forming them into communities, soon to grow up into organized churches. In a year these two returned home, but Joseph Buller, the Indian missionary, took up the work they had begun. Coming Southward in 1803, he preached with great acceptability to these congregations. And in 1804, A. D., it was his privilege to organize the first Presbyterian Church established in the Southwest. It was well named, Bethel. It has survived too, the many changes that have intervened, and is existing still.

“For many years afterwards, the Synod of the Carolinas continued to send missionaries to this field, and other churches were organized from time to time. At length the need of the Presbyterial jurisdiction came to be felt. At that time the general jurisdiction of this region was vested in the Synod of Kentucky. Ten years after the first church was organized the Synod of Kentucky was overtured to establish the Presbytery of Mississippi, which was done A. D. 1815. And the name of John Bolls stands first on the list of its ruling elders, as the representative of the first church organized in the Southwest.

“In the year 1818, the honored name of Sylvester Larned was added to the list of its members. And in 1823, the Presbyterian church in New Orleans was placed upon its roll and two important streams of influence coalesced, to form thereafter but one current of moral energy.

“The Presbytery of Mississippi when organized, formed part of the Synod of Kentucky. The movement of population and the expansion of our church involved certain changes in its subsequent relations. In 1817, it was associated with the Synod of Tennessee. In 1826, we find it placed upon the roll of the Synod of West Tennessee. But in 1829, in connection with other Presbyteries, which appear to have been set off from its territory, it was erected into a Synod, called the Synod of Mississippi and South Alabama. In 1835, three Presbyteries were set off from this growing Synod to form the Synod of Alabama, and from that time, it is known as the Synod of Mississippi. God so prospered this Synod that in 1847, it became necessary to divide it again, and four more Presbyteries were set off to form the Synod of Memphis. And in 1851,

three more of its Presbyteries were erected into the Synod of Texas. And in 1852, out of the territory ceded to the Synod of Memphis, there was formed, still another Synod of Arkansas.

"In the light of this interesting record, the unity of sentiment and harmony of purpose which have hitherto prevailed among us in the Southwest, cannot seem surprising. Our membership is largely drawn by descent from the Presbyterian stock of the best of the older communities; bound together by strong ecclesiastical ties; linked together in common interests, and laboring shoulder to shoulder in a common cause; we constitute to a large extent, a homogeneous Presbyterianism, whose moral influence if combined and wisely directed must prove a permanent benefit to the world.

"The piety of those formative times, was bold and aggressive. For many years, while the country as yet was new, camp meetings were annually held at some central point, easy of access to a wide region of country. To these points, people from long distances would come, to spend a week or two in waiting on God, and seeking His face. Immense assemblies would congregate in these cathedrals of the wilderness, and great religious revivals were often the result. The utmost decorum prevailed, on such occasions, and unbounded hospitality made all comers welcome. It was not unusual for the Presbyteries to convene at these meetings. And on one occasion, we are told, a meeting of Synod was held.

"The style of doing the work of the gospel, was adapted to the needs of the times. And the work was blessed. These meetings were not discontinued until facilities for public worship became more abundant, when the necessity for them had accordingly passed away.

"The spirit of the Synod, also was a missionary spirit. With such men as Montgomery, Smylie, Kingsbury, Alfred Wright, Moore and Chase, men of apostolic zeal, amongst its members, it could not be otherwise. Such men prosecuted their missionary work under its jurisdiction. After the manner of the Synod of the Carolinas, it sent out its evangelists into the broad domain of Texas as soon as the Republic was established. And we find it overturing the Assembly to consider the question of sending missionaries to Mexico and Oregon. It never shrank from the call to press the evangelistic work in any direction. So that in the course of time there has passed under its jurisdiction, a territory which stretches from Georgia to the Rio Grande, and which reaches northward, far enough to include the State of Arkansas, and the Indian nation.

"Texas will have a religious history of its own, and it will be characteristic, as it ought to be. It will be found that it was born in battle, the offspring of that struggle for constitu-

tional liberty which planted Travis, Bonham and Crockett with their little band of heroes, in the path of the ferocious army of Santa Anna. The massacre of the Alamo in 1836, was undoubtedly the Thermopylae of civil and religious liberty for the far Southwest.

"That form of Christianity will best succeed among its diversified and scattered communities, which most clearly enunciates the simple principles of the gospel and best illustrates the power of vital godliness. In these respects, it seems to us, our church in that State has a great work before it. So we find one little band borrowing the use of a blacksmith's shop to inaugurate public worship, then and there, laying the foundation of an important and influential church. Elsewhere we see some Scotch-Irish elder, assembling his neighbors in his house for prayer meetings, and laying the foundations of another church. And again, we find the unconverted son of pious parents appalled by the surrounding destitution, feeling that the responsibility for the continuance of this spiritual ignorance rests on his own conscience, essaying to meet it by establishing Sabbath Schools and Bible Classes and carrying them on to the best of his ability, until such time as it may please God to relieve him of the duty which God so mysteriously laid upon him. In so far as our people courageously accept these allotments of Providence, they represent a form of Christianity full of vital force and growth, and set forth by pure principles and a consistent, earnest activity, that blessed gospel which in all possible emergencies, is the one thing needful for man. No one can tell how much, and in how many instances the gospel has been, and still is, proclaimed in our sister State through such unpretending but noble instruments. The coming years will rejoice in the harvest, but the names of those who planted for it, must be left for eternity to disclose.

'It becomes us also to refer with gratitude, to the results of our work as a church, among the Indian tribes of the Southwest. It is a much greater work than is generally known. There is far more piety, and Christian character, and far greater knowledge and appreciation of Christian truth among the tribes brought into contact with the institutions of Christianity than is believed, by the uninformed. In the bounds of the Creek nation, the Baptists report twenty-four ordained Indian preachers, some of whom are well known Creek and Seminole chiefs. The Methodist Church South can claim a similar record.

"From the times of Joseph Buller, the Indian missionary and founder of the First Presbyterian church in the Southwest until today, our church has evinced a deep and constant interest in the welfare of those tribes. Perhaps the most important mission work among them is conducted by the Southern Presbyterian Church. And what is the result of these various

labors? It is this. They have printing presses, newspapers and books; they have preachers of their own race, men of culture, piety and moral power; and in proportion to their population, the people of the Indian nation, have more schools, more churches, attend more largely worship and contribute more money for religious purposes, than the people of any territory of the United States.

"It is a strange mistake to suppose that the nature of the Indian cannot be brought under the power and principles of the gospel. At a Bible anniversary in one of our western cities, not long since, one of those Indian chiefs stepped forward, and with intense feeling said: 'When I come from among my people and visit the cities, I hear white men debating, whether it is of any use to send the gospel to the heathen? Some seem to think that it is of no use; that the gospel cannot convert the heathen. It is of no use to send the gospel to the heathen. I and my people were heathens; we believed in all its silly and degrading superstitions; we worshipped we knew not what; we knew of no future for the soul; we were without God and without hope. But now the true light shines among us. We know and love God, and we live in hope of a happy home beyond the grave. This is what the gospel has done for us. Let no man doubt that the gospel has power to convert the heathen! I was a heathen and it converted me.'

"Who shall gainsay such testimony to the work which it has pleased God to accomplish, by those who have preceded us in this field?

"Our church in the Southwest may not boast of having achieved all that it aimed to achieve. Perhaps a sense of comparative failure and shortcoming has attended its most successful enterprises. Nevertheless, there is much to gratify a Christian heart in the contrast between its present efficiency and its humble origin. There is no great interval between the extensive religious liberty and influence which we enjoy to-day, and that Spanish prison at Natchez, and the connection is not hard to trace. It is only another illustration of God's fidelity, in rewarding the devotedness of His servants. John Bolls' prayer meeting led him to a Spanish prison seventy-five years ago; and slavery in the mines of Mexico seemed to be the inevitable result of them.

"But when duty to God is concerned, the apparent result is often vastly different from the actual result. Could he have looked through the bars of his prison on the field of religious activity, of which that prison was destined to be the center—could his eyes have pierced the veil of three-quarters of a century, he would have seen the wide territory covered with a goodly family of five Synods, twenty Presbyteries, and nearly

six hundred churches; together with all the multiform kinds of moral, benevolent and religious enterprises which they represent or sustain.

"The history of the world does not often produce in such a limited period, and from such a despised beginning, a more glorious result.

"Yet this was not merely the work of one man, nor is it the mere development of any one line or form of effort. Many a worker wrought in that field—each in his own way—known or unknown—scattered or united, organized or unorganized—but each and all for the Lord. And by the mysterious control of an Almighty hand, all things, whether good or evil, or the work of friend or foe, were ruled and overruled, and made to combine and co-operate to accomplish His gracious purpose.

"The future may have great things in store for us, but it can teach us no better than the past has taught, that great lesson, that fidelity in God is not lost, neither is it to be held as of little moment, though it be obscure and seemingly unimportant. However trivial it may seem, each particular and individual movement must live till it obeys the laws of a divine attraction, and combines with a greater, which shall lead it on till it co-operates, even with the greatest.

"We may be as insignificant as the rain-drop on the mountain side; yet that drop must not perish till it blends with others and compels the rivulet to spring into being. And the rivulets can find no rest, until they make to bound forth into life the growing river, wealth-bearing and life-producing. Nor can the rivers return or cease till they have mingled their mighty burdens on the bosom of the deep. And so the act of fidelity, and the prayer of faith; the godly life and the preached word; prayer meetings and Sunday schools will join and conjoin and operate and co-operate, increase and multiply, overlap all restraints, and in their ebb and flow bear down and continue to bear down all opposing forces. Out of the feeble will come the strong and from the bosom of patience shall leap forth might; till the grace of God shall sweep over society like the tides of the ocean in their strength; till the knowledge of God shall fill and cover the earth; till the time shall come, when rejoicing angels shall declare: 'It is finished, the kingdoms of this world have become the empire of our God.'"

Dr. T. R. Markham and Rev. R. Q. Mallard, delivered addresses admirably illustrating the aggressive movement of the church, through the two arms of her service; the pastorship and the pulpit; the one urging home the gospel to the heart of the individual in personal intercourse; the other, in the stated systematic presentation of truth to the masses.

Then the audience rose and sang: "All hail the power of Jesus' name."

The benediction was then pronounced by Rev. W. Flinn.

WAS THE FIRST PRESBYTERIAN CHURCH BUILT WITH LOTTERY MONEY?

A CORRECTION

(*Editorial in the Southwestern Presbyterian, of
July 16, 1891*)

As ready circulation has been given by the Pro-Lottery Press of the State to the report that Dr. Palmer preaches in a sanctuary built by money made by a lottery, they will doubtless be obliged to us for a correction which, covering a matter of fact and not of opinion, may preserve them from further mistake and greater embarrassment.

In a historical paper read by Dr. Palmer at the semi-centennial of his church, and published in the *Southwestern Presbyterian* of November 27th, 1873, after stating that Rev. Theodore Clapp (Rev. Sylvester Larned's successor) was led to visit New Orleans by invitation, near the close of February, 1822, Dr. Palmer adds:

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

Ten years after the coming of Mr. Clapp (January 13, 1832) two of the elders and fifteen members left the church to form another on the principles and doctrines of the Presbyterian Church, beginning their worship in a warehouse on Lafayette Square belonging to Mr. Cornelius Paulding. The next year (1833) Mr. Clapp was deposed from the ministry by the Presbytery of Mississippi, when nine more left, including Elders Alfred Hennen and J. A. Maybin. These two seceding bodies were united and worshiped in a room on Julia Street until March, 1835, when they occupied, for the first time, the basement of their new church building, on the site where the present house, in which Dr. Palmer preaches, now stands, and where Paulding's warehouse stood. Their first house was burnt October 29, 1854, and the present finished in 1857.

From this it is clear that if any church building in New Orleans used for worship today derived help by inheritance from the lottery drawn in 1822, it can only be the house of the Unitarians, at the corner of St. Charles and Julia streets—the property of Mr. Clapp and his successors. The seceding Presbyterians who left him, gave to him and his all their right to the house and lot which that lottery had relieved of debt. They and their successors built houses of worship bearing no relation to that lottery by either purchase or inheritance. Will the Pro-Lottery Press correct their error? We shall see!

NOTE—It appears that two Presbyterian church buildings were destroyed by fire, viz: the building occupied under the ministry of Rev. Theodore Clapp, situated on St. Charles Street, between Gravier and Union, and held by Mr. Touro, the other occupied by the congregation which had seceded from it and had erected its own building on the site of the warehouse of Mr. Paulding, facing Lafayette Square.—L. V.

THE HOME MISSION WORK OF NEW ORLEANS PRESBYTERY.

The Presbytery of New Orleans is what it is today, as the result of the Home Mission Work of the Presbyterian Church. The history of its Home Missions is virtually the history of the Presbytery.

The territory of the Presbytery and the Home Mission Field are exactly the same. This territory extends from the Mississippi line, at Pearl River, westward to the Texas line, at Sabine River, and is from one to three Parishes wide from the Gulf northward. In it are seventeen Parishes (or Counties).

Ever since its organization the work of Home Missions formed a most important part of Presbytery's operations. In April, 1856, it agreed to conduct its work in connection with the Assembly's Board at Philadelphia and its churches were asked to send their contributions to that Board. It was resolved, that the persons to be commissioned (as Home Missionaries) and their salaries be recommended by a vote of Presbytery, when that body was in session, and that a committee to be styled "The Presbyterial Standing Committee on Domestic Missions," consisting of three ministers and two elders, be appointed by ballot at each spring meeting of Presbytery "who shall conduct all the correspondence with the Board, and during the intervals, when Presbytery is not in session, shall have power to recommend persons to be commissioned and their salaries." The Committee on City Missions in New Orleans was instructed to liquidate their debt and confine their attention thereafter to church extension.

A Church Extension Committee, whose corporate title was "The Presbyterian Committee of Domestic Missions for New Orleans and its vicinity," was instructed to take charge of all matters appertaining to the property of Domestic Mission churches.

In 1859, in response to an overture of the Synods of Texas, Mississippi and Alabama, the General Assembly established in New Orleans a Branch Board of Domestic Missions, to act as Advisory Committee on Domestic Missions in the Southwest. The Presbytery of New Orleans received this with great satisfaction and accepted this Board as the instrument of its operations. The outbreak of the Civil War in 1861 put an end to all these arrangements.

Meanwhile, Presbytery's Domestic Missions Committee continued its missionary efforts in the chapels erected through its agency.

In the Bouligny Chapel, built in 1850, an irregular mission was conducted with varying success till 1860, when regular preaching was begun there by Rev. B. Wayne. In May, 1861, a church was organized by the Presbytery, now known as the Napoleon Avenue Church, with 20 members.

An attempt to organize a church in the Thalia Street Chapel was made as early as 1853, but the organization was not completed by the election of officers. An irregular mission was maintained chiefly through a Sunday school till June, 1860, when a church was fully organized. It became known as the Memorial Church, lately dissolved.

On September 1, 1855, a church was organized by the Presbytery at Carrollton with 17 members, seven from the First church, nine from the Prytania Street and one from the Second church. In 1866 this church had been so reduced that there were no elders and not even a male member, and it was taken under the care of the Presbytery as a mission station, until in the Providence of God the time came when it took on new life and vigor and developed into the flourishing church it now is.

In April, 1856, Presbytery appointed a committee to organize a church at Houma as early as possible.

The church at Centerville was organized on May 10, 1860, with 8 members and one elder.

The Brashear Church was organized some time before 1860. This church was granted permission on April 20, 1876, to change its name to "The First Presbyterian church of Morgan City." In September, 1879, a storm and flood destroyed the two comparatively new church edifices at Morgan City, and Centreville and great damage was done to the third, the church at Thibodaux. The church at Morgan City was again destroyed by a cyclone in August, 1888, while the churches at Thibodaux and Centreville were damaged by storm and flood. In all these repeated calamities these churches, with liberal aid from their sister churches, rebuilt their houses of worship and now own more substantial edifices than before.

In 1862, the Synod of Mississippi changed the boundary lines between the Presbyteries of New Orleans and Louisiana and transferred the churches of Amite, Summit and Osyka to New Orleans Presbytery.

The Second German Church was organized May 24, 1863, with 25 members of the First German Church. Rev. F. O. Koelle became its pastor on April 8, 1869, and continued as such for 35 years.

EFFECT OF THE CIVIL WAR.

For several years during and after the Civil War very little was done in Home Mission enterprises. The war played great havoc with all church work and especially with the Home Mission work of the Presbytery. The breaking out of the hostilities between the North and the South, together with the occupation of New Orleans by the Federal Forces drove most of the city pastors to exercise their ministry among the soldiers of the field and they did not return to their pastoral charges until the return of peace. Most of the churches being without the stated ministry, they were obliged to depend upon laymen to conduct their services. The pecuniary ability of the churches was so greatly diminished and such was the destitution of ministers that almost nothing was done in missionary effort to advance the Redeemer's kingdom within the bounds of Presbytery, not to speak of the heathen world. No meetings of Presbytery were held in the Fall of 1863, the Fall of 1864 and the Spring of 1865. Those members away from their homes could not communicate with those who remained in the city, and held regular meetings at Amite and Summit under sanction of the Synod of Mississippi. That portion of the Presbytery within the city and in the Lafourche region also held its meetings and took such actions as the order and safety of the churches under its care required. At the first united meeting of these separated portions of the Presbytery, the two sets of minutes were admitted to record upon the books of Presbytery, as giving the full history in the case.

The church building at Carrollton was taken possession of by the Federal authorities for the use of their chaplains and then turned over to the Negroes. In the church of Jefferson City services were maintained during the three years of war on Sabbath afternoon. The attendance was necessarily small, as the suburbs became quite unpleasant in consequence of the presence of so many soldiers and negroes encamped in the neighborhood and not a few families moved to the city of New Orleans. The Presbyterian committee of Domestic Missions supplied both these churches.

The vacant churches in the country were supplied by ministers of the city churches, the Presbytery from time to time designating such churches and ministers and the days of preaching. The elders of vacant churches in the city were urged to open their churches on the Sabbath and assemble the people for worship, and to organize and maintain Sabbath schools.

In 1865 the Presbytery consisted of 22 ministers and 20 churches. Several of the ministers lived in other parts of the country.

AFTER THE WAR.

The Presbytery of New Orleans met in Franklin on the second Wednesday in April, 1869. A writer in the South-western Presbyterian gives a glowing description of the journey to that place, by rail as far as Brashear, which is now called Morgan City, and which seems to have been the terminal of the Morgan, now the Southern Pacific Railroad. From thence the members of the Presbytery traveled by boat up the Teche. The ride was of the leisurely order, partly "because our engine was liable to a crick in the side." "Pleasant chat and modestly pleasant scenes beguiled the hours and the early afternoon brought us to Brashear and the boat. . . . The officers were obliging, the conduct of all concerned decorous and quiet, the waiters indefatigable—for the boat was crowded and the usual dinner table had to be served four, five or six times. . . . And if the pace was funereal—where could that grave offense be so easily forgiven as amid the exquisite landscape of the Teche? The banks of that deep brimming stream are firm land. It is clothed in short grass, softly verdant. Dotted all over the banks and the land adjoining are the live oaks.

"The royal oaks stretch out their arms,
Mossy, and dim, and gray.

"Houses, gardens, fields and cattle vary the view and complete the charm . . .

"Our welcome was just right—cordial, easy, homely. Our Methodist brethren kindly lent us their church, in which to hold our sessions and to preach. And though few felt free to visit our business deliberations, the public services were well attended. "The little church at Franklin asked help for the summer and the city pastors (who can most conveniently go thither) have been directed to hold a service there on one Sabbath in each month. It is also determined that we seek and employ an evangelist for that beautiful and destitute region called "the Teche country."

In 1871, Rev. J. A. McConnell was employed as an Evangelist on the Teche. He reported that the church at Centerville, re-organized in 1868 and consisting in 1870 of but 7 members and one elder, had grown to 35 members, with 4 active elders. Four Sabbath schools had also been organized during the year.

He was followed by Rev. Charles S. Dod, who entered the field on June 30, 1872. Under his ministry a church was organized at Brashear City. He held monthly services at Brashear, Centerville, Franklin and New Iberia, and made a thorough exploration of the field along the bayous Teche Sale and Cypre Mort. He died suddenly at Centerville, Nov. 23, 1872. In 1875 only Rev. J. C. Graham, Rev. A. J.

Witherspoon and Elder J. A. Maybin are reported as doing the work of evangelists.



REV. C. M. ATKINSON, D.D.

In March, 1878, Rev. C. M. Atkinson, by invitation of the Presbytery, took charge of its Home Mission work from New Orleans as far west as Lafayette. Besides acting as stated supply at Morgan City, Thibodaux, Centreville and Jeanerette (which last church he organized), he preached at intervals at Houma, Franklin, New Iberia and Lafayette. He resided two years in Morgan City. During the first year of his residence there the yellow fever visited the town. As the only Protestant minister in the place he was a ministering angel to the stricken people irrespective of race, class or church affiliation. Two of his own children were taken from him by the plague. In his hour of bereavement he had no brother minister to bring to him sympathy and help. With the courage of a true man of God he performed the burial service at the graves of his own dead. Dr. Atkinson lived in Thibodaux eight years and in 1888 he took up his residence at Centreville where he lived until he was removed by death Nov. 4, 1906. He was a man of broad catholic spirit and was beloved by people of all creeds. By his brethren in the ministry he was highly esteemed and admired. Though he was never the installed pastor of a church, still he accomplished much as an evangelist and stated supply and had many sheaves to present to his Master.

During his ministry the church building of the Morgan City Church was twice completely destroyed by a cyclone.

The organization of the Calvary Church at Jeanerette was effected in 1880. In 1892 the name of Calvary Church was changed to that of Jeanerette.

The church of New Iberia was organized in 1895; and that at Abbeville in 1897 by Evangelist W. J. McMillan.

As Dr. Atkinson was for 26 years almost the only Home Missionary west of New Orleans—only occasionally assisted by another helper, as e. g. Rev. G. E. Chandler, Synodical Evangelist who assisted him in the organization of the Jeanerette Church—so Rev. J. C. Graham was for 31 years (1870 to 1901) the representative of the Presbytery as its Home Missionary on the Jackson Railroad, now called the Illinois Central. Notwithstanding his sore bereavement in the death of his wife and daughter, his sole family, he was of a cheerful disposition. Like Dr. Atkinson he was gifted with a ready wit, was quick at repartee and both of them by their humor often enlivened the meetings of the Presbytery. His ministerial work was largely done among churches weak in number and wealth and in destitute fields of our Presbytery. He was called as pastor of the churches at Summit and Osyka and later also supplied the churches at Magnolia, McComb City and Amite. He organized churches at Tangipahoa in 1876, at Bogue Chitto in 1887 and at Ponchatoula on Nov. 20, 1898. In his last will and testament he left certain property to the Presbytery of New Orleans for the benefit of the churches on the line of the Illinois Central Railroad in its bounds.

On April 18, 1884, in answer to an overture from the Presbytery of Louisiana on the subject of a Synodical evangelist, the Presbytery of New Orleans adopted the following minute:

"In reference to the suggestion of the Presbytery of Louisiana, that in compliance with Synod's commendation, contiguous Presbyteries, such as New Orleans and Louisiana, should unite in prosecuting the evangelistic work within their bounds. Presbytery replies that it would afford us great pleasure to join with our sister presbytery in this enterprise, were we not precluded by the system of evangelistic work which we have been successfully prosecuting for a number of years past. This plan has been to locate evangelists in special fields in order to build up permanent churches. Under the providence of God, this plan has succeeded so largely that we propose to add another as soon as practicable, to our five evangelists already in the field. Meantime, we beg to assure the Presbytery of Louisiana, of our hearty sympathy in the important work which the Lord has set before them."

The five evangelists mentioned were the following:

Rev. J. C. Graham, serving Summit, McComb City, Magnolia, Osyka, Tangipahoa and Amite churches.

Rev. C. M. Atkinson, serving Thibodaux, Houma, Morgan City, and Centreville churches.

Rev. D. O. Byers, serving Jeanerette Church.

Rev. H. W. Flinn, serving Carrollton Church.

Rev. A. J. Witherspoon, serving Bethel Church. Presbytery had on its roll 16 ministers and 25 churches.

Rev. C. A. Munn supplied McComb City and Magnolia Churches in 1892, and Rev. H. M. Perkins supplied Amite, Osyka and Magnolia in 1895. The Arcola Church was organized in 1897. Rev. H. J. Cumpsten was installed as pastor of the McComb City Church in 1894. This church was received under the care of Presbytery Oct. 11, 1876, upon its own petition. The Slidell Church was organized in 1899.

In the City of New Orleans missions were started and maintained with more or less success among the seamen, the Italians, the French, the Chinese and the negroes.

THE SEAMEN'S BETHEL.

In a history of the Canal Street Presbyterian Church, it is stated that in the fall of A. D. 1836, the "Seamen's Friend Society" sent to this city the Rev. H. Loomis for the purpose of establishing a "Seamen's Bethel." An upper room over a storehouse on the Levee near Esplanade street was obtained for that purpose, where many seamen and others were permitted to hear the Gospel. It is believed that this was the first preaching of the Gospel in English, below Canal Street. After this the "Bethel" was removed "uptown."

On April 13, 1860, a Board of Trustees had been incorporated to take charge of a Presbyterian Seamen's Bethel, in New Orleans. By an article in its constitution, declared to be unalterable, its object is to be carried out "according to and in conformity with the doctrines and government of the Presbyterian church commonly termed the Old School Presbyterian Church." A Ladies' Bethel Society, in connection with our churches was able to pay the salary of a chaplain. The Presbytery commended this work to its churches for yearly aid and urged the Board to proceed at once to take steps to erect a Seamen's Bethel and reading room. Rev. A. J. Witherspoon, who had been City Missionary since 1876, was appointed in 1878 as Seamen's Chaplain, and given full powers of a Presbyterial Session. Later a Presbyterian church in connection with the Bethel was fully organized with two ruling elders. The Sea-

men's Friend Society, acting in behalf of this church, received one-tenth of the bequest of Kasper Auch to the incorporated Presbyterian Churches of the city "to the end that the poor of these churches might be provided for." The Bethel is now supported by the Community Chest. Rev. George Summey is nominally Presbytery's Evangelist in charge of the Presbyterian Bethel Church. Services are held by ministers of city churches of various denominations, at the invitation of the Superintendent. Mr. William Lamb, and the Board of Trustees is also composed of members of different church affiliations and denominations. Dr. Witherspoon continued his work among the men that "go down to the sea in ships" for many years with marked success. At one time he reported 12 additions on profession of faith during one year and 212 who were members elsewhere, were enrolled as associate members.

The Annual Report of Captain William Lamb, Superintendent, to the Board of Directors of the Seamen's Bethel, for the Year Ending December 31st, 1930, says in part:

We have been able to furnish 8939 free beds during the year—an increase of 6200 over the year 1929—free beds supplied in December alone numbered 1220, an increase of 100 over the month of November.

A recent re-arrangement of the dormitories made it possible to add five new beds bringing the total number of beds in the institution up to fifty.

Following the Sunday evening services and the weekly entertainments the men are served with substantial refreshments. This may not seem of much importance to people accustomed to three meals a day, but to men who have tramped around all day looking for a job it is an event of great interest. In this way we fed 6854 men last year.

During the year 153 convalescents were received from the hospitals, and in almost every instance these men came to us absolutely destitute. One of our greatest needs is a more adequate budget for this particular aspect of our work,—the amount of money available for actual relief being pitifully small.

The recreational facilities offered have been fully appreciated; newspapers and periodicals are in constant demand; libraries are placed on ships when possible and bundles of magazines are eagerly sought by the men who carry them off to their ships on the eve of sailing,—sailors are great readers and show a remarkable interest in international affairs.

Nearly 4000 letters were written and received; the handling and forwarding of mail being an important piece of work and naturally one much appreciated by the men.

In the evenings the men play pool, checkers and other games or perhaps just sit and listen to the radio.

Church organizations and other local groups rendered fine assistance in providing programs for the weekly entertainments which were attended by 4214 men.

In April, two dances were given at the Bethel for the crew of the British cruiser "Durban" then in port. The first one, given by the British Consul General and other British residents was such a success that the men requested permission to give a second dance, the members of the crew being the hosts. The social service workers of several local department stores co-operated in extending the invitations to some three hundred girls; members of the Woman's Auxiliary acted as chaperones, and an enjoyable time was had by all. The superintendent would like to go on record as saying that the conduct of all present was exemplary.

Every Sunday night a religious service was held with ministers of the various Protestant churches officiating. Attendance at these services is purely voluntary, and so it is gratifying to report an attendance of 2724 men—an average of over fifty men present each Sunday throughout the year.

The Woman's Auxiliary which serves as a general House Committee has fostered and financed an active program throughout the year. It would be impossible to over-estimate the faithful service of this earnest group of women whose labors make possible much of the work that the Bethel is able to accomplish.

The Annual Christmas dinner given by the Woman's Auxiliary on Tuesday, December 30th was enjoyed by 460 men. A bountiful meal was served with roast turkey and dressing, boiled ham and potato salad, cranberry sauce, rolls, cakes, fruit and candies with coffee to complete the menu. The dinner was followed by a musical program; many friends of the Bethel were present, including F. Gordon Rule, British Consul General and Mrs. Rule and Major W. W. Griffin of the United States Shipping Board who spoke encouragingly to the men—the principal address was given by the Rt. Rev. James Craik Morris, Bishop of Louisiana, who spoke to the seamen on the dignity and importance of their calling.

After the program the much appreciated Comfort Bags were given to all sailors present. Year after year the Women's Auxiliary and various church societies in New Orleans and throughout the southern states provide hundreds of these kits of useful articles for this annual distribution.

Plans for commemorating the seventieth anniversary of the founding of the Seamen's Bethel were made by the Board of Directors.



REV. ANDREW JACKSON WITHERSPOON, D.D.

Chaplain of the Seamen's Bethel.

A tribute by Rev. B. M. Palmer, D.D., in the Southwestern Presbyterian, Nov. 12, 1891.

Dr. Witherspoon was born July 10, 1824, in what is known as the Waxhaw settlement, Lancaster county, S. C. His father, Col. James H. Witherspoon was a man of wide influence, having been at one time Lieutenant-Governor of the State of South Carolina, and pending his election to a seat in the National Congress was taken off by a stroke of paralysis. Three of his sons rose to eminence in the legal profession and filled important stations in civic life. The subject of this sketch, the youngest of the four, was left motherless at the age of eight years and owed much of his goodness to the gentle training of an older sister, who was subsequently lifted into large usefulness as the wife of Rev. Dr. Thornwell, whom such a man as Mr. Bancroft pronounced "the most learned of the learned"—one of those rare sons of genius whose bloom, like that of the aloe, is the gift of a century. Our deceased brother had, therefore, not only the advantage of springing from a noble stock, tracing his Scotch lineage back to the Reformer Knox, but also of being nurtured under the influences which make men great.

His college career was begun at Davidson and completed in the South Carolina University, from which he graduated in 1844, being then in his twentieth year. In 1846 he enlisted in two companies for the Mexican war, but as these were never called into active service, he was not interrupted in his preparation for the profession hereditary in his family. His attention was soon turned, however, to another and higher calling, when during this period he became the subject of renewing grace and found himself summoned to the Gospel ministry. In the autumn of 1848 he began his studies for this responsible office in the Theological Seminary at Columbia, S. C., from which he was graduated in 1851, and was licensed by the Presbytery of Bethel in April of that year.

A little prior to this he was united in marriage, December 24, 1850, with the only daughter of Dr. Minto Witherspoon, of Greensboro, Ala., a branch of the widespread connections of this historic race. Seven children were the fruit of this union, of whom two sons and three daughters survive to cheer and support the mourning widow.

Soon after his licensure he was appointed by the authorities of the Presbyterian Church to a mission at Panama. Failing health at the time prevented the consummation of the plan, but it deserves mention here, at the beginning of his public life, as an exhibition of that consecration to his Master's cause which marked his future career. In 1852 he received a call to the church in which he had been born and nurtured, but on his journey to Lancaster was taken ill with typhoid fever which left his throat in such a condition as disabled him from preaching for several years. In 1856, he was attached to the State of Alabama, by the hope of benefit from its softer climate, and became the pastor of three churches in Marengo county, known as Montpelier, Shiloh and Geneva. In this scattered charge of churches, five, seven and fifteen miles apart, he was necessarily much in the saddle: but he continued his labors with equal fidelity to the whites and the blacks, until 1861, when, in the conflict which rent the country, he resigned the pastorate to enter the Confederate Army. Raising a company, styled the Witherspoon Guards, he joined the Twenty-first Alabama Regiment, and was appointed its chaplain. At the battle of Shiloh he was taken prisoner and held as such for five months at Johnson's Island. His capture affords a striking illustration of what has been well said by one who knew him best, "Mr. Witherspoon's motto was, Duty first," for he was taken whilst attending to the wounded soldiers of both armies, whom he would not desert to escape by flight. His duty was to these sufferers at the rear, and he was found heroically ministering to their wants. He returned from prison entirely prostrate, but regaining his strength, rejoined his command near Mobile and was soon

seized with a violent attack of swamp fever and was brought nigh to death. This led to his discharge from army service, but in a few months his indomitable spirit obtained a new commission upon which he continued until the close of the war.

Upon the restoration of peace, he resumed his pastoral relations, which had never been permanently dissolved, and in 1870 was sent forth to raise funds for the Confederate Home of the Synod of Alabama, into whose treasury he succeeded in rolling \$7000 within the short period of two months. In 1871 he was invited by the First Presbyterian Church of Mobile to serve as their city missionary and in eighteen months his successful labors resulted in expanding the Franklin Street Mission into the Franklin Street Presbyterian Church. He subsequently undertook the work of an evangelist and organized several churches in the Presbytery of South Alabama.

It was, however, in this city his more continuous and singularly successful work was accomplished. In 1873 he was invited as city missionary in New Orleans chiefly under the auspices of an association known under the title of "the Brotherhood of the First Presbyterian Church," which became responsible for his support. His attention was specially directed to the gathering of children into the Sabbath schools, Mission and church schools alike, in which he was very successful. At the same time he performed a large amount of evangelistic work which could not easily be classified, in the hospitals, prisons and asylums of the city. A large and commodious building put up by "the Brotherhood," at the corner of Laurel and Pleasant streets, for the use of a Mission Sabbath school, afforded him a place for a Sabbath morning service. Its proximity to the river, and the occasional presence of a few seamen aroused his enthusiasm for the work in which the last energies of his life were consumed. A full history of the Bethel cannot be given in this hastily prepared sketch. Suffice it to say that, in addition to the lower Bethel on Esplanade street, near the Levee, supported by the "Seamen's Friend Society," the need of a similar institution in the upper portion of the city was urgently felt. Accordingly at an early period, an association had been incorporated, chiefly through the devotion of that great and good elder, Joseph A. Maybin, under the title of "the New Orleans Seamen's Home Association," which had a feeble plant at the corner of Peters and Erato Streets. This formed the nucleus of the new enterprise in which Dr. Witherspoon now embarked his energies. The sale of the old plant, authorized by its generous giver, Mr. Paul Tulane, secured the ground on Fulton street, near Jackson, where the present Bethel stands. The adjoining lot was subsequently purchased, and through the persevering agency of Dr. Witherspoon and his faithful co-adjustors, not only was the Bethel greatly enlarged, but a Sea-

men's Home was also erected, both of which will long remain a fitting monument to the pious and self-denying zeal of our departed brother.

Such is a brief outline of the career of this beloved servant of God, for it would be impossible here to recite the methods invented by him for the entertainment of the seamen, so as to withdraw them from the haunts of vice; nor to relate the journeys which, in successive years, bore him through twenty-one States of this Union and through six European countries across the sea. Not only at home, but abroad as well, his evident sincerity and piety combined to assure him a cordial welcome, whilst those familiar with his self-denying devotion to the most neglected of our sinful race gave to his cause their sympathy and primary support.

Such a record as this forms the highest eulogy, yet a loving hand would delight to portray the virtues which adorned his character. He was a man singularly pure, not only in the decencies of the outward life, but in the inner sanctuary of thought and desire. The writer cannot recall a single coarse word or unclean jest from his lips, but always a conversation seasoned with grace.

Like Nathanael of old, he was without guile. The most artless simplicity, like the dew which rests upon childhood, lent to him its refreshing charm. The confiding trust with which he received every word of kindness as the pledge of constant friendship, exposed him often to a gentle raillery, which, however, never broke his ingenuous faith in mankind. Coupled with this was almost entire freedom from unfriendly criticism of others. He rarely spoke the language of censure—never in a bitter or carping spirit. His principle was to withdraw from those whose conduct displeased him and to bury all that was disagreeable in total forgetfulness.

But the trait by which he was eminently distinguished, was concentration in purpose in whatever he took in hand. It gained entire possession of his soul, entering his thoughts by day and his dreams at night. Thus, without pretension to genius or learning, he wrought a work such as few men have left behind them, and the large throng which gathered at his funeral, filled the spacious church in which the impressive services were held, was the spontaneous homage paid to the greatness of goodness alone. He "rests from his labors," and his "works do follow him," in the precious reward given under benediction of the last day. May the mantle of Elijah fall upon a fit Elisha, to carry on the work of prophesying in that Bethel which is to-day draped in sorrow under a great bereavement!

WORK AMONG FRENCH SPEAKING PEOPLE.

In 1862, Mr. Marc Roux, a pious and zealous layman, had been holding religious services for months among the French population of New Orleans. The success that attended his labors was seen in marked increase of interest and in the constantly enlarged attendance. The prospects of founding a French Protestant Church in New Orleans had never before been so flattering. In consequence of this, Mr. Roux desired to devote himself to the full work of the ministry among this population. The Presbytery, examined him under the clause for "extraordinary cases" and licensed and ordained him as an evangelist. He was given a letter of recommendation to use in the collection of funds in Europe, signed by the Moderator and Stated Clerk. On Nov. 8, 1866, he presented to Presbytery a report of his labors among the French population during the previous year. The report is not recorded nor is there any evidence of tangible results accomplished by him. During the time of reconstruction immediately following the Civil War, conditions were not propitious for engaging in new enterprises.

On Oct. 12, 1879, the Presbytery directed its Treasurer to pay over to the Rev. Marc Roux, ministering at his own charges to the French Protestants of the city, the sum of \$100 "as a grateful contribution for his faithful and unremunerated services to a portion of the Lord's People, whom we could not reach but through his agency."

In 1903, Rev. Pierre Philippe Briol began to work as a Home Missionary among the French and on April 23, 1905, the Presbytery organized the First French Presbyterian Church of New Orleans, with 17 members. That church gave one candidate for the ministry to our church, Rev. Edmond LaVergne, who, for several years (1908 to 1914), served the Bogalusa Church as pastor. Mr. Briol returned to France in 1914. The French Church, being without a leader, disintegrated.

Since 1925, Rev. E. A. Ford has worked as a missionary among the French along Bayou Lafourche, greatly increasing the strength of Presbyterianism in all that region. He has 8 regular preaching points, going from plantation to plantation, directing those who profess their faith, to unite with the church of Thibodaux. A chapel is greatly needed at Raceland.

FRENCH WORK IN LOUISIANA.

The following article on French Work in Louisiana, was written for the Christian Observer, and printed in its issue of Oct. 29, 1930, by Mrs. Georgia M. Seago, of New Orleans:

Many who will read this sketch are familiar with Longfellow's "Evangeline" and have wept over the tragedy of the passing of two boats on Bayou Teche containing the two lovers,

each ignorant of the other's presence. A greater tragedy than this has been enacted in Southern Louisiana in the passing of two groups of God's family, each indifferent and thoughtless of the other.

By a strange fate a band of French Canadians were transported to Southern Louisiana and we find them located along the bayous. They have become truck farmers, some work on the sugar plantations and others are muskrat trappers and fishermen.

Many of these Arcadians or "Cajans" as they are commonly called live to themselves, shut up in their own language and the traditions of the Church of Rome. They are a shy, retiring people with not too much confidence in their English speaking neighbors living in the towns and on the plantations. They are pleasure loving and gay by nature, so we find the dance hall, the gambling place, and the Sunday fair common to each settlement. In the far south, the people have not seen a priest in twenty years, so you find conditions existing similar to those reported in some sections of our work in Brazil.

In 1910 the home mission committee of the Presbytery of New Orleans began work on Bayou Blue among the French speaking natives of Terrebonne and La Fourche Parishes. Rev. M. R. Paradis, one of our French speaking ministers, was chosen to launch an evangelistic campaign. He came to Houma, the county seat of Terrebonne, where he met Rev. J. N. Blackburn and the two ministers planned the work.

The first service was held in a dance hall on one of the bayous about three miles from Houma. The place was crowded with people who out of curiosity had come from up and down Bayous Terrebonne and Blue. Mr. Paradis gave them, in their own language, the simple story of the love of Jesus and the upturned faces registered the same power which always accompanies the preaching of the Word. It had been advertised that after service there would be a dance but it did not materialize.

One in attendance on that occasion was Mr. E. Daigle from Bayou Blue, who, in partnership with another man, operated a dance hall in his community. He was so impressed that he invited the preacher to hold service in his dance hall. Needless to say that the invitation was accepted. Religious services were held at this strange meeting place until Mr. Daigle and his partner dissolved business relations. They literally cut the hall in two, each moving his share on other land and making two dwelling places for themselves. As Mrs. Blackburn quaintly says, "The Word of God has sawn asunder a place of worldliness."

After this, the people met for worship in the homes and many accepted Jesus as their Saviour. The minister, Mr. Blackburn, was wise in his dealings with the flock leading them gently, never driving, winning their confidence and their love.

The meeting grew too large for the cottages, so Mr. Daigle gave the land on which his dance hall had once stood. Money was contributed for the lumber, the shingles were hand-made, and the men, in ten days, erected a house of worship. On July 19, 1914, the first service was held.

In the fall of 1915 a tropical storm blew the little church off its foundations. Undaunted, the men reset the building, but in 1920 another fierce wind caused a large oak tree to crash through the roof and made a terrible rent in the side of the church. The people would not give up and again the church was repaired.

Organization.

By this time there was a marked progress in the religious life of the people. Several men had learned to pray in public. Scripture truths were grasped and the children were fast learning the Catechism. On April 23, 1924, the Bayou Blue Presbyterian church was formally organized with a membership of forty-five communicants and about as many baptized children. Three elders were elected, Messrs. Shelly Daigle, William Daigle, and William Robinson. Every one of the charter members of Bayou Blue church has come out of the Roman Catholic Church. One of the elders can neither read nor write but he has had some one to read the Confession of Faith to him until he knows it so well that he would put to shame some of our own church officers.

Four organs were donated to the Bayou Blue church. One of the elders asked that he might have one sent to his home as he wished to learn to play for service. Mr. Blackburn looked at the man's rough, horny hands and smiled but acceded to the request. With knowledge of the reading of the notes that he could pick up, he has dug into the hymn book and dug until he has unearthed quite a number of tunes and now he is church organist.

On August 25, 1926, a fearful hurricane swept over southern Louisiana. Houses were unroofed and crops ruined. The church was torn to pieces and the lumber blown into the Bayou. The members of the congregation are for the most part very poor and the loss of their church was a great grief.

Rev. George Summey, D. D., chairman of the Home Mission Committee of New Orleans Presbytery, made an appeal to the Church at large. Money was generously contributed and in 1927, a comfortable frame building was erected. The present membership numbers seventy-four. Elder V. G. Ballard, of the Thibodaux Presbyterian Church, and his wife and daughter conduct Sunday school every Sabbath in the Bayou Blue church, and Rev. J. N. Blackburn preaches there twice a month. Bayou Blue is ten miles from Houma.

For three years daily vacation Bible schools, under the leadership of Miss Lois Garrison, have been conducted in our French missions. She is a graduate of Assembly's Training School and is eminently fitted for the work. No one can estimate the good that has been accomplished by these schools, in establishing good will between the Catholic and the Protestant, and in breaking down age long prejudices. The Roman Catholic parents are beginning to realize that the young women in our schools have only love in their hearts and a desire to lift their children to the higher plane. Some of them express their gratitude to Miss Garrison over and over again. The schools are largely financed by money which comes from New Orleans Presbyterial through the "Blue Blessing Boxes."

Our second work among the French speaking people in Southern Louisiana is located on Bayou La Fourche. Under the home mission committee of New Orleans Presbytery Rev. Edward A. Ford and his wife are doing evangelistic work in this field. During the past four years Mr. Ford has baptized thirteen adults, all of whom have come out of the Roman Catholic Church.

In Bayou La Fourche we have the longest continuous settlement in this country extending for eighty-five miles along the Bayou, with many of the houses as close together as in a residential city block. Behind each house a narrow strip of land runs far back to the swamp. Most of the people are desperately poor, can neither read nor write, and are Roman Catholic to whom the word of the priest is law. The men work on the sugar plantations when the sun shines, but when it rains they get no wages.

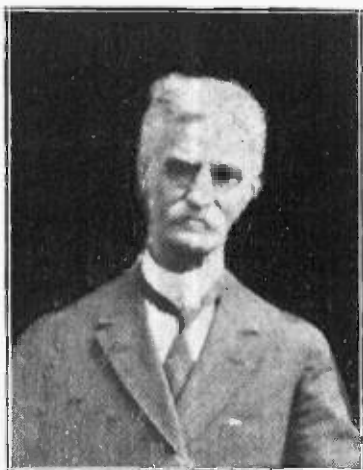
Every Sabbath Mr. and Mrs. Ford have a service in French in some home. They have held these "cottage prayer meetings" on four plantations and in one home not on a plantation. Mr. Ford also preaches to two English speaking groups living in this section. This does not represent all the work that is done. The people are visited during the week, the sick are ministered unto and sometimes patients are taken to the hospital in New Orleans. The business women of New Orleans Presbyterial have bought a piece of ground on Bayou La Fourche to be used as a Protestant cemetery, for no Protestant may be buried in the "holy ground" of a Catholic graveyard.

The Need.

Mr. Ford says his great need is a chapel at Raceland on Bayou La Fourche where he can hold service and where the daily vacation Bible school may be housed. The ground for a church has been almost paid for.

The story of the mission work being done among the French speaking people of Louisiana is largely a ploughing up of the ground and a sowing of the seed. Faith leads on!

"There is no unbelief.
Whoever plants the seed beneath the sod
And waits to see it push away the clod
He trusts in God."



REV. MISSELL R. PARADIS.

Born in Montreal, Canada, in 1850. Was licensed and ordained by the Presbytery of St. John, New Brunswick, Canada, in 1875. Visited all the French Acadian settlements in the Maritime Provinces, preaching in French and English, and established a work among them which is still carried on.

Assisted "Father Chiniquy" in Illinois (preaching in French and English) 1880-1882.

Pastor in Farmer City, Illinois; 1882-1884.

Pastor in Urbana, Illinois. 1884-1890.

Professor of Romance Languages in the University of Illinois (Urbana, Ill.) 1890-1893.

Pastor in Rensselaer, Indiana. 1894-1897.

Pastor in Hastings, Minnesota. 1897-1902.

Pastor in Waverly, Minnesota. 1902-1907.

Evangelist (French and English) in Louisiana. 1907-1926.



REV. EDWARD A. FORD.

- Born of missionary parents at Sidon, Syria, December 5, 1863.
- Sailed for Africa as a lay missionary under the Presbyterian Board of Foreign Missions. (U. S. A.) May, 1891.
- Ordained. (in Brooklyn, N. Y.) June, 1910.
- Missionary under Pres. Board of Foreign Missions, 1891-1912.
- Missionary under Paris Evangelical Missionary Society, 1912-1914, and 1916-1921.
- Pastor, Orleans, Neb., 1915.
- Pastor, Ong, Neb., 1916.
- Pastor, Rome and Ganges, Ohio, 1922-1923.
- Home Missionary in Louisiana, under National Board of Missions, (U. S. A.) 1923-1925.
- Home Missionary of the New Orleans Presbytery, (U. S.) Committee of Home Missions, 1925.

WORK AMONG THE ITALIANS.

In 1886 the Presbytery began a mission among the Italians of this city. It was in charge of Rev. G. Gardiol, a Waldensian minister, and was put under the care of the Domestic Missions Committee. Mr. Gardiol did not remain long in the city.

In 1894, Rev. Christopher Russo, having been received as a licentiate from the Methodist Episcopal Church and ordained by Presbytery as an evangelist to the Italians, did efficient work in gathering considerable numbers of his compatriots into an Italian Presbyterian Church, which was organized with 1 elder and 1 deacon, on Sept. 4, 1894. The work was fostered by the Brotherhood of the First Presbyterian Church who also furnished the Italian congregation with a house of worship situated on Howard Street, near Clio Street. This admirable and cozy building, accommodating perhaps 300, was neatly carpeted and provided with comfortable pews and a handsome pulpit, all made of beautiful cypress wood. It was dedicated on Sept. 26, 1897, but it was not used for long, as it was claimed that the location was not favorable. Mr. Russo held services in the basement of the Memorial Church and also conducted a mission in Aubrey Street. He continued as minister to the Italians for thirty years until his death on Nov. 9, 1924. The Italian Church flourished for a while, and at one time had 4 or 5 elders. After Mr. Russo's death several Italian ministers supplied it, none of whom remained long and the church disintegrated more and more, until Presbytery thought it wise to dissolve it and to dismiss its members to other churches. Mrs. C. Russo is continuing to work as a missionary among the Italians, visiting from house to house and conducting household prayer-meetings, urging the people to attend our Presbyterian churches and to send their children to attend the Sunday schools of these churches, as many of them do.

WORK AMONG THE COLORED PEOPLE

At the Fall Meeting of Presbytery, 1875, Rev. Dr. Thompson, late President of Alcorn University, addressed Presbytery on the subject of his proposed operations among his colored brethren in this city. After hearing his statement, the subject was referred to a special committee consisting of Drs. B. M. Palmer and H. M. Smith, and Elder H. M. Hayes, with instructions to investigate the matter, confer with Dr. Thompson and report at the same meeting. The committee reported that there seemed to be a prospect that something might be accomplished, but that time was needed. The committee was continued. Rev. C. H. Thompson, a member of the Presbytery

of Newark, N. J. had preached to the colored people in the Mission building of the Prytania Street Church on Third Street, near Dryades, and provision was made for his support during the months of August and September, 1876.

In 1880 the Presbytery organized the Berean (colored) Church. A colored Sunday School in one of our city churches was also reported in a very flourishing condition. The Berean Church did not prosper at first as was hoped it would. Referring to it, the Presbytery says in one of its narratives:

"As a Presbytery we are doing what we can for the religious instruction of the colored people. This work has its discouragements, but we are laboring in hope. Several of our churches also have small numbers of colored members and all would, we are sure, heartily welcome as many as might come to them. As throughout the South, the colored people have their own churches of various denominations. The great majority prefer these and cannot be induced to attend any others."

The Berean Church was placed in charge of the Domestic Missions Committee, in care of the Session of the Prytania Street Church and later it was transferred to that of the Memorial Church. By the Christian liberality of two of our city churches a comfortable house of worship was built for the Berean Church and its pastor's salary assured. Its work steadily grew in strength and influence. When the General Assembly erected the colored Presbytery of Ethel, the Berean Church was transferred to it, but it remained under the supervision of our Domestic Missions Committee, which also continued the financial aid it had given to that church from the beginning, assessing its churches for many years for that purpose. In 1920 a piece of property was purchased on South Claiborne Ave. with a double cottage, one side of which is used as a manse for the pastor, the rent of the other half being used to pay off the purchase price which had been kindly advanced by a generous elder of the First Church without interest. The debt of this property has now been almost entirely liquidated. Since the paving of South Claiborne Avenue the value of this property has been enhanced several times the original purchase price. The title to the property is held by Presbytery's holding board, "The Presbyterian Board of Domestic Missions for Louisiana and elsewhere." Since the inauguration of Presbytery's larger Colored Work, this year, under a white director, Rev. Dr. U. D. Mooney, supported in part by the Assembly's Committee of Home Missions, the Negro Department of that Committee will hereafter take care of the Berean Church entirely, relieving our Presbytery of its annual appropriation of \$480 to the Berean Church.



Photograph of inaugural service in April, 1930. 53 white and 63 colored present. Taken in front of the Berean Church, the building of which was lent to the Presbytery's Colored Work Committee for all the activities of the Center.



A CHRISTIAN SOCIAL CENTER FOR NEGROES
REV. U. D. MOONEY, D.D., Director.

The Berean Center was opened in the month of April, 1930, in behalf of the colored people of New Orleans. There are 125,000 members of this race in this great Southern city. They have been the least cared for group among us. It is our hope and prayer that the Center may be a shining light in a dark place.

Berean Center is the child of prayer and vision, of faith and love.—on the part of Christian men and women in the Presbyterian Churches in the city of New Orleans. For years they have seen and felt the need. For years they have been convinced that something must be done. And they were not satisfied until the task was undertaken.

The work was begun along modest lines, developing as the way opened. A budget of about \$8,000 was secured for the first year, a director elected, and the present building opened for service in the name of Christ and His Church. The work is under the auspices of the Presbytery of New Orleans and is directed by a prominent committee appointed by that body.

Dr. John Little, of the Center of Louisville, Ky., lent us his fine assistance in the early stages, by visiting New Orleans and exhibiting lantern slides of his great work, and also by

lending us two of his workers for the summer months, Miss Eloise Roulston and Mr. Henry Stout. The response on the part of the Presbyterians of New Orleans has been whole-souled and generous—not only in the gifts of money, but in a widespread volunteer service in the various activities.

The Vacation Bible School this summer was one of the most successful enterprises. There was an average attendance of 180 boys and girls daily from 9:00 to 12:00 o'clock for four weeks. In addition to the regular staff, twelve young women served as volunteer instructors. They came from the various white Presbyterian Churches of the city every morning, and on time.

At the present time the staff consists of the Director, a Girls' Worker, a Boys' Worker, all white, and a graduate visiting nurse, colored. A Baby Clinic is conducted every Wednesday afternoon for children of pre-school age. Dr. Rena Crawford, one of our best physicians and a splendid Christian woman, is in charge of the Clinic, with two helpers in attendance. An afternoon Sunday school is held every Sunday, with an all white staff of teachers, recruited from the various Presbyterian congregations of the city. The Sewing Classes on Friday afternoons are largely attended. They are under the direction of the Girls' Worker and a volunteer staff of teachers.

Our Community Nights, held every week, are perhaps the most picturesque and interesting and touching. On these nights the building is thrown open to the community, with a supervised recreational program. The attendance of all members of the staff is required. As soon as the doors are opened they come trooping in, all classes, all conditions, all sorts, all ages. For many of them, this is the first bright hour and place in their lives—and this world of wholesome play and fellowship is a new world.

There are manifold clubs and activities. There are boys' clubs and girls' clubs, choral clubs and dramatic clubs, story hours for the little folks, recreation clubs, game room, and all the rest.

Those of us who have been with the work from the beginning can notice even in these few months the change in these young people attending the Center, a change in bearing, in manner, in expression and attitude, and outlook. The response of the Negro community has been beyond our expectation. For some months the attendance at the various activities has exceeded 4,000. The average attendance is around 2,000.



CHINESE MISSION BUILDING
223 South Roman St.

WORK AMONG THE CHINESE

Around 1880 there was a strong colony of Chinamen in New Orleans, doing business as merchants, laundry men and in other occupations. In 1882 the Canal Street Presbyterian Church opened a mission for these people through which many of them were brought into the Christian faith. The mission was for the first 14 years of its existence in charge of Miss Lena Saunders, its beloved and devoted superintendent. In 1884 this mission was taken under the care of the Presbytery of New Orleans, which fact gave a new impetus to the work, but it remained in charge of the Canal Street Church. Glowing reports were received by Presbytery from that church from year to year about the work accomplished through the mission. Every year a number of Chinamen who had attended the mission mainly for the purpose of learning the English language, but also had become acquainted with the Christian religion, publicly

renounced idolatry and united with the church. The report of 1890 says: "Three hundred men have, during the eight and a half years of the Mission's existence, enjoyed its teachings". The average attendance was 48. A young men's prayer circle was organized at the Mission rooms. Its meetings were conducted by some of the Chinese Christians and in the Chinese language. The Mission at one time also had in connection with it a society of King's Sons, all Chinamen, who made it their business to look after the strangers and the sick among their countrymen in the city. The report says: "Tidings from across the ocean tell us that scholars who have returned to the "Middle Kingdom", are carrying the "Jesus doctrine" to their own countrymen. The results of the labors of these converted heathen among their neighbors and kinsmen, when they return to their native land none can tell but the all-seeing God". In 1894 the Mission reported 37 teachers and 74 scholars, 4 professed faith in Christ that year, were baptised and received into the Canal Street Church. The proportion of teachers and scholars is due to the fact that most of the scholars had each his own individual teacher. The Chinamen showed their appreciation of the benefits received from their teachers without cost by making generous presents to them at Christmas time. During the first years of the Mission, they celebrated the Chinese New Year in great style with a marvelous display of fireworks after the manner of their homeland, followed by a rich repast including many Chinese delicacies at which the teachers and friends of the Mission were the invited guests. This practice was discontinued later and instead the Chinese contributed more liberally to the maintenance of the work.

The Mission property, situated at 215 South Liberty Street, was burdened with a debt in 1894 due to the necessary repairs to the building. \$1900 was due to the Canal Street Church and \$1200 to Chinese scholars. The latter agreed to assume the payment of that amount themselves. The Presbytery agreed to reimburse the Canal Street Church by installments, so that the property could be turned over to the Presbytery free of debt, the property remaining in the hands of the church till then. The debt was placed on Presbytery's budget for several years until it was paid.

In the same year, Miss Saunders became incapacitated through illness for further service and she was replaced by Mrs. E. P. Radford, a member of the Canal Street Church, who became Superintendent. Miss Saunders died in 1896. The Chinamen bought a desirable lot in Metairie Cemetery, coped it with stone and erected on it a modest but tasteful monument over the remains of Miss Lena Saunders, "the sainted founder of the Chinese Mission and the Chinamen's friend."

After Miss Saunders' death, the attendance fell off to about one-half of the previous year. This resulted mostly from

the establishment of similar missions by other churches. Under Mrs. Radford as Principal, the work of the Mission went along quietly and not without evidence of good accomplished. The government's Chinese Exclusion Act greatly reduced the number of Chinese residents in the city. The few Christian scholars remaining in the city did good work among their countrymen. Very good reports came from the Christian men who had returned to China, in letters received from missionaries who met them at their homes.

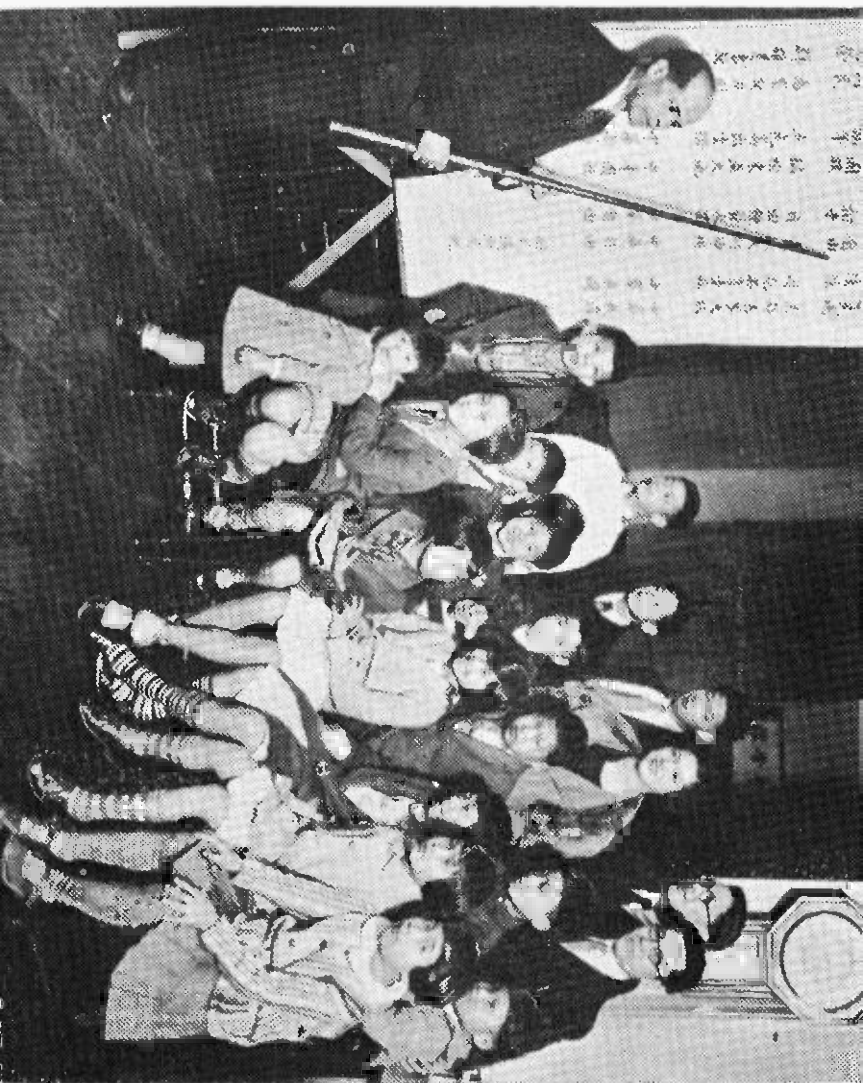


CHINESE SUNDAY SCHOOL

In 1911 Miss Anna W. Creevy was appointed as Superintendent of the Chinese Mission and for 17 years rendered conspicuous service in unselfish work among the Chinamen of the city. At her death, September 23, 1928, many friends and fellow workers bore eloquent tribute to the beauty and self-denial of her character and service. A worthy successor of Miss Creevy was found in Miss Lois Garrison who had been associated with her in this work. Mr. William Frantz, who died June 18, 1930, was the Superintendent of the Chinese Sunday School connected with the Mission, for about 50 years.

A favorable opportunity offered itself in 1926 to dispose of the Chinese Mission property in Liberty Street, whose building had become dilapidated, for a much larger sum than it had cost originally, the commercial district of the city having expanded in that direction, and the Board of Domestic Missions was authorized to sell it and, with part of the proceeds purchase another property with a two story building, situated at 223 S. Roman Street. This building was thoroughly renovated and

adapted to its new use, under the supervision of a Special Committee of men and women, Mr. John L. Many, Chairman, and the interest of our Chinamen in the Mission has been stimulated anew by these improved conditions, the attendance sometimes reaching forty.



LOUIS YIM NAN, teacher in the new Chinese language school in South Roman street, is shown pointing out immemorial characters to a group of children, who are beginning to study the dialect their fathers brought from the mouth of the Pearl river. Later they hope to master the rudiments of the venerable Chinese classics.

—Courtesy of Item-Tribune.

CHINESE LANGUAGE SCHOOL.

On Feb. 9, 1931, the first Chinese language school to be held in the city of New Orleans, was begun with a special program. The school was instigated and is sponsored by the Chinese Consul and influential Chinese in the city, and is being carried on during the week in the Presbyterian Mission Building. The children attend the public schools, these classes not interfering, as they are held outside of public school hours.

Among those taking part in the opening program with addresses in Chinese were Mr. Chin Bing, Mr. C. D. Hoy, President of the School, Mr. J. T. Lee, Consul, and Mr. Lew Yim Num, the Chinese teacher of the school. American friends also contributed to the successful program, which began with the singing of "America, the Beautiful" and closed with "China."

The children, about 20 at present, are to be taught the Cantonese dialect, and something of the history and geography of China. Most of the pupils are beginning with primary instruction, learning to hold the Chinese brush, use the ink, and form the simplest characters. They are also becoming more acquainted with spoken Chinese, which few of them use or understand. The newest books in modern Chinese education are being used. These contain pictures with simple stories, and are interesting even to one uninitiated in the Chinese characters, as the pictures tell their own story. This school, we are sure, will serve to bind the Chinese closer to the mission, which has had a part in the life of the Chinese in New Orleans for about 50 years.

ACROSS THE RIVER

On the west bank of the Mississippi River, opposite the City of New Orleans, the Presbytery organized churches at Algiers, Gretna, Harvey and Westwego.

A sketch of the Gretna church will be found on succeeding pages.

In Salaville, now called Westwego, a Presbyterian Church was organized on May 17, 1903, by Rev. H. W. Wallace, Evangelist. In the absence of a Session, the church was placed under the care of the Session of the Bethel Church. The title of two lots donated by Elder Thos. Hayes was accepted by the Board of Domestic Missions and a neat church was erected on them. For many years the church was supplied by ministers of the city at the invitation of the Session. At the request of the Session the church was placed under the care of the Home Missions Committee in 1916. Since then the church has been regularly supplied by the Committee's Home Mission workers.

The Session having been dissolved by a Commission of Presbytery, the church is now without elders.

The Harvey Church was enrolled in 1920. It is in charge of Rev. J. W. Haggard. A comfortable little church building was erected and the church has been fostered by the Home Missions Committee, but it has suffered through the closing down of the saw mill there which resulted in many people moving away. Services are maintained there on a week day once a week.

In Algiers a church was organized in 1913 through Presbytery's City Missionary, but the church has never flourished. On account of the removal of its members until none were left, the name of the church was stricken from the roll of Presbytery's churches.

"ACROSS THE LAKE"

In 1895 the Presbytery of New Orleans ordered that all Home Mission collections should be used for its own Home Mission work, but directed the Sessions to forward 10 per cent. of their collections to Assembly's Home Missions. Under this plan it contributed to Synod's work \$2333 in 5 years and received in return \$433. For a time the Presbytery used Synod's evangelists. Rev. J. H. Nall, who became Synodical Evangelist in 1892, and Rev. W. D. Morton in 1898 labored for some time within Presbytery's borders.

When Rev. J. H. Nall was received by Presbytery and installed as pastor of the Canal Street Church in December, 1893, he was appointed as Presbytery's Correspondent of Home Missions and later was elected as a member of its Home Missions Committee. For many years he served as secretary of the Committee. Until his removal from the city and his consequent resignation, he was a tower of strength to the cause. The Presbytery, in speaking of his service on its Committee, says: "He may be termed the Father of the Domestic Missions Committee and his relationship to this committee has been owned and blessed of God."

The division of the Synod of Mississippi by the General Assembly of 1901, by which a new Synod embracing the state of Louisiana was erected, put an end to all the previous Home Mission arrangements between the Synod and its Presbyteries. It caused a great change in the Home Mission work of New Orleans which ultimately brought about undreamed of results. By this action of the General Assembly 8 ministers and 11 churches were transferred from New Orleans Presbytery to two other Presbyteries in the State of Mississippi viz: Rev. H. J.

Cumpsten and Rev. W. H. Perkins, with the churches of Bogue Chitto, Summit, McComb City and Osyka, all on the Illinois Central Railroad, to the Presbytery of Mississippi.

Rev. W. O. Stephen, Rev. W. C. West, Rev. W. C. Lindsay, Rev. J. D. Mooney, Rev. W. T. Wadley and Rev. H. W. Wallace, with the churches at Moss Point, Scranton, Ocean Springs, Biloxi, Pass Christian, Handsboro, Gulfport (all on the Gulf Coast) Poplarville, Purvis, Lumberton and McNeill (on the Northeastern Railway) to the Presbytery of Meridian.

All these churches were the product of Home Mission work done by New Orleans Presbytery. The ministers thus taken from it, besides those who had labored in Mississippi prior to the change, were all Home Mission workers employed or aided as pastors, supplies or evangelists by New Orleans Presbytery.

After the division of the Synod in 1901 the Home Mission forces of the Presbytery consisted of the following workers and their fields:

Rev. J. N. Blackburn, Houma and Thibodaux.

Rev. C. M. Atkinson, Morgan City, Centreville and Jeanerette.

Rev. H. C. Arthur, New Iberia and Abbeville, with Rev. Dr. Fraser of Louisiana Presbytery looking after Gueydan and Wright.

Rev. H. J. Cumpsten and Rev. W. H. Perkins on the line of the Illinois Central Railroad.

Rev. J. M. Williams, Covington, Madisonville and Slidell Churches, with preaching points at Houltonville, Goodbee, Garden District, Pearl River and Mandeville.

Rev. Louis Voss, at Gretna.

Rev. C. Russo, Italian Church.

Mrs. E. P. Radford, Chinese Mission.

The re-organization of the work as now carried on, dates back to 1901, and is due to the late Dr. B. M. Palmer, of whom the Presbytery says in one of its narratives: "On the big heart of this apostolic man rested evermore the care of all the churches." He gave of his wisdom and foresight in laying the foundations of Presbytery's present Home Mission Work, and God has richly blessed the work.

The matter of erecting the Synod of Louisiana was then pending and the Presbytery of New Orleans, at the fall meeting of 1901 adopted the following recommendation of a special committee:

"That, in view of changes in ecclesiastical connections impending and in view of the condition of our Home Missions work, the work of our Presbytery be carried on, for the present, up to the time when the matter of the division of the Synod shall be definitely settled, as formerly."

Rev. J. N. Blackburn reports an interview he had with Rev. Dr. B. M. Palmer, Chairman of Presbytery's Committee of Domestic Missions, on his arrival in New Orleans on June 15, 1901. He writes:



REV. J. N. BLACKBURN

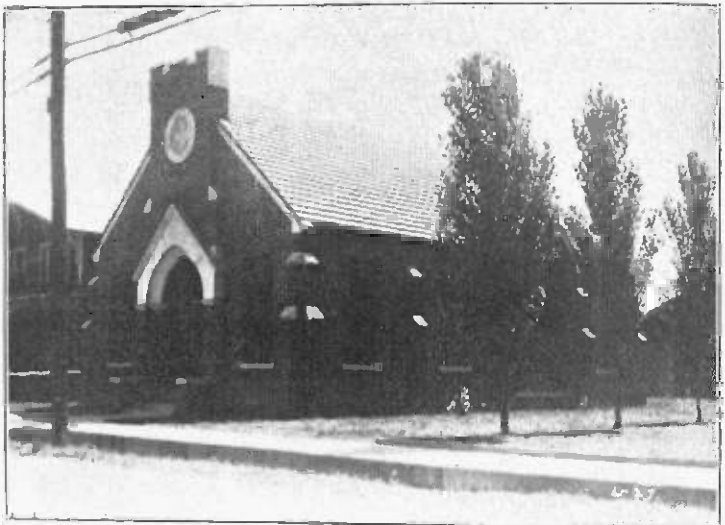
"It was Dr. Palmer's idea that the Presbytery should hold tenaciously to every church, even though weak, within its Home Mission bounds. He did not yet see a hope of reaching the French, but wanted to be on the ground when an influx of other people should come. He pointed out the wisdom of this policy in the churches at Carrollton, Covington and Crowley, all of which

had begun to prosper after a long period of depression. On this morning he said to me in words to this effect, "Go out there and stay" which of course gives to Home Mission work a value and importance not to be given by an opportunist using it till he can get a call to "a larger field of usefulness". In my opinion, if a man wants a large field of usefulness, let him tackle the ordinary Home Mission field. Dr. Palmer outlined to me the former conditions in the Houma and Thibodaux churches and the, then, prospects in these churches which he could make bright only by an exercise of his faith.

"Dr. Palmer's interest in Home Missions was doubtless greatly stimulated by the zeal among his own people. The Presbytery was not at the time cooperating with the Assembly's Committee and the strong city churches were doing all the work

in our bounds. A society of Ladies in Dr. Palmer's church were at the time financing the work in this field and one can easily see, why he should have had such a deep interest in this particular work."

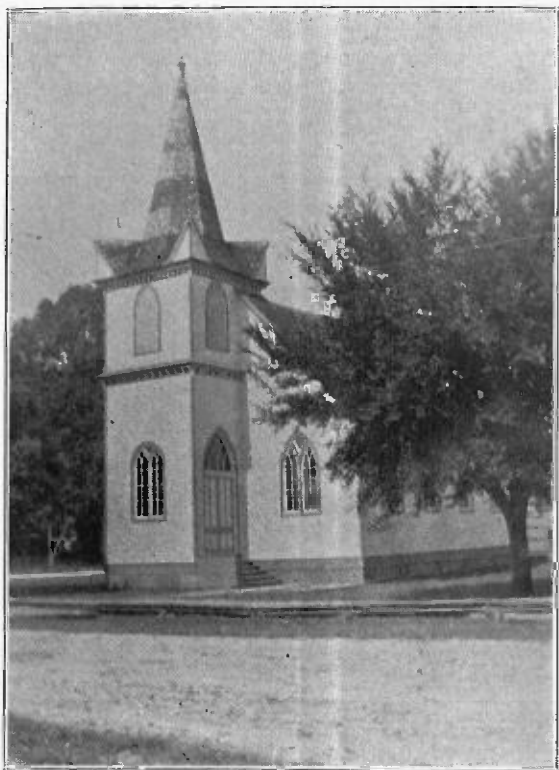
The Terrebonne-Lafourche Field has developed in a most gratifying manner. In this field, Rev. J. N. Blackburn has labored since 1901, other workers have supplied some of our churches and mission points there for short periods. The Thibodaux Church was grouped with Donner and Bowie under the supervision of Rev. E. D. Pelletier, from Canada. Rev. P. P. Briol served Paradis and Des Allemands for a time. Rev. W. H. Leith was called to the work of a Sabbath School Evangelist by Synod's Committee. He served Thibodaux, Bowie, Donner and the French people in those parishes for a while.



THE PRESBYTERIAN CHURCH AT THIBODAUX

The Thibodaux Church is perhaps the oldest of our communion west of the Mississippi River. Before the Civil War it had grown to be a strong and influential church. At one time there was a Presbyterian Female College at Thibodaux. Suffering from the results of the war, this church had a long lapse of inactivity, so that in 1901 there were to be found scarcely a dozen members who manifested any interest in the church. Twice their church building was destroyed by a

yclone. Their present building, a very handsome brick structure, is open every Lord's Day for both Sabbath school and preaching services. The attendance has trebled and interest dwells deep in the hearts of the people. The church building has been fully paid.



THE PRESBYTERIAN CHURCH AT HOUMA

The Houma church also was organized before the Civil War, and in many respects, has had a history similar to that of the Thibodaux church. This church is in the heart of the French work opened by Rev. M. R. Paradis in the spring of 1910 and due to its connection with that work has occupied a strategic position. The labor of Mr. Paradis, who was a dual-language worker, was under the direction of the Presbytery's Home Mission Committee. He had preached in French only a short time, when the fruits of his labor began to ripen. In order that these people, either Acadian or Creole, or both, might have a church home, it was arranged to receive them into the

Houma church. The Session of this church, after the retirement of Mr. Paradis, continued the work with great joy and satisfaction. When the membership of this church had grown to approximately one hundred and fifty, it was found that one hundred, or two thirds of this number, were French people who had come from a former connection with the Church of Rome, whose professional ecclesiastics boast that they never turn. The Bayou Blue church has been organized from the Houma church which still remains the center of a missionary effort for both French and English.



THE BAYOU BLUE PRESBYTERIAN CHURCH. BUILT IN 1927

The Bayou Blue Church is the baby of the Presbytery. It was organized by a commission of New Orleans Presbytery on April 23, 1924. It is, perhaps, the only church in our communion with a charter membership entirely from the Church of Rome. The organization began with a charter membership of forty-five communicants which has increased to seventy-one. This organization has all the hope of youth. It is a stalwart young church and many fine boys and girls have already united with it.

In conclusion mention must be made of the church buildings. The Houma church has a modest building dedicated in 1895 and a comfortable manse bought in 1930. The great storm of August 25th, 1926, destroyed a beautiful building at

Thibodaux and a very plain structure at Bayou Blue, both in Lafourche Parish. By a sacrificial effort on the part of these congregations and the generous aid given through the Home Mission committee, by the churches of the Presbytery, and by many sympathetic friends throughout the church at large, these two churches have been replaced with splendid new buildings. Both of them were erected and occupied within a year from the date of their destruction.

Rev. J. N. Blackburn, continues to serve as pastor of the Thibodaux, Houma and Bayou Blue Churches and also conducts a vigorous mission at Donner.



V. G. BALLARD

Mr. V. G. Ballard, an elder in the Thibodaux Church, is the Superintendent of the Bayou Blue Sunday School. His wife and daughter assist him in conducting the school, Mrs. Ballard teaching the Bible class.

Since 1901, twenty-one new churches have been added to Presbytery's list of churches, viz: the Westwego, French, Bogalusa, Hungarian Garyville, Hammond, Kentwood, Franklinton, Lakeview, Palmer Park, Algiers, North Bogalusa, Esplanade, Gentilly, Harvey, Metairie Ridge, Kenner, St. Charles Avenue, Good Hope, Destrehan and Bayou Blue Churches.

Some of these died in their infancy, some were combined with other churches and some have developed into vigorous, self-supporting churches, a goal which all our Home Mission churches are urged to attain as speedily as possible.

Further west there has also been encouraging development of our Home Mission Work.

A new group of churches and preaching points composed of Centerville, Patterson, Franklin and Baldwin was formed in 1910, and given to the charge of Rev. Pierre Danis, who now serves the churches of Jeanerette, New Iberia and Centreville as



NEW IBERIA CHURCH

pastor. Jeanerette Church has been served by the following ministers: C. M. Atkinson, D. O. Byers, C. A. Hyland, 1903-1905, W. H. McMeen Morrison Brown, M. R. Paradis (1913-1923) and P. Danis. The church is now self-supporting.

New Iberia, was served by W. J. McMillan, W. W. Brimm, H. C. Arthur, M. R. Paradis (1909-1924), H. Poirrier and Pierre Danis.



CENTREVILLE CHURCH

Since Dr. Atkinson, the Centreville Church has been served by the following pastors and Stated Supplies:

C. A. Hyland	-----	1906-1910
Pierre Danis	-----	1910-1913
M. R. Paradis	-----	1913-1915
M. J. McLean	-----	1915-1921
H. C. Delagneau	----	1921-1922
E. Z. Browne	-----	1922-1923
Pierre Danis	-----	1923 to date

Morgan City has been served by Rev. C. M. Atkinson till 1906. Rev. C. A. Hyland. (1907-1915), Rev. S. C. Delagneau. Rev. M. J. McLean (1918-1921), Rev. C. H. Maury (1923-1927), and for the last three years by Rev. C. O'N. Martindale. Under the ministry of Rev. M. J. McLean a handsome new church edifice (the third one in the history of that church) was erected partly by the pastor's own hands.

The Abbeville Church took on new life under the ministry of Rev. B. O. Wood and during the time when Rev. C. W. Nicol served it as Stated Supply. It is now served by Rev. J. N. Brown, of Lafayette, La. It should have a resident pastor of its own.



Atkinson Memorial Church at Morgan City, La., and Presbytery of New Orleans. April 23, 1930.

Patterson, Franklin, Baldwin, Gueydan and Wright are no longer preaching points. The other churches established in this field have been greatly strengthened, but still need the fostering care of the Home Missions Committee.

North of the city a number of churches sprang up, some of which developed into strong self-supporting churches.

WORK AMONG THE HUNGARIANS.

The Hungarian Church, nine miles west of Hammond, was not the direct product of our Home Mission Work, but has attained its present strength only through the care and assistance given to it since it united with our Presbytery. It was originally a Reformed Church and was received upon its own request into the Presbytery of New Orleans, on June 5, 1907, with 54 members. Its pastor, Rev. John Kovacs, was received at the same time on a letter of dismission from the Hungarian Classis of the Reformed Church in the United States. It was afterwards discovered that this church is situated in Livingston Parish and therefore within the bounds of Louisiana Presbytery, but with the consent of the latter it was transferred to New Orleans Presbytery. Under the ministry of Rev. John Kovacs a frame church building, valued at about \$1,500 was erected on the land donated by the Breckenridge Lumber Co., embracing twenty acres. It was dedicated on March 15, 1908. The churches of New Orleans especially the First Church, contributed liberally towards its erection. Also when the church building was blown from its foundation twice within three years (on Sept. 20, 1909, and on April 16, 1912), the other churches assisted them in restoring the building by their gifts. From 1912 to 1920 Rev. A. Csontos supplied the church.



Since 1921 it has been served by Rev. Alexander Bartus, a child of the Hungarian Colony near Hammond. He was received into the Hungarian Church in 1910, was received as a Candidate for the Ministry under the care of the Presbytery and studied for nine years in the Bloomfield Theological Seminary in New Jersey. He was ordained 1920, served for one year as pastor of the Hungarian church at Aurora, Ill., was received as a member of New Orleans Presbytery and took charge of the church of his parents. Under his ministry the Hungarian church increased greatly in numbers and activity. The Sunday School was thoroughly reorganized, a Ladies' Aid Society and a Young People's Society were organized and lately



HUNGARIAN PRESBYTERIAN CHURCH

Daily Vacation Bible Schools have been conducted annually with a large attendance. Divine services are conducted entirely in the Hungarian language, while English is also used in teaching the young. The outward equipment was greatly improved by the installation of an electric plant furnishing church, community house and manse with light and power. The Community House is the finest assembly hall in Livingston Parish, used even by outsiders on request. It is larger even than the church and is equipped with modern conveniences. It was dedicated on March 21, 1930, with an impressive service, followed by a dinner served to the members and visitors.

In Bogalusa a church was organized by a commission of Presbytery on Nov. 11, 1907, with 18 members. It was served by Presbytery's Home Mission Workers, Rev. Messrs. E. LaVergne, W. P. Chalmers and C. H. Maury, until in 1923 it became self-supporting and is now one of the most vigorous churches in that progressive city. A church was organized in North Bogalusa in 1914, but, after a few years it united with the First Presbyterian Church of Bogalusa.

On May 17, 1908, Rev. George Summey, having the powers of an Evangelist, organized a church at Garyville, with 19 members, and 2 elders. This church has been self-supporting almost from the beginning, though for some years it was affiliated with Presbytery's Home Mission Committee.

During the year 1909 three new churches were organized, at Kentwood, Hammond and Franklinton.

The Kentwood church was organized on June 9 of that year, with 12 members, 1 elder and 3 deacons. A handsome church building was erected. This church is now grouped with Amite and Arcola, in charge of Rev. W. H. Sharpe who also supplies the Congregational Church of Roseland.

The church at Hammond was organized on Aug. 5, 1909, with 15 members, 1 elder and 1 deacon. It has been said that our church began work at Hammond 25 years too late, when 5 or 6 other denominations already occupied the ground, when we started. Nevertheless the Hammond Presbyterian Church prospered under the faithful ministry of Rev. D. M. Talmage and acquired valuable lots. Under Rev. W. A. Gillon, the Presbyterian church of Hammond formed a federation with the Congregational church of the town, thereby acquiring the use of a valuable church and manse, and this Federated church is now the strongest church in the place, meeting its own expenses and contributing liberally to our church's benevolences.

The church at Franklinton was organized on Dec. 6,

1909, with 13 members. It did not survive long, due to the removal of members.

The above three churches were organized by city pastors who were given evangelistic powers for that purpose.

At a pro-re-nata meeting held June 17, 1909, the following resolution was presented by the Domestic Missions Committee. It was considered seriatim and adopted:

Resolved, that the Committee of Domestic Missions be authorized and directed to propose to the Assembly's Home Missions Committee full co-operation with the said Assembly's Committee upon the following basis:

(1) That all collections for Home Missions in the churches of the Presbytery of New Orleans be sent to the Treasurer of the Presbytery's Committee as heretofore, and by him to be forwarded to the Committee at Atlanta.

(2) That all payments to the Presbytery's Home Mission workers be made by the Assembly's Committee, through the Presbytery's Committee's Treasurer, but only upon the approval and order of the Presbytery's Committee.

(3) That all elections, appointments, assignments of work, determination of salaries, or supplements to salaries, of all the Presbytery's Home Mission workers, together with the closing or division or changing of fields of labor or forms of work, opening of new fields or undertaking new Home Mission enterprises, and any and all other matters pertaining to the internal organization and administration of the Presbytery's Home Mission work, be in the hands of the Presbytery's Committee, which shall also receive all reports of Home Mission workers and pass upon the same and certify to the Assembly's Committee its approval of the payment of salaries.

(4) That the Assembly's Committee agree to appropriate and to pay to the support of the Presbytery's Home Missions a sum not less, per annum, than the aggregate contributions forwarded from this Presbytery to the said Assembly's Committee, and in addition thereto such further sum as it may be asked to appropriate, provided that the aggregate amount asked for do not exceed the aggregate amount contributed to the Assembly's Committee in a proportion of more than two to one.

(5) That in the estimate of the contributions and appropriations named above, in (4), the special contribution known as the Glenn Fund of the New Orleans Presbytery shall be counted by the Assembly's Committee and used by it to determine appropriations to this Presbytery's work in the same manner as any other contributions from this Presbytery to the Assembly Committee's treasury.

Resolved, further, That in case the Assembly's Committee agrees to the above, the Presbytery's Committee be authorized and directed to arrange and execute any and all details connected with the changes involved, and to determine the time for the new arrangement and co-operation to go into effect; and that in entering into the above arrangement the Presbytery assert its intention of keeping its agreement with the Synod of Louisiana in respect to Synodical Home Missions:

The following resolution was adopted:

Resolved, that our Committee of Domestic Missions be instructed to correspond with the Home Missions Committees of Louisiana and Red River Presbyteries and the Assembly's Committee of Home Missions for the following object, viz: That each Presbytery shall appropriate the sum of \$300 for evangelistic work, the Assembly's Committee to contribute \$900 and that, if such an arrangement can be made, Rec. C. L. Nourse be called to undertake evangelistic work in the Synod of Louisiana.

HOME MISSION WORK IN THE CITY.

While thus our Home Mission Work showed gratifying results in the territory surrounding New Orleans, the pressing need of a City Missionary for the great mass of the unchurched in our city with its large population, vast area and cosmopolitan character was felt more and more. A Woman's Home Mission Union was formed which during several years had accumulated a fund for the support of such a work. Finally, in 1911, Rev. A. O. Browne was called to undertake the work of a City Missionary. He outlined a vigorous campaign for opening new preaching stations and Sunday Schools in various sections in and near the city. Intense interest was soon developed through a Presbyterian Men's Union which was formed at the time, aiding the Women's Union and some individual churches.

At the regular monthly meeting of the Presbyterian Men's Union of New Orleans, held on June 27, 1911, the following resolution was unanimously adopted, to-wit:

"Be it Resolved, That it is the sense of the Presbyterian Men's Union of New Orleans, that the time is at hand when an aggressive Extension Movement should be undertaken by our church in this city, and we hereby pledge our prayers and co-operation to this end.

"That a copy of this resolution be sent to the Home Mission Committee of New Orleans Presbytery."

Soon petitions were presented to Presbytery for the organization of churches at Lakeview and Gentilly Terrace within the city limits, and at Des Allemands and Paradis, a short distance beyond the city limits. The latter have not prospered and no longer appear on Presbytery's roll of churches.

The churches of Lakeview and Gentilly Terrace had encouraging growth, especially the latter which was largely recruited from members of the Claiborne Avenue Church living in that section. Mr. W. O. Becker, an elder of the Claiborne Avenue Church, was for several years the Superintendent of the Gentilly Sunday School.

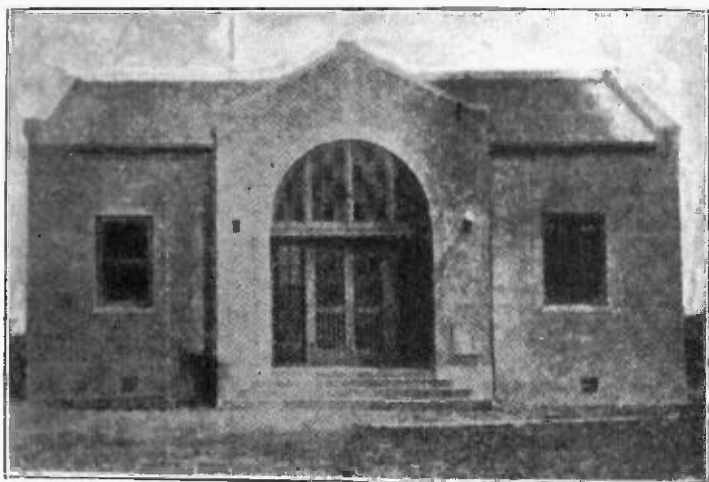


MANSE, CHURCH AND SUNDAY SCHOOL BUILDING OF GENTILLY PRESBYTERIAN CHURCH

Another fruit of this revival of the Home Missionary spirit was the Palmer Park Church, organized on June 22, 1913. In the course of a few years this church was consolidated with the older Carrollton Church, owing to the close proximity of the two churches. On the valuable property acquired for the Palmer Park Church, at Carrollton Avenue and Panola Street, this church has developed, under the name of the Carrollton Church, into one of our strongest churches in the city, especially during the last six years through the labors of Rev. C. W. Nicol under whose ministry the church grew splendidly in numbers, spirituality and service. His recent tragic death caused great sorrow to his church and to the Presbytery. The property of the former Carrollton was sold and the church building at Hampson and Burdette Streets has been dismantled.

In 1920, again three churches were added to the roll of Presbytery, viz: those at Kenner, Metairie Ridge and Harvey. They were received with their minister, Rev. J. W. Haggard, from the Presbyterian Church, U. S. A. All three of them have comfortable houses of worship. The Metairie Ridge church has also erected a manse and now owns a valuable property. Until it has paid for these improvements it still needs assistance from the Home Missions Committee, but it has agreed this year to increase its monthly payments to the Committee to \$100, if possible.

Two churches were organized in 1922—at Good Hope with 23 members, 2 elders and 2 deacons, and at Destrehan with 19 members, 3 elders and 2 deacons. They have recently been consolidated under the name of the Good Hope Church. The church is served by Rev. V. L. Bryant. It is worshipping in a handsome modern church building just completed at a cost of \$4000 exclusive of the ground. The churches of our Presbytery contributed \$1096.78 towards this new building. The rest of the money was raised by its own membership with liberal help from outside sources, irrespective of creed or race.



GOOD HOPE PRESBYTERIAN CHURCH OPENED FOR WORSHIP APRIL 13, 1930.

The last new Home Mission church was organized by Presbytery at Bayou Blue in 1924, as already stated.

The extent of Presbytery's Home Mission Work at the present time is seen from the following figures taken from the last annual report of the Home Mission Committee for the year ending March 31, 1930:

*During the year your Committee has employed 1 Secretary-Treasurer, 1 Field Secretary, 15 ministers and 3 women workers for all or part of their time. Their work included:

American Work, with 9 evangelists, 3 pastors, 20 churches and 17 Sunday Schools.

Foreign Work—Hungarian, French, Italian and Chinese, with 2 evangelists, 3 women workers, 1 church, 11 mission points and 2 Sunday Schools.

Negro Work, with 1 evangelist, 1 church, 2 Sunday Schools and 1 white director.

These Home Mission churches have added to their membership 61 on profession and 38 by letter.

The Garyville Church has assumed self-support.

An Every-Member Canvass was conducted by 9 Home Mission Churches.

The Home Mission fields contributed \$10,696.92 to the work. The Atlanta Committee contributed \$6800.21.

The total cost of the work was \$29,055.72, not including \$1,646.78 given toward the new church building at Good Hope.

The overhead expense, including the expenses of the Field Secretary, amounting to \$446.58, was \$855.70, about 2 1-2 per cent.

Your Committee has appropriated \$1,500 to Presbytery's Colored Work, and \$100 towards the Daily Vacation Bible Schools for next year.

The list of our workers aided during the past year and their fields of labor is as follows:

Rev. A. Bartus supplying the Hungarian Church.

Rev. J. N. Blackburn, pastor of Thibodaux and Bayou Blue Churches and supplying Donner Mission.

Rev. J. N. Brown, supplying Abbeville Church.

Rev. V. L. Bryant, pastor of Gentilly Church and supplying Good Hope and Destrehan Churches.

Rev. A. J. Daniels, supplying Lakeview Church.

Rev. P. Danis, pastor of New Iberia and Centreville Churches.

Rev. E. A. Ford, evangelist for French Work on Bayou Lafourche, with 8 preaching points.

Miss Lois Garrison, Superintendent of Chinese Mission and Daily Vacation Bible Schools.

Mrs. E. H. Garrison, one month serving Chinese Mission.

Rev. J. W. Haggard, pastor of Metairie Ridge, Kenner and Harvey Churches.

Rev. W. U. Holley, supplying Ponchatoula Church.

Rev. J. W. Lee, supplying Berean (colored) Church.

Rev. C. O'N. Martindale, supplying Atkinson Memorial Church

Rev. U. D. Mooney, serving 2 months as Director of Presbytery's Colored Work.

Rev. C. L. Nourse, supplying Westwego Church.

Mrs. C. Russo, missionary to Italians.

Rev. W. H. Sharpe, supplying Amite, Arcola, Roseland (Congregational) and Kentwood Churches.

Rev. Louis Voss, supplying Gretna Church, also Secretary-Treasurer.

J. S. Talmage, Field Secretary.

Rev. E. Z. Browne was paid for previous services in supplying Memorial Church.

All our fields have been regularly supplied with the ministration of the Word during the entire year without a lapse. Our workers have been faithful and zealous and have all done good work."



JOHN S. TALMAGE, FIELD SECRETARY OF HOME MISSIONS SINCE 1925.

The wisdom of appointing a Field Secretary for all his time, to visit the Home Mission churches regularly, counseling them in their problems, holding services when necessary and making full report to the Home Mission Committee from his own observations and visits, as well as from the written reports of workers received and digested by him, has been abundantly demonstrated in the healthier condition of the fields.

The expansion of Presbytery's Home Missions was due largely to the generous financial assistance given us by the Assembly's Home Mission Committee.

Up to 1909 the Presbytery bore the entire expense of the work alone, besides contributing for several years \$200 each to Red River and Louisiana Presbyteries annually, under Synod's Home Mission plan. In 1909, our Home Mission Committee applied to the Assembly's Committee for aid in its foreign work and received that year \$1500. Beginning with 1910 the Home Mission work of our Presbytery has been conducted in full co-operation with the Assembly's Committee. Similar arrangements being made with the other two Presbyteries of Synod, the Synodical Home Mission Work was discontinued, each Presbytery conducting its own work.

The Assembly's Committee of Home Missions, recognizing the magnitude and importance of our many-sided work, agreed to return to us all our contributions for Home Missions and add from its own treasury one dollar to every three dollars sent in by us, up to a certain specified total, on condition that we send to them all contributions received for Home Missions.

Any sum sent in above the specified total would be returned also, but without the added increase. Even under this plan it was often necessary to borrow money during the lean summer months, in order to pay the workers promptly on the first day of every month. During the past eight years loans had to be contracted, varying from \$1200 in 1921, to \$6200 in 1923. This past year, for the first time, the Home Mission Committee was able to meet all its obligations to the workers and the fields at the end of each month without borrowing funds. The Committee says in its report:

"This improvement in our financial condition is due primarily to the plan pursued of basing our appropriations to the churches aided upon their pledging a definite amount, in proportion to their ability, and paying it monthly. Nearly all our Home Mission Churches have faithfully lived up to their agreement. A few of our stronger churches have also sent in monthly contributions and nearly all have made several remittances during the year, instead of an annual or two semi-annual payments.

"The Executive Committee of Home Mission at Atlanta has returned to us promptly all contributions sent to them by our treasurer with the premium of one-third added, up to \$28,000, except \$1501.19 sent in by us above \$21,000, which was returned to us also, but without a premium. The Atlanta Committee has informed us that, though they realize the magnitude and the varieties of the Home Mission work we are

doing, yet in view of the distressing condition of their treasury at this time, the increase of their debt and the addition of the Country Church Department with its budget of expenses to the other departments of the Atlanta Committee, it was compelled to reduce its appropriation to our Committee to \$25,000 for the coming year, on the basis of 1-1/3 to 1. But it relieves us of our annual net appropriation of \$480 to the Berean colored church, as that church will be taken care of hereafter entirely by the Negro Department of the Atlanta Committee. Our Committee cordially appreciates the generous help given us in the past by the Assembly's Committee and hopes that even with the reduced appropriation from Atlanta it will be able to conduct its work without curtailment, believing that our churches will provide the needed funds by continuing their liberal contributions."



REV. GEORGE SUMMEY, D.D., CHAIRMAN OF PRESBYTERY'S HOME MISSION COMMITTEE 1908-1928.

He delivered the following address at the Seventy-fifth Anniversary of the Presbytery of New Orleans, October 22, 1930:

"Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness. This God is our God forever and ever; he will be our guide even onto death."

"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man, that thou visitest him?" The answer to this question, not adequately expressed in our more familiar Version, and lifting rather than degrading man as that Version implies, is, "For thou hast made him but little lower than God, and crownest him with glory and honor!"

What a crown of glory and honor God has placed upon the brow of the little band of seventy-five years ago set up to work for the Great King, the Presbytery of New Orleans! How greatly he has favored its life and activity, and what wondrous things he has wrought through its agency! In all his greatness and majesty, he has made it little lower than himself, and crowned it with glory and honor. "This work was wrought of our God." "I will praise thy name, for thou hast done wonderful things." What he did in the first fifty years of the career of this Presbytery has just been told. It will be mine to trace the favor of God to it, the honor he has given it, in the last twenty-five years.

The thirty-one churches of twenty-five years ago have become thirty-nine. And this growth has come despite the fact that eight churches have been dissolved and four merged with other churches in the Presbytery. The eight were Algiers, Franklinton, French, Italian, Lutcher, New Orleans Memorial, Paradis and Tangipahoa. The four were Bogalusa Second, merged with Bogalusa First, Destrehan with Norco to form Good Hope, New Orleans Esplanade with New Orleans Third, Palmer Park with New Orleans Carrollton. Twenty new churches have been organized or received, viz.: Algiers, Bayou Bleu, Bogalusa First, Bogalusa Second, Destrehan, New Orleans Esplanade, Franklinton, French, Garyville, Gentilly, Harvey, Kenner, Kentwood, Lakeview, Metairie Ridge, Norco, Palmer Park, Paradis and New Orleans St. Charles Avenue. Twenty-four new church buildings have been erected, viz., Abbeville, Amite, Atkinson Memorial, Bayou Bleu, Bogalusa, New Orleans Canal Street, New Orleans Carrollton, New Orleans Gentilly, Good Hope, Gretna, Gueydan, Harvey, Hungarian, Kenner, Kentwood, New Orleans Lakeview, Metairie Ridge, New Orleans Napoleon Avenue, Paradis, Ponchatoula, New Orleans St. Charles Avenue, New Orleans Third, Thibodaux, and Westwego. Four others have been practically rebuilt, viz., Claiborne Avenue New Orleans, Calvary Jeanerette, Houma and New Iberia.

Meanwhile, the Presbytery's personnel has changed somewhat. Of its enrollment of eighteen ministers, now thirty-one, only six of the latter were of that original list. Many have come and gone, and are yet at work for the kingdom. Nine of them have gone on to their eternal home, Arthur, Atkinson, Cornelson, Koelle, Mallard, Maury, Nicol, Russo, and Talmage. In the same period some most eminent and useful ruling elders, who frequently occupied places in the church courts, have gone to heaven's court, as Wm. B. Bloomfield, Henry Ginder, Wm. T. Hardie, Richard A. Kent, J. S. Morris, John E. Rodd, James Sherrard, William Frantz. The entire roll of ruling elders has grown from sixty-four in 1905 to 168 in 1930.

The communicant roll of the Presbytery has increased from 3,806 to 5,993. This increase has been made despite the defection of one large congregation of about six hundred nominal communicants, which went to the Northern Church. In the same period the Sunday School enrollment has grown from 3,344 to 5,277. The mighty work of the Women's Auxiliaries has been developed in these twenty-five years to an amazing degree, twenty-three Auxiliaries having become active and efficient, in addition to some other Women's organizations previously existing. They have been most efficient in the development of the benevolences of the church, and second to none throughout the entire territory of our beloved Zion. Several other Auxiliaries are now in process of organization.

In its Home Mission work, the progress of the Presbytery has been notable. It has moved steadily onward, from a little company of ten workers to about twice that number in the field, and from a cost and support of ten thousand dollars a year to \$29,055 in 1930. Under its fostering care, churches have been organized at ten points, churches have been built at eleven points, and manses to the number of eight have been built or acquired. The devastation of storm has been overtaken and three churches restored. Active Christian work has been carried on, in addition to the previous work amongst the Italians, Chinese and Negroes, amongst the French and Hungarians.

The major nerve in one's system is the pocket-book nerve! What has been its reaction in the Presbytery's last twenty-five years? Or, to put it a little differently, how has Presbyterianism in our bounds responded to the calls of stewardship? Here we have reason to thank God and praise his name. In contributions to Foreign Missions, the Presbytery has climbed from \$4,354, in 1905, to \$11,734 in 1930; to Home Missions, from \$6,124 to \$28,118; to Pastors' Salaries, from \$18,027 to \$67,314; to Congregational Expenses, from \$22,941 to \$55,896; in aggregate contributions for all purposes, benevolence, current expenses, pastors' salaries, church building, educa-

tion, Bible Society, everything and in all phases of her work, from \$57,798 in 1905 to \$210,081 in 1930.

See what God hath wrought! He has done it all! "Give unto the Lord glory and strength." "Give unto the Lord the glory due unto his name; bring an offering, and come into his courts." "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

He did it all for us, but, praise be to his name, he used and glorified human agency in his gracious method. He has crowned us with glory and honor. He has made us fellow-workers unto the kingdom, fellow-workers with himself no less than with one another.

His mighty power is with us still! The same elements of power and source of power are with us. "The thing that hath been, it is that which shall be." Hitherto hath the Lord helped us." He will help us still. The radiance of his past goodness covers our hope for the twenty-five years next to come. The same mighty resources poured upon our present problems and weakness will give multiplied results. There's more to come in the next twenty-five years! So here we will raise our Ebenezer. Here will we dare and do more valiantly than ever before. Here we accept God's challenge to attempt more for him.

"Why should the wonders He hath wrought,
Be lost in silence and forgot?"

MEMORIALS.

REV. SYLVESTER WOODBRIDGE, D.D.

Pastor of the Second Church, New Orleans.

(Minutes of Presbytery April 13, 1865.)

The Committee appointed at the last spring meeting of Presbytery (April 15, 1864) to prepare a minute on the death of Rev. Sylvester Woodbridge, D.D., would respectfully represent that not being themselves acquainted with the leading facts in the life and labors of our venerable Father in Israel, they applied to one of his near relatives for the particulars, but the desired information has not been received. Your Committee can therefore only state what is so well known to all the Brethren that the late pastor of the Second Church in this city was removed from the scene of his labors to his rest above about two years ago. He undertook the charge of that church at a period of life when most men feel like retiring from the active duties of the Pastorate, and he worked faithfully in the Master's vineyard to an advanced age.

In his preaching he was fervent, earnest, searching, in pastoral work abundant and diligent, and in all that pertained to the advancement of the Master's Kingdom through the great instrumentalities employed by the Church, he was deeply interested, having been himself an agent at different times for the various religious societies. His genial spirit and lively social powers made him a favorite with all. The father of a family of sons, all of whom are in the ministry of reconciliation, he was eminently blessed, not only in his own direct efforts, but through such a family engaged in the great work of winning souls to Christ. He lived only too long to see his beloved country lighted up with the lurid flames of war, but he closed his eyes soon enough to be spared the sight of a land laid waste and Zion mourning of her own desolations.

In the ripeness of a full Christian experience and in the joy of a triumphant faith, he entered upon those scenes above where with the innumerable company of the Redeemed, he will sing forever the greatness of that Grace that first called, then converted, justified, sanctified and finally glorified him—that grace that also qualified him to be a meet vessel for the Master's use in the recovery of a lost world to God.

B. WAYNE, (Minister),
S. B. NEWMAN, (Elder),
Committee.

REV. NELSON P. CHAMBERLAIN

Pastor of the Thibodaux Church.

(Minutes of Presbytery, Dec. 6, 1869).

Died, Oct. 17, A. D. 1869, on the Steamer Salada, above Memphis, Tenn., Rev Nelson P. Chamberlain of Thibodaux, La., aged 51 years.

Bro. Chamberlain's life and labours were mainly passed within the bounds of the Synod of Mississippi. Born in New York in 1818, he came in early life to the Southwest and in 1842 graduated in Oakland College, Miss., beginning in the town of Grand Gulf in that State, after a three years theological course at Princeton, N. J., his ministerial career.

After a few years' labours among masters and servants in the pleasant and refined communities bordering the Mississippi River, in Claiborne County, Miss., and in Tensas Parish, La., above and opposite Grand Gulf, he was called to Thibodaux. There, while his powers were yet in their prime, He "whose glory it is to conceal a thing," in the mystery of His providence, caused our brother's active labours to cease.

That singular and unusual felicity, a return to a former pastorate, promised a settlement for life and doubtless would have been, had his physical powers permitted. Long after he ceased "to go in and out," his generous and devoted people "hoping against hope," and gathering to his house the Bible Classes and prayer meetings, clung to their pastor, their consent to a dissolution of the pastoral tie, granted reluctantly and with tears, after his own clear decision and at his earnest request.

This brief record but indicates the places where our beloved Brother, "walking blameless," wrought in full proof of his kind and faithful work. In all the places and hearts that knew him, he was cherished with an affection in life and yet lives embalmed in death, in precious memories fragrant "as ointment poured forth."

Leaving New Orleans last April for Wheeling, to be under the care of his only child, a daughter, whose opening womanhood had been to him an offering of filial devotion, the chill October air of Western Virginia sent him Southward seeking the soothing influence of a more genial climate. But this, and the warmer welcome of kindred and friends awaiting him, were denied to him. Yet, a better thing was granted to him. This journey ended in a better country where there are no chilly winds, and his greeting home came from loved ones gone before, from shining ones about the Throne, and from the Son of the Father bidding him, one of the blessed, enter into joy.

His departure, though he died a stranger by the way, was not unsoothed. Only a bodyservant, long his attendant, was there to remind him of home, yet sympathetic hearts and gentle

hands nursed him tenderly, watching beside him till he fell asleep. Conversing calmly and intelligently, his faculties unclouded to the last, he passed away calmly and cheerfully. His body rests in the Pine Ridge Church yard near Natchez, Miss., besides those of his wife and boy, awaiting with theirs, the resurrection of the just.

While the memory of the just is blessed, and a good name is better than precious ointment, our Brother will live and speak wherever his life and record are known. An Isrealite indeed in whom there was no guile, singularly free from bias or prejudice, considerate, conciliatory and forbearing in all personal and social realtions, fixed in the faith and order of his own church, yet friendly and respectful to others, his true and loving spirit reaped an earthly harvest of affection and good will, and tender and reverent affection of all about him went with him to the grave.

REV. E. FORMAN, D.D.

Pastor of Memorial Church, New Orleans, 1891-1899.

(Minutes of Synod, Nov. 19, 1903.)

Although residing in Lexington, Kentucky, for some time previous to his death on April 1st, 1902, Dr. Ezekiel Forman had his last pastoral charge in the Presbytery of New Orleans and so retained his connection with this Synod to the end. It is but meet, therefore, that we should pay the customary tribute to his memory and bear witness through a memorial sketch, of our appreciation of the labors which he wrought in behalf of the Church of Christ through his long and honored life.

Ezekiel Forman was born June 20th, 1819, in the ancestral home in Mason County, Kentucky. He received his academic education at Centre College, Danville, Kentucky, from which institution he graduated in 1837. Later he attended Princeton (N. J.) Theological Seminary and was trained for the gospel ministry under the teaching of Dr. Archibald Alexander, finishing his course of study there in 1840.

Dr. Forman was three times married and thrice bereaved. During his ministry he served in order the old Woodford Church near Versailles, Ky., the church at Richmond, Ky., the church at Glasgow, the church at Danville, and the church at Cynthiana, Harrison County, Ky. During part of the time he conducted a prosperous school at Walnut Hill, in which he educated a number of those who became prominent later in the political and social world.

Dr. Forman was an aggressive worker and during the period of his service in Eastern Kentucky he organized and built several churches in that region.

In 1890 Dr. Forman was called to the pastorate of the Memorial Presbyterian Church, New Orleans, where he labored until 1899. Then, owing to the rapidly increasing infirmities of age he resigned and returned to his native State. Through his last days he was a great sufferer; but bore his affliction in a meek and gentle spirit, and finally went gladly to meet his Master, after having rounded out sixty-two years of earthly service in that Master's cause.

No more fitting and appreciative tribute could be paid Dr. Forman than we find in the following words from the gifted pen of W. C. P. Breckenridge:

"Dr. Forman was one of the most delightful men to those in whom he took an interest, with whom he liked to be, who were good listeners. He possessed an extremely retentive memory, a keen appreciation of intellect and humor and had a clear and pleasant style in private conversation which was very agreeable to one who delighted in such reminiscences.

"He was one of the manliest of men and was by no means only a pleasant companion. He was always a man among men. His convictions were very decided. He was firm, resolute and in some respects rather an aggressive man. What he believed he believed with his whole heart; and while he was never offensive or discourteous, he was always earnest, sometimes abrupt in the intensity of his expression or in the earnestness of his views.

"He was a most active, vigorous, earnest, able minister of the Gospel, preaching regularly several times a week, speaking numerous times in addition to his regular services during some of the years actively engaged in teaching, always absorbed in his work—the extent, variety, value and results of such labors are beyond estimation.

"If by some Divine power all the good which was done by this servant of Jesus Christ during his nearly sixty years of active ministry could be revealed to us, what a vision of radiance and power would fill our eyes and hearts. The power of his example, the influence of his teaching, the force of his life during a series of years in the different communities in which he was called to labor, when added together make a totality of influence and power which cannot be measured by any human meter.

"It is the lot of men to be born, live, work, die and soon be forgotten. Only a few names become immortal, and scarcely any men are so great that their separate words and their individual deeds remain immortal; but the work does not die. This is wrought into the unfinished, incomplete fabric of human progress and human happiness which is being constructed by the united labors of all men through all ages. Without such lives it would be, indeed, a sorry history, and a most ignoble progress."

REV. J. C. GRAHAM
Evangelist, 1870-1901.

(Minutes of Synod, Nov. 19, 1903).

The subject of this sketch was born in Pittsburg, Pa., some time in July, 1824, and departed this life for higher service and heavenly reward, March 27th, 1901. He received his academic training at Centralia, Ky., and was graduated from Princeton Theological Seminary in 1854. He was licensed to preach the Gospel by the Presbytery of Brazos in 1855. For a few years he was engaged in Home Mission work in that Presbytery and that of Eastern Texas. In 1861 he came to the Presbytery of New Orleans, in whose membership he died, and labored consecutively within its bounds as evangelist and pastor at Mandeville, Amite City, Arcola, Ticfaw, Ponchatoula, Tangipahoa, Bogue Chitto and Summit.

He in addition to missionary work taught school for a while in Covington, La. In August, 1870, he received a call to the Summit Church, and in November of the same year was installed by Rev. Benjamin Wayne, the other members of the Commission being unable to attend.

At this time the church had on its roll only 25 members, but during a pastorate of little more than thirty years, over 150 members were received, as the fruit of an active ministry. He subsequently became pastor also of the Bogue Chitto Church, ten miles north of Summit. In all these years, not content with preaching to his own immediate flocks, he spread his labors up and down the railway nourishing feeble organizations into life and strength; and had just secured the meeting of Presbytery with one of these weaker churches, founded by him, when the command came to cease work, and enter upon the rest of his Lord.

In 1866 he was united in marriage to Miss Sarah Penn, Of five children, the fruit of this marriage, three died in infancy, one son reached the age of 7 years, and a daughter Bessie, in the bloom of young womanhood, was drowned before his eyes, he only escaping as by miracle, in crossing a swollen stream on the way, in 1877, to Presbytery at Baton Rouge.

This crushing bereavement left him to pursue the rest of his earthly pilgrimage alone, for "the desire of his eyes" had not many years before been taken away. Yet there were providential compensations for this severe discipline, which had fitted him for pastoral work, in the devoted attentions and faithful care of his adopted daughter, her husband and children for the remainder of his days. For these facts and dates we are indebted to the researches of another.

Our lives met and ran parallel in the same Presbytery and section in and from 1867. The year following, if we remember, we attended Presbytery and were entertained in his home in Amite City, his wife and some of his children then living.

We have hardly once failed to meet him at presbytery and synod all these years since. His were not showy talents, but useful and solid. He was scholarly and sound to the core; he wielded a strong pen on subjects interesting to him and ever stood ready to contend for the faith once delivered to the saints. Extremely deliberate in speech—(when once asked his speed, he replied forty words to the minute)—often on the floor he seemed to be doing his thinking, on his feet. Some of his friends believed his usefulness would have been enhanced, had he made more use of the products of his pen in the pulpit.

He was to his brethren a dear fellow-servant, ever welcome to home and church courts. He was a warm friend of education, often opening the main school of his town with prayer, and as a frequent visitor testing by intelligent questions the pupils' proficiency. His ruling passion showed itself in his last days and closing hours. Feebly walking in sight of his church, he was heard saying to himself:

"I love thy church, O God!
Her walls before Thee stand
Dear as the apple of thine eye,
And graven on thy hand."

His funeral was conducted by Drs. Palmer and Mallard, assisted by Rev. Messrs. Perkins and Cumpsten, co-presbyters. The services were solemn and tender, the church being packed to its doors. This brief sketch cannot better be closed than in the words which fell so eloquently from lips like his now silent in the dust. Said Dr. B. M. Palmer: "I am the only member of the Presbytery of New Orleans associated with Mr. Graham during the whole of his public ministry. During a period of four and forty years we have been bound together by the closest ties of Christian and ministerial brotherhood. Though dwelling apart in different localities, we frequently met and sat together in the courts of the church, which he always attended with conscientious punctuality. He was also a frequent guest in my home. I had thus every opportunity of knowing him thoroughly. He was a man of great simplicity of character and purity of life, without affectation, and artless as a child. At all times and in all places he was simply himself without disguise. He was a diligent student of God's Word, drawing his religious creed directly from the inspired page. His convictions of truth, like those of every earnest thinker, were thus immovable; founded upon a firm faith, so that he could say with the Psalmist: 'I believe, therefore have I spoken.' He so carried his convictions not only in his heart, but in his hand, that at times he might have seemed a little polemic. Few men have lived so long a life, as completely imbedded in the affection of a whole community, as this man of God, whom we are now laying to his rest in the very bosom of their love."

R. Q. MALLARD, Chairman.

REV. HENRY C. ARTHUR

Stated Supply of New Iberia Church, 1900-1909.

(Minutes of the Presbytery, Oct. 22, 1914).

Since the last meeting of Presbytery, God has called to his reward our brother, Rev. Henry C. Arthur. After a fortnight's illness, following a paralytic stroke, he passed away peacefully on October 8, 1914, at his home in Coliseum Street, this city.

Mr. Arthur was the son of Southern parents, though he was born at his father's summer home in Smithtown, Long Island, on September 20, 1847. He lived the greater part of his life in New Orleans, was educated in the city schools. Like so many of the Southern youth of his generation, his plans for a complete college course were wrecked by the civil war. In early manhood, he entered into business with his father in the firm of I. W. Arthur & Co., Wholesale Grocers.

Some years later, he was with the firm of Wm. C. Converse, Jr., dealing in building materials.

Mr. Arthur was married twice. His first wife was Miss Carrie McNair, daughter of the manse, her father being the Rev. Daniel McNair, a minister of the Presbyterian faith. He married Miss McNair in 1883. After five years of happy married life, his wife died on September 10, 1888.

Three years later, on December 3, 1891, Mr. Arthur was united in marriage to Miss Virginia Marr, daughter of Judge Robert H. Marr, of this city. After four years, death again came to break up a happy home, and he was called to mourn for his wife. God had taken her.

Mr. Arthur was reared in the First Presbyterian Church of this city, and had the privilege of sitting under the ministry of that matchless minister of the gospel, Dr. B. M. Palmer for over forty years. He united with the church in his early manhood after having first carefully studied the creed of the Presbyterian Church, and adopting it from the heart. He never wavered from those early convictions. He served the First Church as a deacon for a number of years.

After the death of his last wife, Mr. Arthur's heart became set on the ministry, and he applied to Dr. Palmer to study under him in order to prepare himself as a minister. Dr. Palmer directed his reading, and taught him the things necessary, and in 1899, he was licensed by this Presbytery to preach the gospel. He went to New Iberia, and in 1900 was ordained by this Presbytery as an evangelist. He remained in New Iberia serving faithfully that church for nearly eight years. He then accepted work in East Texas Presbytery as a Home Missionary. He labored here for a little more than a year, then failing health compelled him to give up active work. The

last few years of his life were spent at home waiting for the call of the Master. Though his physician had told him that he was ill with a disease which was beyond medicine, it was characteristic of him that he did not tell his loved ones lest it should add to their burden in life. He often preached for his brethren during these last years.

Mr. Arthur was a man of wide reading and of general information. In his intercourse with others, he exemplified the courtesy of the Old South. He was a Christian gentleman. He was faithful in his duties in the home, the State and the church, and died in the confident peace and hope of a child of God. The Presbytery hereby records its appreciation of him as a man and as a servant of God. It also expresses its sympathy with his surviving sister in her sorrow.

W. McF. ALEXANDER,
GEO. H. CORNELSON, Jr.

REV. E. J. YOUNG

Evangelist of Houma Church, 1891-1898.

(Minutes of Synod, Nov. 17, 1921).

As your Committee, appointed by the Moderator, ad-interim, we respectfully present the following Memorial of Rev. Edward J. Young:

Edward James Young was born in Auburn, Me., October 24, 1851. He was brought to New Orleans as an infant, and became a member of the First Presbyterian Church, from which he went into the ministry, and on whose roll his name remained until his death. He graduated at Roanoke College, Va., in 1878, with the degree of A. B., and received the degree of A. M. from the same college in 1883. He then spent several years as a teacher and journalist, and in the Civil Service in Washington, D. C. He graduated from the Divinity School of the Southwestern Presbyterian University in 1890. He was licensed by the Presbytery of Nashville in May, 1890. He was ordained by the Presbytery of New Orleans in November, 1890, as an evangelist, and assigned work in New Orleans and along the Illinois Central Railroad. He was evangelist in charge of the Thibodaux and Houma Churches from August, 1891, until some time in 1898. Ill-health supervening, he was unable after this time to take charge of any regular field, but devoted such strength as he had to aiding other ministers, writing, and acting as occasional supply, and doing book-keeping and other clerical work. In 1903, he removed to Florida, where, until

1909, he was engaged in successful orange culture, and later in clerical work and writing. Removing from Bartow to St. Petersburg, Fla., he spent the last few years of his life in study and writing, being most of the time a "shut in." In 1909 he was happily married to Miss Alice Dwyer, of New Orleans, who survives him. He died, suddenly and unexpectedly to all about him, Saturday night, May 21, 1921, a moment after he and his wife had had their usual family worship. Two days before this he had suffered a fall, breaking a leg, but it was not thought that his condition was so serious or his end so near.

As a man, Mr. Young was upright, square, of quiet and dignified bearing, indefatigable as a worker, painstaking and careful in method, conscientious in the highest degree. He was possessed of a fine mind, which he had diligently cultivated.

As a Christian, he was a noble example of devotion, patience, faith and soundness, so careful as almost to "lean backward" in his stalwartness. His Christian spirit was signalized especially in the patience and faith with which he endured years of physical infirmity. He was tireless in his efforts to lead others to Christ, or to build them up in the faith, giving a marked instance of this the very night he died.

As a student and scholar, he was thoughtful, vigorous, clear, well equipped. He wrote much, especially for the press and always with a trenchant pen. He was masterful as a polemic. His monographs on the unscriptural and illogical positions of Romanism were very strong. When he died he was engaged on a larger work than any he had ever before undertaken, its title being "Bible Difficulties Explained."

As a minister, he was faithful, sound, evangelical, illuminating. Though greatly handicapped in his pastoral work by his physical weakness, he devoted himself assiduously to the care of his people and to the development of the fields of labor assigned him.

His record with us was brief, but one which will always be remembered with pleasure and gratitude. He was "a workman who needed not to be ashamed, rightly dividing the word of truth." The loving sympathy of the Synod and of all who knew him is extended to his devoted wife, with the prayer that she may be long spared to carry on the work he loved.

GEORGE SUMMEY,
W. McF. ALEXANDER,
LOUIS VOSS.

REV. CHRISTOPHER RUSSO.
Pastor of Italian Church, New Orleans, 1894-1924.
Minutes of Synod, Nov. 17, 1926.

Rev. Christopher Russo, a member of New Orleans Presbytery, and for thirty years minister to the Italians, died at his home in New Orleans on Sunday afternoon, November 9, 1924. He was a native of Ustica, Italy, and came to New Orleans at the age of twelve. He was, at the time of his death, in his seventy-third year.

Yearning after the truth from a child, which he could not find in the Church of his country, he was led out of the darkness of Rome into the light and liberty of the Gospel through a copy of the Scriptures in Italian, upon which he stumbled in a second-hand book store and which he bought for twenty-five cents. It proved a lamp to his feet and a light to his path. This was in the year 1885.

Uniting with the Memorial Presbyterian Church, he was subsequently elected as an elder of that church. Late in the year 1890, Mr. Russo was dismissed from the Memorial Church to identify himself with the Methodist Mission at the Lower Bethel on Esplanade street. Other Italian Protestants went with him to that Mission. They remained there until June, 1894.

He came before Presbytery at an adjourned meeting in June, 1894, and after a satisfactory explanation was received under the care of the Presbytery as a licentiate from the Methodist Church. At the same time Presbytery appointed a Commission to organize an Italian Church if the way was clear. This Commission met on September 4, 1894, and organized an Italian Church as a part of the Presbyterian Church in the United States.

From the above date, Mr. Russo conducted services in the Italian language in the basement of the Memorial Church. He was ordained by the Presbytery as an evangelist on October 26, 1894, and continued as leader of the little flock.

Mr. Russo was a useful and faithful servant of God and led many souls to Christ. Nothing daunted or discouraged him. His optimism was his most distinguishing trait. At his funeral it looked as if the whole Italian colony was present. The service was entirely in English, conducted by three of his brethren of the ministry and the other Presbyterian pastors acted as pallbearers.

Mr. Russo was twice married, having thirteen children by his first wife, ten of whom are still living, and one child by his second wife.

LOUIS VOSS.
GEORGE SUMMEY.

REV. CHARLES HOWARD MAURY, D.D.
Minutes of Synod, Nov. 22, 1928.



Was born March 31, 1858, in Smythe County, Va., and died January 13, 1928, in Bastrop, La.

He graduated from King College, Tenn., in 1888, and studied at Columbia Theological Seminary, S. C., 1888-1890.

He was licensed September 19, 1890, by the Presbytery of Abingdon, and ordained March 1, 1891, by the Presbytery of North Alabama.

He served as Stated Supply of the Newport, Tenn., Church, 1890; Pastor at Jasper, Ala., 1890-1892; Tupelo, Miss., 1892-1893; Camden, Ark., November 1, 1893-1902; Hamburg, Ark., 1908-1916; Fort Smith, Ark., 1919.

Trustee of Austin Theological Seminary.

Stated Clerk of the Presbyteries of Pine Bluff and Washburn.

Pastor at Bogalusa, La., 1920-1923.

Stated Supply at Morgan City, La., 1923-1927.

Stated Supply at Bastrop, La., 1927.

His alma mater, King College, conferred on him the degree of D.D., in 1927.

He leaves a wife and daughter, and a son, Rev. C. H. Maury, Jr.

The day before his death he returned from a two days preaching in Hamburg, Ark., one of the churches he served so long. He was happy on this trip and seemed to be feeling well. He had arranged to preach there two Tuesdays a month in addition to the Bastrop work.

Other memorials of ministers and elders will be found in connection with the historical sketches of the churches they served.

LIST OF MINISTERS.

Enrolled as members of New Orleans Presbytery since its organization. The figures denote the year of their enrollment. The year of their death is indicated by the letter d.

Alexander, W. McF.	1899
Allen, F. L.	1890
Allen, R. H.	1861
Arthur, H. C. (d. 1914)	1901
Atkinson, C. M. (d. 1906)	1878
Baker, D. S.	1855
Barr, D. L.	1898
Barr, J. C.	1898
Bartus, A.	1919, 1921
Beattie, Jas.	1863
Benjamin, E. W. (col.)	1912
Bingham, S. J.	1879
Blackburn, J. N.	1903
Booth, Geo. D. 1909-12	1919
Briol, P. P.	1904
Brown, Morrison	1907
Browne, A. O.	1912
Bryant, V. L.	1928
Burwell, H. W.	1905
Byers, D. O.	1884
Byrd, S. C.	1885
Cain, M. P.	1925
Caldwell, J. L.	1892
Caldwell, J. W.	1897
Calhoun, P.	1861
Cameron, W.	1869
Campbell, A. C. (d. 1855)	1855
Campbell, A. M. (d. 1878)	1877
Chalmers, W. P.	1915
Cheney, L. C. (Chap. Seamen's Bethel)	1861
Chamberlain, N. P. (d. 1869)	1855
Clark, W. C.	1876
Cleghorn, E. B.	1858
Cornelson, Geo. H. (d. 1928)	1909
Csontos, A.	1912
Cumpsten, H. J.	1895
Currie, U. B.	1912
Daniel, W. A.	1906
Daniels, A. J.	1929
Danis, P.	1909, 1922
Davis, D. O. (d. 1898)	1897
Delancey, R. A.	1858
Downing, W. A.	1924
Dickson, A. F.	1869

Dunlap, W. C.	1868
Elwang, W. W.	1890
Ferguson, F. L. (d. 1903)	1885
Fisher, D. W.	1861
Flinn, H. W.	1882
Flinn, J. Wm.	1878
Flinn, Wm.	1869
Ford, E. A.	1925
Forman, E. (d. 1902)	1891
Gaston, L. B.	1870
Gillon, W. A.	1916
Graham, J. C. (d. 1901)	1857
Graves, Z. B.	1899
Gregory, E. H. (d. 1918)	1910
Gruber, J. G.	1873
Haeuser, Paul	1866
Haggard, J. W.	1920
Hahn, Theo. F.	1909
Hall, S. B.	1855
Hall, Wm. A.	1862
Harris, W. E. B.	1897
Hart, Edson	1855
Harry, W. G.	1918
Hayes, J. S. (d. 1855)	1855
Henderson, I. J.	1855
Hollander, J. H.	1861
Hunt, C. E. (col.)	1879
Hutchinson, J. R.	1855
Hutton, S. G.	1903
Hyland, C. A.	1889
Ingram, A. C.	1928
Johnson, A. J.	1861
Kelley, W. W. C.	1868
Koelle, F. O. (d. 1904)	1873
Kovacs, J.	1907
Land, J. S.	1917
LaVergne, Edm.	1909
Leith, W. H.	1909
Leyburn, J.	1862
Lindsay, W. C.	1901
Long, R. I.	1920
Luxardo, E. N.	1913
Lyle, J. N.	1890
Mallard, R. Q. (d. 1904)	1866
Markham, T. R. (d. 1894)	1858
Martindale, C. O'N.	1916
Maury, C. H. (d. 1928)	1920
McAllister, R. S.	1857
McConnell, Wm.	1855

McDowell, Hervey	1920
McInnis, R.	1858
McKinney, S. S.	1858
McLean, M. J.	1915
McMillan, W. J.	1897
McNair, D.	1870
McNeill, D. A.	1923
McQueen, J. C.	1912
Mecklin, R. W.	1897
Meier, J.	1907
Meyer, J. C.	1858
Mooney, J. D.	1893
Mooney, U. D.	1913
More, G. L.	1858
Morrison, T. K.	1929
Munn, C. A.	1890
Muntzenmaier, G.	1856
Nall, J. H.	1879
Nicol, C. W. (d. 1930)	1930
North, N. G.	1855
Nourse, C. L.	1903
Ogden, D. H.	1930
Ostrom, V. C.	1856
Palmer, B. M. (d. 1902)	1856
Palmer, E. P.	1886
Palmer, W. T.	1900
Pautaleone, S.	1923
Papia, Jos.	1921
Paradis, M. R.	1909
Pelletier, E. D.	1923
Perkins, H. M.	1895
Perkins, W. H.	1925
Poirrier, H.	1930
Ray, A. C.	1929
Ray, T. J.	1855
Richards, Jas.	1926
Roberts, D. W.	1894
Roudebush, Geo. S.	1863
Roux, Marc	1895
Russo, Christopher (d. 1924)	1920
Sargent, A. H.	1855
Scott, W. A.	1898
Sechrest, W. J. (d. 1931)	1859
Seybold, J. C.	1923
Sharman, J. T.	1929
Sharpe, W. H.	1927
Shepard, E. M.	1909
Sholl, C. S.	1884
Slaymaker, W. A.	

Smiley, J. H.	1855
Smith, H. M. (d. 1894)	1857
Smith, N. Keff.	1894, 1917
Smith, R. A.	1857
Steele, R. E.	1892
Stephen, W. O.	1901
Stratton, W. J.	1871
Summey, George	1904
Talmage, D. M.	1910
Talmage, F. C.	1911
Talmage, J. V. N.	1910
Thom, A. E.	1858
Thomas, J. Stanly	1909
Thompson, F. W.	1913
Todd, Joel W.	1898
Trawick, C. W.	1888
Trawick, M. W. (d. 1878)	1874
Triest, Lesco (d. 1878)	1876
Trousdale, O. M.	1927
Verreault, J. A.	1920
Voss, Louis	1880
Wadley, W. T.	1901
Walden, J. W.	1893
Waldo, M.	1856
Wallace, H. W.	1899
Warren, S.	1861
Wayne, B. (d. 1879)	1861
West, W. C.	1890
Williams, J. M.	1897
Witherspoon, A. J. (d. 1891)	1874
Wood, B. O.	1915
Woodbridge, S. (d. 1865)	1855
Wyckoff, A. N.	1879
Young, Arthur T.	1925
Young, E. J. (d. 1921)	1892
Ziemer, A. H.	1914
Total	174

LIST OF CHURCHES.

Year of their organization or reception, dissolution, consolidation or transfer.

Abbeville	1897
Algiers, now extinct	1913
Amite. (see Helena)	1872
Arcola	1897
Atkinson Memorial. (see Brashear)	
Bayou Blue	1924

Berean (Covington) before 1856—now extinct.	
Berean, (colored) -----	1879
transferred to Ethel Presbytery -----	1916
Bethel Church -----	1880
Biloxi -----	1891
transferred to Meridian Presbytery -----	1901
Bogalusa -----	1907
Bogue Chitto -----	1887
transferred to Mississippi Presbytery -----	1901
Brashear City -----	1860
changed to Morgan City -----	1876
changed to Atkinson Memorial -----	1913
Calvary -----	1880
changed to Jeanerette -----	1892
Canal Street. (see Fourth)	
Carrollton -----	1855
Centreville -----	1860
Claiborne Avenue. (see Second German)	
Covington -----	1848
re-organized -----	1898
Destrehan. (see Good Hope) -----	1922
Esplanade. (see Third) -----	1914
First -----	1823
First German -----	1854
changed to First Street -----	1910
Fourth, (changed to Canal St.) -----	1847
Franklinton, (now extinct) -----	1923
French -----	1905
dissolved -----	1916
Garyville -----	1908
Gentilly -----	1916
Good Hope -----	1922
consolidated with Desrrehan -----	1929
Gueydan, (now extinct) -----	1896
Gulfport -----	1899
transferred to Meridian Presbytery -----	1901
Hammond -----	1909
Handsboro -----	1878
transferred to Meridian Presbytery -----	1901
Harvey, received -----	1920
Helena, Amite, La. (transferred from Louisiana Presb.)	1862
Houma -----	1848
Hungarian (Arpadhon) -----	1907
Italian -----	1894
dissolved -----	1924
Jefferson City -----	1861
changed to Napoleon Avenue.	
Kenner, received -----	1920

Kentwood	1909
Lafayette	1843
Lakeview	1912
Lumberton	1900
transferred to Meridian Presbytery	1901
Lutcher	1897
dissolved	1912
Madisonville	1844
re-organized	1900
Magnolia	1875
transferred to Miss. Presbytery	1901
Markham Memorial (received)	1920
dissolved	1920
McComb City, (received)	1876
transferred to Miss. Presbytery	1901
McNeill	1900
transferred to Meridian Presbytery	1901
Memorial, (see Thalia St.)	
Metairie, (received)	1920
Morgan City, (see Brashear).	
Moss Point, prior to	1874
transferred to Meridian Presbytery	1901
Napoleon Avenue, (see Jefferson City)	1861
New Iberia	1895
New River, (now extinct)	1858
North Bogalusa, (consolidated with Bogalusa)	1914
Ocean Springs	1897
transferred to Meridian Presbytery	1901
Osyka, (received from Louisiana Presbytery	1862
transferred to Miss. Presbytery	1901
Palmer Park	1913
consolidated with Carrollton.	
Paradis, (withdrawn)	1913
Pine Grove, (now extinct)	1844
Pisgah Summit, Miss. (received from La. Presby.)	1862
transferred to Miss. Presbytery	1901
Pass Christian	1875
transferred to Meridian Presbytery	1901
Ponchatoula	1898
Poplarville	1900
transferred to Meridian Presbytery	1901
Prytania Street	1846
Purvis	1900
transferred to Meridian Presbytery	1901
Salaville, (changed to Westwego)	1903
Second	1845
dissolved	1866
Second German	1863
changed to Claiborne Ave.	1916

Scranton, (transferred to Meridian Presbytery)	1901
Slidell	1899
St. Charles Avenue	1920
Summit, (transferred to Miss. Presbytery)	1901
Tangipahoa,	1860
dissolved	1923
Thalia Street	1860
changed to Franklin Street Memorial	1875
dissolved	1929
Thibbodeauxville	1837
changed to Thibodaux.	
Third	1847
consolidated with Esplanade	1914
Westwego, (see Salaville)	1903

MEETING PLACES AND OFFICERS OF PRESBYTERY.

YEAR SPRING AND FALL	PLACE	MODERATOR	TEMPORARY CLERK
1855	Second Church	Rev. S. Woodbridge	Rev. D. S. Baker
	Second Church	Rev. N. P. Chamberlain	Rev. D. S. Baker
1856	Thibodaux Church	Rev. Wm. McConnell	Rev. N. G. North
	Second Church	Rev. J. R. Hutchinson	F. Stringer
1857	Covington Church	Rev. V. C. Ostrom	Rev. H. M. Smith
	Thibodaux Church	Rev. R. A. Smith	C. B. White
1858	Fourth Church	Rev. G. L. More	Rev. T. R. Markham
	First Church	Rev. B. M. Palmer	Rev. V. C. Ostrom
1859	Houma Church	Rev. S. Woodbridge	R. G. Latting
	First Church	Rev. I. R. Hutchinson	F. Stringer
1860	Franklin Church	Rev. H. M. Smith	W. C. Raymond
	First Church	Rev. S. McKinney	A. D. Donovan
1861	Prytania St. Church	Rev. T. R. Markham	Rev. H. M. Smith
	Thibodaux Church	Rev. B. M. Palmer	F. Stringer
1862	First Church	Rev. B. Wayne	W. C. Raymond
	Prytania St. Church	Rev. H. M. Smith	F. Stringer
1863	Amite City Church	Rev. E. B. Cleghorn	A. I. Johnson
	No Fall Meeting.		
1864	Summit Church	Rev. T. R. Markham	I. Carruth
	No Fall Meeting.		
1865	No Spring Meeting.		
	First Church	Rev. H. M. Smith	
1866	Third Church	Rev. T. R. Markham	R. G. Latting
	Thibodaux Church	Rev. G. L. More	W. C. Black
1867	Amite Church	Rev. B. Wayne	
	Fourth Church	Rev. B. M. Palmer	W. C. Black
1868	Summit Church	Rev. J. C. Graham	J. T. Hardie
	Lafayette Church	Rev. R. Q. Mallard	Moses Greenwood
1869	Franklin Church	Rev. R. S. McAllister	F. Stringer
	Fourth Church	Rev. Wm. Flinn	J. W. Cutrer
1870	Osyka Church	Rev. A. F. Dickson	Rev. Wm. Cameron
	Thalia St. Church	Rev. B. M. Palmer	Rev. R. Q. Mallard
1871	Centreville Church	Rev. Daniel McNair	Wm. B. Hamilton
	Thibodaux Church	Rev. R. Q. Mallard	Rev. J. C. Graham
1872	New Iberia Church	Rev. H. M. Smith	L. C. Reed
	Prytania St. Church	Rev. B. Wayne	Rev. R. Q. Mallard
1873	Summit Church	Rev. B. M. Palmer	W. C. Raymond
	Third Church	Rev. R. Q. Mallard	C. W. Wright

1874	Brashear City Church	Rev. D. McNair	F. Stringer
	Canal St. Church	Rev. J. C. Graham	A. H. White
1875	Amite City Church	Rev. M. W. Trawick	Rev. R. Q. Mallard
	Napoleon Ave. Church	Rev. A. J. Witherspoon	W. J. Pattison
1876	Thibodaux Church	Rev. R. Q. Mallard	W. R. Lyman
	Memorial Church	Rev. B. Wayne	W. F. Ogden
1877	Magnolia Church	Rev. F. O. Koelle	Rev. W. C. Clark
	Carrollton Church	Rev. W. C. Clark	D. G. Wire
1878	Centreville Church	Rev. J. C. Graham	H. Ginder
	Third Church	Rev. T. R. Markham	D. G. Wire
1879	Moss Point Church	Rev. C. M. Atkinson	H. Ginder
	Second German Church	Rev. J. W. Flinn	W. R. Lyman
1880	McComb City Church	Rev. S. J. Bingham	D. G. Wire
	Lafayette Church	Rev. A. N. Wyckoff	H. Crawford
1881	Pass Christian Church	Rev. J. H. Hall	John T. Hardie
	First German Church	Rev. F. O. Koelle	Rev. A. N. Wyckoff
1882	Magnolia Church	Rev. Louis Voss	W. F. Ogden
	Memorial Church	Rev. T. R. Markham	W. J. Pattison
1883	Thibodaux Church	Rev. R. Q. Mallard	Jno. E. Rodd
	Canal St. Church	Rev. H. W. Flinn	L. C. Reed
1884	Handsboro Church	Rev. A. N. Wyckoff	H. Ginder
	Napoleon Ave. Church	Rev. W. A. Slaymaker	W. T. Brown
1885	Summit Church	Rev. R. Q. Mallard	T. L. Carter
	Third Church	Rev. F. L. Ferguson	W. J. Pattison
1886	Moss Point Church	Rev. J. C. Graham	T. L. Carter
	Carrollton Church	Rev. E. P. Palmer	W. R. Lyman
1887	Centreville Church	Rev. T. R. Markham	W. T. Brown
	Prytania St. Church	Rev. Louis Voss	T. L. Carter
1888	Amite City Church	Rev. D. O. Byers	Jno. E. Rodd
	First Church	Rev. C. W. Trawick	C. C. Emery
1889	Ocean Springs Church	Rev. C. A. Hyland	C. C. Emery
	Canal St. Church	Rev. C. A. Munn	Jno. E. Rodd
1890	McComb City Church	Rev. W. W. Elwang	W. G. Brothers
	Napoleon Ave. Church	Rev. J. N. Lyle	W. J. Pattison
1891	Jeanerette Church	Rev. B. M. Palmer	T. J. McMillan
	Lafayette Church	Rev. E. Forman	E. A. Dole
1892	Handsboro Church	Rev. C. M. Atkinson	H. Ginder
	Third Church	Rev. J. L. Caldwell	F. E. Guedry
1893	Magnolia Church	Rev. J. W. Walden	E. S. Upton
	Memorial Church	Rev. J. H. Nall	E. S. Upton
1894	Centreville Church	Rev. R. E. Steele	T. J. McMillan
	Carrollton Church	Rev. Geo. S. Roubush	Rev. S. C. Byrd
1895	Moss Point Church	Rev. N. Keff Smith	W. R. Lyman
	First St. German Ch.	Rev. S. C. Byrd	Rev. H. J. Cumpsten
1896	Summit Church	Rev. H. J. Cumpsten	H. Ginder
	Prytania St. Church	Rev. W. H. Perkins	Rev. S. C. Byrd
1897	New Iberia Church	Rev. J. W. Caldwell	Rev. H. J. Cumpsten
	Second German Church	Rev. F. O. Koelle	Rev. J. W. Caldwell
1898	McComb City Church	Rev. W. E. B. Harris	Rev. J. C. Barr
	Seamen's Bethel Ch.	Rev. J. M. Williams	Rev. J. W. Caldwell
1899	Moss Point Church	Rev. J. C. Barr	Rev. J. W. Caldwell
	First Church	Rev. J. H. Nall	Rev. J. W. Caldwell
1900	Jeanerette Church	Rev. D. L. Barr	Rev. J. W. Caldwell
	Canal St. Church	Rev. W. McF. Alexander	Rev. W. T. Palmer
1901	Ponchartroula Church	Rev. H. W. Wallace	Rev. J. M. Williams
	Lafayette Church	Rev. H. C. Arthur	Rev. H. J. Cumpsten
1902	Covington Church	Rev. W. T. Palmer	Rev. J. W. Caldwell
	Prytania St. Church	Rev. C. L. Nourse	Rev. J. N. Blackburn
1903	Houma Church	Elder T. J. McMillan	Geo. Battalora
	Memorial Church	Rev. C. A. Hyland	Rev. J. N. Blackburn
1904	Jeanerette Church	Rev. J. N. Blackburn	Geo. Battalora
	Third Church	Rev. Geo. Summey	Geo. Battalora

1905	Slidell Church	Elder H. Ginder	Geo. Battalora
	Carrollton Church	Rev. H. W. Burwell	Rev. C. L. Nourse
1906	New Iberia Church	Rev. J. H. Nall	Geo. Battalora
	Napoleon Ave. Church	Rev. J. W. Caldwell	Rev. J. M. Williams
1907	Jeanerette Church	Rev. W. T. Palmer	Geo. Battalora
	First St. German Ch.	Rev. Morrison Brown	Geo. Battalora
1908	Morgan City Church	Rev. Jacob Meier	Geo. Battalora
	Second German Church	Rev. H. W. Wallace	Rev. J. W. Caldwell
1909	Slidell Church	Elder J. W. Caldwell	Rev. M. Brown
	First Church	Rev. C. S. Sholl	Rev. J. M. Williams
1910	Amite Church	Rev. Geo. H. Cornelson	Geo. Battalora
	Third Church	Rev. Geo. D. Booth	Rev. J. M. Williams
1911	Houma Church	Elder Geo. Battalora	Rev. T. F. Hahn
	Lafayette Church	Rev. T. F. Hahn	W. J. Stebbins
1912	Bogalusa Church	Elder Wm. Frantz	Geo. Battalora
	Prytania St. Church	Rev. Louis Voss	Rev. F. C. Talmage
1913	Jeanerette Church	Rev. A. O. Browne	Elder Geo. Battalora
	Canal St. Church	Rev. D. M. Talmage	Elder Geo. Battalora
1914	Covington Church	Elder A. B. Dinwiddie	Elder Geo. Battalora
	First St. Church	Rev. U. D. Mooney	Rev. F. C. Talmage
1915	Slidell Church	Rev. E. H. Gregory	Elder Geo. Battalora
	Carrollton Church	Rev. F. C. Talmage	Rev. J. N. Blackburn
1916	Abbeville Church	Rev. M. R. Paradis	Elder Geo. Battalora
	Napoleon Ave. Church	Rev. A. H. Ziemer	Rev. M. J. McLean
1917	Madisonville Church	Elder W. T. Hardie	Elder Geo. Battalora
	Memorial Church	Rev. B. O. Wood	Rev. J. S. Land
1918	New Iberia Church	Rev. W. P. Chalmers	Elder Geo. Battalora
	Claiborne Ave. Church	Rev. J. S. Land	Rev. W. G. Harry
1919	Kentwood Church	Rev. J. W. Caldwell	Elder Geo. Battalora
	St. Chas. Ave. Ch.	Rev. M. J. McLean	Elder W. J. TeSelle
1920	Covington Church	Elder J. S. Talmage	Elder Geo. Battalora
	Canal St. Church	Rev. W. G. Harry	Rev. J. S. Land
1921	Slidell Church	Rev. C. H. Maury	Elder Geo. Battalora
	Hammond Church	Rev. R. I. Long	Elder Geo. Battalora
1922	Thibodaux Church	Rev. J. W. Haggard	Elder Geo. Battalora
	First Church	Elder E. A. Bechtel	Rev. C. H. Maury
1923	Bogalusa Church	Rev. E. M. Shepard	Elder Geo. Battalora
	Carrollton Church	Rev. F. C. Talmage	Elder G. H. Crais
1924	Donner	Rev. W. A. Gillon	Elder Geo. Battalora
	Metairie Ridge Church	Rev. Geo. Summey	Rev. J. T. Sharman
1925	Kenner Church	Rev. D. A. McNeill	Elder Geo. Battalora
	Napoleon Ave. Church	Elder J. D. Schmidt	Elder Geo. Battalora
1926	Jeanerette Church	Rev. W. A. Downing	Elder Geo. Battalora
	Third Church	Rev. A. T. Young	Rev. J. W. Haggard
1927	Thibodaux	Rev. J. T. Sharman	Elder Geo. Battalora
	Claiborne Ave. Church	Rev. W. McF. Alexander	Elder Geo. Battalora
1928	Garyville Church	Rev. E. A. Ford	Elder Geo. Battalora
	Canal St. Church	Rev. D. W. Roberts	Elder Geo. Battalora
1929	Amite Church	Elder V. G. Ballard	
	Carrollton Church	Rev. V. L. Bryant	
1930	Morgan City Church	Elder J. M. Koelle	
	First St. Church	Rev. C. O'N. Mattindale	

PERMANENT CLERK.

Elder George Battalora ----- 1929

STATED CLERKS

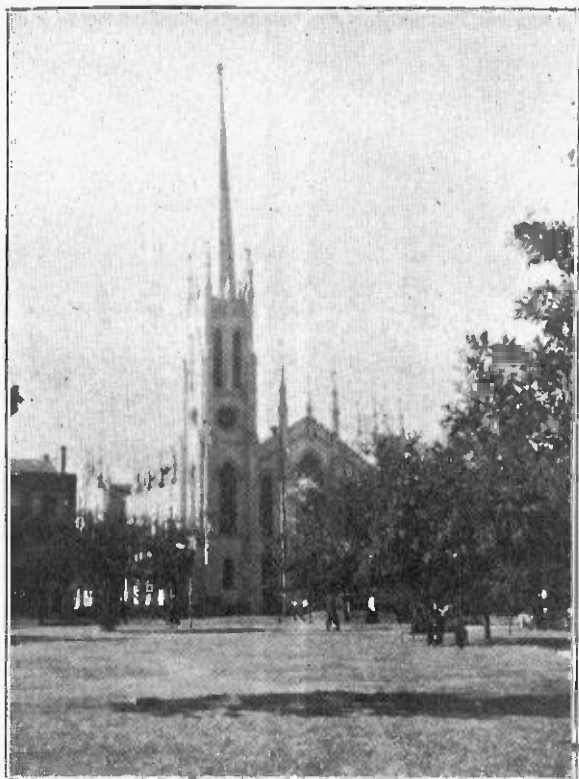
Rev. I. J. Henderson	----- 1855	Rev. Wm. Flinn	----- 1869
Rev. Henry M. Smith	----- 1858	Rev. M. W. Trawick	----- 1876
Rev. B. Wayne	----- 1865	Rev. Henry M. Smith	----- 1878
Rev. W. A. Hall	----- 1866	Rev. Louis Voss	----- 1892
Rev. Henry M. Smith	----- 1867		

Part II.

Historical Sketches of Individual
Churches

and

Biographical Notes of their
Officers.



THE FIRST PRESBYTERIAN CHURCH
Lafayette Square, New Orleans.

As rebuilt after the fire of 1854. Rev. B. M. Palmer, D.D., Pastor, 1856 to 1902.

The early history of the First Presbyterian Church has been described on previous pages. We reproduce here the interesting account of the restoration of its magnificent building and the memorials of its two deceased distinguished pastors, Drs. Palmer and Cornelson, and of Elder W. T. Hardie.



THE FIRST PRESBYTERIAN CHURCH
Lafayette Square, New Orleans.

As restored and remodeled after the storm of Sept. 29, 1915.

REPORT OF THE BOARD OF TRUSTEES, OCTOBER 29, 1916.

Praise God! We are once more in our Father's House, with none to molest nor make us afraid.

Up to within a few short months ago, we had been worshipping in this same spot, in the church edifice which was erected in 1856, to replace the original building, founded in 1835, and destroyed by fire in 1854, just sixty-two years ago today.

The first Home of the Congregation was a smaller building, occupying the lots nearest to Church Street, built with a basement which was devoted to Sunday-School purposes, while the lot towards St. Charles Street was vacant and shell-paved as a week-day playground.

Few present will recollect that structure. But who of you does not recall the edifice of 1856?

With its noble front to Lafayette Square, it was a thing of beauty to every wayfarer or saunterer who cast his eye upon it. It drew all those of artistic taste to the neighborhood, to indulge their admiration of its architecture, for its widespread reputation was deserved, of being the most perfect type and illustration of Gothic architecture to be found in this land.

Lafayette Square, then and now, may well be a Mecca towards which the feet of Architects should move, for, not only this grand structure of ours, facing its Southern front, adorned it, as its pinnacled splendor, towering aloft, and seen through the trees and from the vistas of the park, a sermon in stone, shedding its spiritual significance, athwart this spot of nature, and challenging the admiration of all who love the beautiful in Art; but there was also the Municipal Building, to the West of the Square, which reflected from its pure marble front an equal beauty, excellence and attractiveness in its style, as it stands approved as one of the most perfect types of Grecian Architecture within our borders.

To these two products of our New Orleans Architects, the United States has, in emulation, added to the architectural riches of Lafayette Square, on its Eastern side, a striking and pleasing type of Italian Renaissance, to balance the Square, and make it to Art lovers—visitors or home born—both for study and contemplation, a joy forever.

Such a joy was the old church to everyone of us! It stirred alike our admiration and affection, at every glimpse of it, as it towered aloft from the soil in solemn and solid strength, buttressed from foundation stone to soaring pinnacle, with the mighty granite emerging from the earth to bear its solid walls skyward, till they terminated in the filmy tracery of the pinnacles against the vault of blue. And all this strength and massiveness, relieved, lightened, and infused with life, both within and without, by the great Gothic windows, doors, roses, and louvres that pierced it on every side. And above all, the graceful spire, the ever appealing index to the way which it is the church's mission to point out to all mankind, rose two hundred and nineteen feet above the ground.

The spire made the Church a land-mark to all New Orleans. To the helmsmen bringing back the ships that go down to the sea, and to the pilots guiding the steamboats upon that

inland sea, the mighty Mississippi. They watched out for the Spire and at the sight of it comforted their hearts with the knowledge that they were nearing, aye, were near, home.

And we of this Church Congregation when beneath the shadow of that Spire, or even within the sound of the sweet peals of the bell that rang from beneath it, felt our heart-beats surge with affectionate reverence and devotion to the God of our fathers and our fathers' Church, and with a cordial affection of Brotherhood to every member of this Congregation.

So, in all the dignity, grandeur, and grace that can attach to the handiwork of man, endeared to its people by its own embodied charm and beauty of form, still more cherished by reason of its closer tie to their hearts, because dedicated to the Honor and Glory of God, as the House of their Public Worship, so stood this noble towering pile, until just one year and one month ago today.

On the 29th of September, 1915, at about the hour of half-past five of the afternoon, the culminating fury of a dreadful storm fastened upon that towering, graceful and attractive spire which had been for nearly sixty years a beloved landmark, tore it from its underlying tower and hurled it shattered and shattering upon the roof, the organ, the organ loft, the vestibule and the front third of our auditorium. Its work of destruction reached the adjoining houses, on the same square, crushed in the upper stories of these, and hurled the iron pinnacle which surmounted it across to the lake-side car track of St. Charles street. The upper portion of the tower, into which the spire was built, was rent asunder and fell outside and inside of the front wall; the 4,000-pound bell went with it, fortunately towards the inside of the church, and landed, strange to say upon the debris which had preceded it, and found there a bed prepared for it, which so received it that it was finally removed without crack or blemish. Its tones unimpaired have sounded in our grateful ears since it has been restored to its wonted place and duty. And the more grateful to us, as neither it, nor aught else that fell with it that day, harmed either life or limb.

The wreckage was appalling. Over four hundred tons of metal, woodwork and masonry fell, cast down from one to two hundred feet from above. Beside the spire of 104 feet, thirty-one feet in height of masonry had been swept from the main tower.

Two roof-trusses, spanning the wide space from side to side of the church, were carried away by the spire and made a clean cut fall, in some places down to the basement below the church floor, shearing the wooden ceiling and the flooring as though with a knife, obliterating pews and floor where they struck. The organ pipes and console disappeared and nought was seen but a few interior wooden boxes of all that imposing

and grand mechanical organ of 1856, of which we had been so proud. The granite steps at the entrance were covered and hidden, the central window above the main door was a yawning chasm, despoiled of its beautiful stained glass. Other windows, though not to the same extent, were shattered in framework and stained glass alike. While inside the debris rose like a hillock from the basement up to and against the front wall to the height of the organ gallery. Nearly 1,000 cartloads of debris had to be removed. Besides the rear pews, but newly installed, which had been crushed, there were others ruined by the torrential rain which fell on that day and followed later at intervals by like downpours for two weeks.

The most of the pulpit section was unharmed, except by water, but by a strange freak some ceiling plank extending to the rostrum was ripped off by the falling trusses and whipped down upon the east candelabrum of the pulpit, toppling it from its position and breaking one of the arms.

The whole scene was such as to dismay one at first sight. It took time for the stunned senses to arouse themselves sufficiently to even entertain the thought of repairing such loss. Doubts and discouragements crowded into the mind as one recalled past suggestions that up-town was the proper field for our church work. Would there be unanimity enough in the congregation to procure a decision to rebuild on this site? Could the funds be raised, even were that decision reached, considering that we had just expended many thousand dollars for equipping and embellishing the auditorium, all the beauty and attractiveness of which had been engulfed in a single hour?

The Session took prompt action, issuing a call for a joint meeting with its own members, of all the church members who could be easily reached, and fixed the date for Friday evening, October 1, two days after the storm.

About thirty assembled to deliberate upon the present and advise for the future. Upon the theory that in the multitude of counselors there is wisdom, every one was called upon to express his opinion in turn and to advise some course of action.

The determination reached at this meeting was to request the Session to call a general meeting of the congregation at as early a date as practicable, so that every one could be heard who desired to express an opinion on the situation. The City Engineer was called upon at once, to examine what was left of the old church, to determine the safety of the rear portion, containing the Sunday School room upstairs and the lecture room downstairs, for continued use. Both were approved. Thus we were fortunately able to decline the generous offer of several religious bodies who had tendered their buildings for our services until we could otherwise arrange.

We again take advantage of this opportunity to renew thanks for such evidences of kindness, consideration and religious fraternity.

On the Sabbath following the storm, and on each succeeding one until the date fixed for the general meeting of the congregation, the 17th of October, our pastor eloquently and faithfully directed our minds and hearts in fervent and appealing sermons, by such texts as "Without me ye can do nothing," to depend upon Christ as the guide and inspiration of the church, in the action which they were soon to consider and finally to be called upon to take.

In accordance with the Session's call, the congregational meeting was organized on October 17. The trustees informally reported that it would require close on to \$35,000 to restore the church, without the spire. By common consent, owing to its great cost, which would not be less than \$10,000, and the further fact that public sentiment at the time condemned all steeples as structurally dangerous; the rebuilding of the spire was reluctantly eliminated from the discussion, which terminated finally in the adoption of a resolution, almost unanimously supported, that the church building should be restored. The Board of Trustees, with such others as might be willing to help them, were authorized by resolution to devise the ways and means to obtain the \$35,000 needed for the work.

As has been remarked by one of our members, the keynote which led to the success of our next two weeks' work, under this resolution, in addition to our promptness, was the determination of the trustees to call for a special sum of not less than \$1,000 from each individual whom they deemed able and willing to respond to such a call. The call contained the following: "We, therefore, ask if you will not be one, who, in gratitude to God, for the blessings and mercies shown to you in your past and present hours of comfort, will make the dedication of One Thousand Dollars, or more, to His honor and service? Re-establish His House in the Beauty of Holiness. Acknowledge your indebtedness to Him for all that you are and have. Let us show before men that our every heartbeat is an incense of praise and thankfulness, for what has been showered upon us during a life time, in which we have all fallen short, and too often forgotten the Giver of every good and perfect gift. Surely, in such a spirit of praise and thanksgiving to an All-giving God and Saviour, we can spare of our worldly goods, even at a pinch to ourselves, to restore to its Christian character and completeness this hallowed spot, which has, for nigh on to a Century, been dedicated to the services of Our Lord."

At the meeting of the Trustees, on the evening after the General Church Meeting, it was agreed to send two letters: one

to be sent generally to every member of the Congregation and another to accompany the general letter, when addressed to those whose condition justified a specific request as above indicated.

The letters were prepared on October 19th for submission to the Board of Trustees, and were approved. They were written and dated the 22nd of October, were mailed that day and the next, reaching the congregation mostly on Monday, October 25th, and, as we had to tabulate the answers, or in case no answer was made, as we desired sufficient time to make a personal appeal, we requested a response by the 27th of October. Within four days the answers returned pledged some \$30,000, and by Sunday morning, October 31st, within a week after the letters had been mailed, the sum of about \$35,000 had been subscribed.

The sum total finally pledged reached \$39,509, of which \$26,544.24 have been already received. With sufficient money now in sight and the determination clearly expressed that the Church edifice should be restored, the Session, on the 31st of October, called another meeting of the Church Corporation for November 14th, to consider the necessity of borrowing money, to be secured by the pledge of the subscriptions on hand, or if necessary to mortgage the Church.

On Sunday the 14th of November, 1915, the meeting was held, and the Church Corporation gave the Board of Trustees, by resolution, unanimously adopted, the right to borrow to the extent of \$35,000, and if necessary to mortgage the property to secure repayment of the loan—*en passant*, no mortgage was ever needed—and, it further resolved, that the Board of Trustees should have the right to employ any person or persons necessary to aid in planning and superintending the restoration and improvements required, to contract debts and to make all other necessary contracts and arrangements for the restoration and improvement of said Church, and pay for the same out of the borrowed money, or paid-up Subscriptions.

Arrangements were made by the Board of Trustees with Mr. W. W. Van Meter, as architect. He was to design, supervise and execute the reconstruction of the Church edifice of the First Presbyterian Church in New Orleans.

Steps were at once taken, to remove the debris: during this time, designs were made and submitted. The placing of the organ near the pulpit had been so often suggested, that it was taken for granted that this plan should be now carried out. The first sketch covering this alteration, put the organ directly over the pulpit. Such objection was made to this position, however, that the placing of the organ as it now stands was suggested and accepted and seems generally approved. This question had to be settled early as the building of the organ necessarily took time.

Not much work upon the structure was possible until after the holidays, as delays were experienced in making and delivering the steel trusses, to replace the two wooden ones destroyed. They were placed in the month of January, and by the last week of that month the building was roofed in. Then followed the restoration of the less noticeable details of the exterior and interior of the church, which were innumerable.

The extent of the storm wreck was such as to allow radical changes to be made, such as the transposition of the organ; while many had long desired the change, it had been barred from execution, by reason of the great outlay attending the re-setting.

The removal of the organ has given to the whole auditorium a glorious flood of northern light; and has allowed great improvement in the electric lighting, by making room for three indirect-lighting chandeliers, which fully illuminate at night, where before we could have but two.

The congregation has more to be thankful for, however, as regards the new organ, than the mere fact that it has been placed more suitably than was the old. With its three manuals and pedal it is practically three organs! It comprises a great organ, a swell organ and a choir organ. It stands unconfined, without framework of wood, or alcove to shut it in, facing the congregation and pouring its sweet and sacred melody into their listening ears, guiding and inspiring their voices, as they join in singing psalms and praising God in hymns, and with its soft, rich, melting tones, combined with fullness and power, it seems to bear our anthems heavenward and breathe out our homage at the very foot-stool of the Throne.

Other structural changes have been made, such as the large central opening into the Church, corresponding to the Gothic main entrance from the street.

It gives an opportunity to passers-by, to be more impressed as they see their fellows engage in a worship which they know is their duty too, and may be heeded as the invitation which it is intended to be, that they also should "enter into his Courts with praise."

By removing the stairway, which was but seldom used, from the bell-tower, space became available for a pastor's study, strongly in contrast with the inconveniently located spot which was the study before. It is easy of access, leads to the opening more frequently of the church front door onto the street, which is always inviting, and announces that the pastor can be easily reached by strangers or by friend.

The bell-tower floor above has been utilized as a ladies' rest room, just to the east of and in connection with the former organ loft, which has been now finished as a large level space of 22x53 feet, suitable for meetings and such other purposes as time may evolve.

When the determination was reached to dispense with the spire, the architect was confined to one main purpose, which, while preserving the original Gothic character of the edifice, compelled the proportions to be reduced in order to harmonize with the lowered skyline that resulted from the elimination of the spire. All the details to conform to this idea have been faithfully and artistically executed and have resulted in a reconstructed tower-type edifice, instead of the spire structure of yore. The Board of Trustees is happy, in that it can heartily concur with the general opinion expressed by our own people and the friendly critics outside, who all bear testimony to the new beauty of our sky-line, and to the continued impressiveness, dignity and massive grandeur of the exterior of the whole restored structure.

As to this interior! Look around! Is there one among you who fails to recognize the added beauty, symmetry, cheerfulness, convenience and comfort that surround you?

This has been our work for the past year, made possible by the generosity of our own people, and the kindly volunteer aid of a few others.

It has resulted in restoring to its own place, that 'Mother of Churches,' as she has been oft-times called, who renews her youth, as she is decked once more with beauty and strength.

It is a new contribution, by this congregation, to the vivifying civil and religious assets and influences of this City and State.

For we know, that if Churches did not exist, with all that they teach and inspire, for this World and the World to come, no community could hold together.

Respectfully submitted,

THE BOARD OF TRUSTEES.

W. B. Bloomfield, Pres.
 J. H. Fulton, Vice-Pres.
 J. T. Witherspoon, Treas.
 Chas. Manson, Secty.
 Jas. D. Hill

W. J. Barkley
 Wm. Warren
 Pearl Wight
 Geo. M. Leahy
 Andrew Stewart

Eben Hardie

REV. GEO. H. CORNELSON, D.D., WAS PASTOR.

THE ELDERS WERE:

J. B. Woods
 W. T. Hardie
 J. J. Barr
 W. O. Rogers
 B. P. Caldwell
 W. H. Matthews

Geo. B. Matthews
 W. B. Sommerville
 John Davidson
 Wm. C. McLeod
 Dr. Frank H. Field
 J. W. Blackman

J. P. Mayo

THE DEACONS WERE:

Geo. C. Logan	J. J. Manson
W. A. S. Moore	H. L. Pugh
E. W. Beck	Adolph Baumgartner
Geo. P. Thompson	Wm. Bartels
	Wm. H. Beasley

THE PRESENT OFFICERS ARE:

Pastor—Rev. O. M. Trousdale, D. D.

Elders—John Davidson, W. C. McLeod, J. J. Manson, E. W. Beck, Nyle W. Jones, George P. Thompson, Henry J. Porter, S. Ayres.

Deacons—W. A. S. Moore, William H. Bartels, William Zeigler, B. Palmer Davidson, John W. Craddock, Prof. Henri Wehrmann, F. N. Dickman, Kenneth McLeod, Herman Bartels, James E. Bivens, G. M. Gevorgian, Eden Hardie, Jr., Albert Lambert, James J. Manson, Jr., Dr. A. Mogabgab.

Trustees—F. W. Evans, President. Wm. F. Hunt, Vice-President; George P. Thompson, Treasurer; Chas. Manson, Secretary; Andrew Stewart, J. L. Hyde, Albert Lambert, C. O. McCausland, Henry J. Porter, F. W. Hart.

Clerk of Session—W. C. McLeod, 1437 Eighth Street.

Treasurer of Church—George P. Thompson, 4416 Perrier St.

Treasurer of Benevolence—James J. Manson, Jr., 2238 Nashville Ave.



MEMORIAL.

OF THE REV. B. M. PALMER, D.D., LL. D.

(Minutes of Presbytery, Oct. 21, 1903.)

Born Jan. 25, 1818. Died May 28, 1902.

Benjamin Morgan Palmer was born in Charleston, South Carolina, January 25, 1818, and departed this life May 28, 1902, being then in his eighty-fifth year. He was the elder son of the Rev. Edward Palmer and Sarah Bunce, descending on both sides of the family from a long line of worthy ancestors, extending back to the earliest times in the history of the country. William Palmer, the ancestor of the American family of Palmers, came to these shores on the first ship that arrived after the "Mayflower." Besides his father already mentioned, his grandfather, Rev. B. M. Palmer, D. D., and his great-great-grandfather, the Rev. Samuel Palmer, were ministers of the gospel. The Rev. Samuel Palmer was one of the earliest students of Harvard College. He attained distinction as a learned and pious man of God, and died in 1755. The grandfather, the Rev. B. M. Palmer, was a graduate of Princeton College, and was for many years pastor of the Circular Church, Charleston, S. C.

Our Dr. B. M. Palmer entered Amherst College in 1832, and there took one year's course and part of the second year; thence returning home he engaged in teaching for some two years, meantime continuing his studies and passing through a period of sore spiritual conflict, out of which he was safely led. In 1837 he entered the University of Georgia at Athens

where he graduated with distinction in 1838. On January 1, 1839, he entered the Theological Seminary at Columbia, S. C., and took the regular course there, after which he engaged in the work of the ministry, to which his whole subsequent life was devoted with unswerving fidelity.

Dr. Palmer was licensed to preach by the Presbytery of Charleston in April, 1841, being then 23 years of age. His first charge was at Anderson, S. C. He had been there, however, only three months when he was called to the pastorate of the First Presbyterian Church, Savannah, Ga. He accepted this call and was ordained and installed by the Presbytery of Georgia in the spring of 1842. We are indebted to our co-Presbyter, the Rev. J. W. Caldwell, Jr., a grandson of Dr. Palmer, for an account of this important occasion taken by him from a "Manual of the First Presbyterian Church, Savannah, Ga.", and bearing date in 1899, and from the pen of Mr. Wm. Harden, as follows: "On the first of November, 1841, Elders Joseph Cummings and John J. Maxwell of this church placed before Presbytery a call from their church for the pastoral labors of Mr. Benjamin M. Palmer, Jr., a licentiate of the Charleston Presbytery, which was ordered to be sent to that Presbytery, and at Darien, on the 1st of January, 1842, application on the part of the church was made in relation to the ordination and installation of Mr. Palmer who had accepted the call, and the following resolution was adopted:

"Resolved, That when Presbytery adjourns, it adjourn to meet in the First Presbyterian Church in Savannah, on Friday evening, before the first Sabbath in March next, at 7:30 o'clock, for the purpose, if the way be clear, of receiving Mr. Palmer into this body, and of ordaining him to the gospel ministry, and of installing him pastor over said church."

"In accordance with this action, steps were taken at the opening of the Presbytery, March 4th, to the carrying out of that resolution. Presbytery invited Rev. Edward Palmer, father of the candidate, an Independent minister, to preach the ordination and installation sermon. On Sabbath morning, at 11 o'clock, March 6, 1842, Presbytery met. Opened with divine service. Rev. Edward Palmer preached the ordination sermon of Mr. B. M. Palmer, Jr., from Ezekiel 33:7, latter clause: "Therefore thou shalt hear the word at my mouth, and warn them from me" The Moderator, Rev. Robert Quarterman, presided and stated to the church and congregation the proceedings of the Presbytery preparatory to the ordination and installation: pointed out the nature and importance of the ordinance, and endeavored to impress the audience with a proper sense of the solemnity of the transaction. He then addressed to the candidate standing before the pulpit the questions as

laid down in the Form of Government, and to the people the questions for them, which were answered in the affirmative in the prescribed form. The candidate kneeling down, the Moderator prayed and with laying on of the hands of the Presbytery, according to the Apostolic example, solemnly ordained him to the holy office of the ministry and installed him as pastor over that church, after which the Rev. C. C. Jones gave a solemn charge, in the name of God, to the newly ordained and installed Bishop, and the Rev. J. S. K. Axson, in like manner, a solemn charge in the name of God to the People, and then by prayer recommended them both to the grace of God and His Holy keeping.

"Dr. Palmer," as the account further states, "was much beloved by the people of the church, and when after the lapse of a single year, he felt it his duty to accept a call to the church at Columbia, S. C., they, with great reluctance, consented to the dissolution of the pastoral relation."

As intimated in the foregoing extract, this pastorate was of brief duration. A year later, Dr. Palmer was called to the pastoral charge of the church at Columbia, S. C., which call he felt constrained to accept, removing to Columbia early in 1843, and remaining in that position until the end of 1856. During his pastorate at Columbia, Dr. Palmer became one of the founders and editors of "The Southwestern Presbyterian Review." He retained his connection with this periodical and its successor, "The Presbyterian Quarterly," to the end of his life; and, until his increasing blindness made it impossible for him to write, his pen enriched their pages.

In 1853, Dr. Palmer was called to the chair of Ecclesiastical History and Church Polity in the Seminary at Columbia, and undertook that important work in addition to the duties of his pastorate. In 1855, he made a tour of the Southwest in the interest of the Seminary, in the course of which he was brought into contact with the First Presbyterian Church in New Orleans, then vacant. Thence resulted a call to that pastorate in the fall of 1856, which he accepted, and removed to this city in December of the same year. In the happy relation thus formed he continued to the end of his long, useful and honored life. Meantime, other fields opened to him, and large inducements were offered him by those who sought his services. Some of the most prominent churches, North and South, invited him to their pulpits, and various institutions of learning attempted to secure him as professor or head. In 1860, he was elected to the chair of Pastoral Theology in Princeton Theological Seminary. In 1874, he was invited to the Chancellorship of the Southwestern Presbyterian University, of which he was one of the projectors and founders and on whose Board of Directors he served from the first until his death. In 1881,

he was tendered the chair of Pastoral Theology in Columbia Seminary. In 1868, with Dr. Henry M. Smith and Dr. Thomas R. Markham he led the movement which resulted in the establishment of "The Southwestern Presbyterian," on whose Board of Trustees he was a member and president from the beginning until his death. He adorned the pages of this journal with many important contributions. And it is but simple justice to say that, by his writings in Review and Paper, he did much to mould the sentiments and policy of the Church.

These are a few of the chief events in the life of our departed brother. They form but a skeleton biography, barely such as may suffice for the present purpose. Wrought out in complete detail and developed in due proportion, there would be ample material for a volume which would enrich the literature of the Church and perpetuate the influence of a noble, beautiful and godly life. May we not venture to express the hope that such a volume, together with his collected writings, may in due time be given us by those nearest to him and who have access to the material stored away ready or available to careful research?

This sketch should not close without some expression of our estimate of Dr. Palmer himself. Yet, how shall we adequately sum up in few words the whole of what he was as we saw and knew him?

As a man, he was the recognized peer intellectually of any of the really great men of his time, his eighty-four years covering two full generations. His was a mind that seemed never to be exhausted in its abundant resources, thoughtful, capable of and delighting in genuine thought, original, deep, clear, logical.

In him, as man and minister, we saw the Christian gentleman refined; the Christian citizen patriotic, pure, unselfish; the Christian scholar of wide, varied and profound learning; the Christian husband and father of the highest type, loving and gentle; the Christian friend, sympathetic, true, unfaltering; the generous helper of the poor; the tender comforter of the sorrowing; the faithful guide of the erring and sinful; the eloquent orator; the wise counsellor; the model pastor; the humble yet matchless preacher of the Gospel of Jesus Christ, the profound theologian; the Man of God!

His theology was thoroughly orthodox, evangelical, conservative. He accepted the Word of God as the original and final source of authority, and held to the Standards of the Church in their obvious, historical import. Firmly grasping the distinctive principles of the Reformed and Calvinistic theology, theo-centric, he felt that his feet were planted on an immovable rock, a foundation which could not be destroyed.

To the last he clung to that system in its integrity, as one not to be tampered with. He was not indifferent to the many and varying proposals to revise and amend the Confession, and among his last utterances to the brethren here was his emphatic protest against every such attempt, and giving his reasons for this, as he was accustomed to do for every position taken by him.

Dr. Palmer's preaching was strictly Scriptural and evangelical. It was generally topical rather than expository; yet, when expository, wonderfully skilful, rich and impressive. Ordinarily, however he would set forth the doctrines of the text with characteristic clearness and precision of method, develop these in proper order and proportion, and bring the truths thus ascertained home to the consciences of all present with the most fervent appeal under all the solemn sanctions of eternal judgment, pleading with his hearers by the mercies of God in Jesus Christ. The pulpit was his throne. He found his vocation as a preacher of the "glorious gospel of the blessed God"—"the happy God," as he loved to cite the phrase. The sphere of his most powerful activity, his highest choice, his supremest delight, was this—the pulpit and its correlated ministrations. Here, take him all in all, he was without a peer, preaching, praying, guiding the inquiring soul, ministering to the dying, bearing them, as it were, into the very presence of the gracious Saviour, comforting the sorrowing, taking them upon his own great heart, discovering to them the heart of the sympathizing Lord. Into how many homes of his people, of our people, of us his brethren in the ministry, has he entered in times of grief, "the Son of Consolation"! Throughout the community, throughout the land, there are thousands who can tell of such ministrations freely given by him. How they multiplied during the more than sixty years since he was licensed to preach the gospel! How he grew in his special adaptation to this particular form of ministry! What vast stores of experience he acquired! How deeply he drew from the fountain of love and sympathy under the discipline of his own surpassing sorrows! How ready he was to go to the home of the lowliest, as of the most exalted; to sit beside the bed of the laborer or that of the man of science, and tell to each the same old, sweet story of Jesus and His love!

In a ministry of forty-six years, as pastor of the same church, and in a community where not a few have signally failed to maintain themselves, with credit, it has in this man's life been made manifest that, after all, it is character which counts! There have not been wanting those who denied or even derided his Lord; but they have been ashamed to assail him; his moral standard was so high and pure; his hand was so open to give relief; his generosity was so ready and free, yet

so careful not to let his left hand know what his right hand did, so unassuming, gentle, lowly in spirit. Yet, when his conscience moved him thereto, and the occasion demanded, when he heard the voice of God calling him to that ministry, how terrible he was in denouncing sham, fraud, vice, corruption in high place or low, private or public, and sin in any and every guise.

No man was ever more free from all malice, envy, bitterness toward any human being, any disciple of the Lord, any branch of the Church. There was no man of warmer love, broader sympathy, more catholic spirit. That was no hard, stern man, whose death evoked such sympathy, such sorrow, such mourning; as we never saw it before, so fully and literally illustrated, "the mourners go about the streets." It was not for one merely great. Those were expressions of love; and only love begets love; nothing else can. Our people loved him living, and mourn him dead, because he loved them, and laid out his life for them, and finally laid it down for them and the church he loved so fondly, even dying, we may say, at the post of duty.

From the narrative sent to Presbytery by the Session of the First Church, at the next regular meeting after his death, we make this extract: "One event has occurred which was critical in the history of the church, the death of the beloved senior Pastor. This has been, not only to us, but to all the people of this city and to all the Southern Church, the sorrow of the year. Words fail to express our grief. All unconsciously we approached the moment when he was stricken, and then waited in anxious, sorrowful suspense, until he passed away to his rest. But he "being dead, yet speaketh." The most blessed memories of his ministrations in seasons of trial and sorrow yet linger sweetly with us: the gospel, which he loved so profoundly and preached with such power and grace, has lodged in many hearts and will bring forth fruit unto righteousness. The dear fellowship and pleasant association, which we have enjoyed with him, as he went in and out amongst us, we must ever miss; but even this, we trust, shall prove an inspiration to all who knew him, as they recall the example of him who 'did justly, and loved mercy, and walked humbly with his God.' One might be surprised that a church should easily recover and take up the work again, after suffering such a loss and experiencing such a wrench. Yet this has been done, and there is no cause for surprise. It was a work of faith, a work of prayer, a work of love, a work in which the noblest faculties of the noblest mind and heart were expended. His life's work was dedicated to the Master, so that it is His Church; and if he takes His honored servant home to rest and to a more blissful service in His gracious presence,

and leaves us to toil on awhile here. He sustains and establishes the work of His hands and gives us His Spirit to accomplish what we could never do."

We might say of this Man of God that "he builded better than he knew." Or, possibly, we might more wisely put it: "He builded better than we knew." For he seemed never to hesitate or falter for a moment, but went right forward in the path deliberately chosen, as knowing and never doubting the issue, assured of God's approval, while he followed the leadings of the Word and the Spirit, leaving results with his God in whom alone he trusted: while, for our part, we confess that we felt strong misgivings and fearful apprehensions when we thought of the possible results of his death. We trembled, as we often do, for the "Ark of the Covenant." But God is infinite in power, and He is as faithful to His Covenant as He is unlimited in wisdom and might. And so, His Church is ever safe in His keeping. We would be encouraged by the faith and undaunted courage of our venerated and beloved brother, the loss of whom from the Church Militant we mourn, while we rejoice in the assurance that he has gone to take his place prepared for him by his Lord, in the midst of the Church Triumphant, sanctified and glorified, there to receive his crown of life and that not a starless crown, from the hand of his Redeemer and King.

(Signed) J. H. NALL, Chairman,
R. Q. MALLARD,
C. M. ATKINSON.



REV. GEORGE H. CORNELSON, D. D.

(Minutes of Presbytery, April 18, 1928.)

Born November 2, 1870, in Orangeburg, S. C.

Died March 5, 1928, in New Orleans, La., of pneumonia contracted from a relapse of a previous attack of the grippe.

Graduated from Davidson College, N. C., 1892, and from Columbia Theological Seminary in S. C. in 1895.

Took a post graduate course in McCormick Theological Seminary at Chicago and in Edinburg, Scotland.

Ordained by the Presbytery of Ouachita, 1896.

Pastor of the Church at Malvern, Ark., 1898, Aitken, S. C., 1899-1900; Concord, N. C., 1901-1907; Moore Memorial Church, Nashville, Tenn., 1908-1909; First Presbyterian Church, New Orleans, La., November 28, 1909, to October 31, 1926.

Supplied Home Mission churches in New Orleans Presbytery at the request of its Committee of Home Missions.

Member of the Home Mission Committee, 1910 to 1928.

He was a man of unusual gifts and charming personality. His death is a great loss to the entire Church.

He leaves a wife, son and daughter.

Presbytery requests Revs. George Summey, C. S. Sholl and J. S. Land to furnish for publication in these minutes the addresses, in condensed form, delivered by them at the Memorial Services held for Rev. Geo. H. Cornelson at the First Church last Sunday night. They are as follows:

MEMORIAL ADDRESS BY DR. SUMMEY.

It is with loving, tender hands that I would lay upon George H. Cornelson's bier the most fragrant flower that memory and affection can bring.

His path and mine met and ran parallel for a little while first when he was but a youth. He was just completing, with conspicuous success, his college life. He was one of a company of students selected for their special gifts who were competing for a medal in oratory. As the chairman of the committee of judges, it became my pleasant duty to call his name as the outstanding man of the little group of contestants, and to bestow upon him the award which signalized, even at that early time, the splendid gift of speech which marked his later career.

In the eighteen years following, I knew of him solely through others, as student, minister, pastor, and friend. His pastorate in Concord, North Carolina, close by what might be called my own ancestral church, Rocky River, caused me to know much, through many who were related to me, of the effectiveness of his ministry and of the wealth of love that was given him in that ministry.

It was after he came to New Orleans, eighteen years ago, that our paths came together again, not to diverge until his path turned heavenward, on March fifth of this year. Our contact was chiefly in the great work of our Presbytery in Home Missions. From a few months after his coming to New Orleans until his summons higher, we wrought together in that work. It was here that he displayed that sweetness and vigor and devotion that placed him ever at the front. The cause lay on his heart. He was wise in counsel, active in execution, consecrated in spirit. His devotion, personally, in the last year and a half of his life, to the class of work which was entrusted to the committee to supervise proved his complete consecration to that work. He became well nigh indispensable to it.

George H. Cornelson was a man of strong convictions and unquestioned courage. We did not always agree in our views of certain phases of doctrine and interpretation. But so tender was his heart, and so marked his love for the cause of Christ, and so sincere his expression of what he thought, that no disagreement in views ever marred the sweetness of our relations or our affectionate regard. It would have been impossible not to love him!

God has called him higher. But the fragrance of his admirable life will last forever as a blessing to the world.

MEMORIAL ADDRESS BY DR. SHOLL.

I count it both a privilege and a trial to be of those to speak on this occasion. I regard it as a privilege because I honored and loved Dr. Cornelson and will be glad if anything I have to say will help to keep his memory and influence fragrant among us. It is a trial because his swift and unexpected going from us came as a distinct, personal shock and sorrow to me. In common with my fellow-ministers I am haunted in this hour by a sense of the loss we have sustained in this death.

I had known our friend and brother, as a fellow-presbyter and fellow-pastor, for over eighteen years, he having come to New Orleans about a year after I did. I had known him even more intimately for several years past. Out of the knowledge of him which came from long and intimate association, I wish to speak, in the short time allotted me, with especial reference to just one aspect of his life and character.

To know Dr. Cornelson well was to be impressed with his thorough manliness. One of our men who had been thrown with him in their outdoor life said to me, in expressing regret over his passing, that he was a fine man, and added, in the rough and tumble and yet expressive parlance of the day, that he was "a regular he-man." Dr. Cornelson was indeed a manly man. He was every inch a man.

As a real man he possessed to a marked degree the virtue of courage—that virtue concerning which Johnson says: "Unless a man has that virtue, he has no security for preserving any other."

He was courageous in bearing the trials of life. Long ago Augustine said, "God has had one son without sin, He has had no son without sorrow."

Of this common heritage of mankind this servant of Christ, while favored in many ways with the smile of fortune, had his full share. In the last few years of his life he had grievous burdens to bear. Those who were near to him could see that they saddened and weighed heavily upon him, in spite of many a smile and jest upon his part. Yet I bear him witness to-night that I never heard him whimper or whine, I never heard him charge God foolishly. He bore his painful, heavy load with humble trust in God and resignation to His will, in the assurance that all things work together for good to them that love God. In the world he had tribulation, but he was of good courage in his encounter and endurance of it.

He in whose memory we are met to-night was also courageous in his converse and dealing with his friends. He did not hesitate to differ from them in his opinions and conclusions. Nor, where he felt there was need for it, did he hesitate to let

them know that this was the case. This he would do frankly, positively and at times almost vehemently. Moreover, where he felt that his friends were at fault and might be helped by a word from him, he was brave enough to kindly take them to task. But while he had the courage to withstand even his friends, it was more to his liking to stand by them and uphold them with sympathy and encouragement. The last time I saw Dr. Cornelson in life was just one week, almost to the hour of the day, before he passed from time into eternity. As we parted it was with the assurance from him that I could count on him for his help in a matter where the going was proving rough for me.

Once more, our friend was a courageous thinker. God had blessed him with an exceptionally fine mind and he used that mind bravely in his search for the truth. His was not the timidity nor the narrowness of the closed mind. He would not make his judgment blind as he faced the questioning problems and issues of his own heart and of his generation. He fearlessly sought to know the truth. He read widely. In my humble judgment he was one of the most widely read men in all our ministry in Louisiana. He thought earnestly and deeply concerning the things of God. In the conclusions he reached he was loyal to the Christian faith in its essence. He believed that the Lord our God is one God, yet existing in three persons. He believed that God is sovereign, working out His plan for the whole universe, with infinite wisdom and love. He believed that Jesus Christ is the Son of the living God, our dear, almighty Savior, and our one Mediator through whom we may draw near to God and through whom God's redemptive blessings flow to us. He believed that in the Scriptures of the Old and New Testaments we have a sure, spiritual guide, able to make us wise unto salvation. He believed that as disciples and friends of Jesus Christ we ought to live bravely, unselfishly and devoutly, and that, as we do so, our final reward will be a glorious immortality.

I can never forget the last sermon I ever heard our brother preach. Perhaps it was the last sermon he ever preached in the city of New Orleans. It was on last Thanksgiving Day in the Canal Street Presbyterian Church, His text was I Thess. 5:16-18: "Rejoice evermore. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you." His unfolding of these wonderful words was clear, distinct, practical, feeling, and, as I love to remember, deeply Christian and spiritual.

Our friend lived in the faith as it is in Christ Jesus. He preached that faith in life. In that faith he died and triumphed. It is given to him now to know far more of those blessed and glorious realities and mysteries with which he was

so earnestly and eagerly concerned, than he could ever know on earth. For here we see through a glass darkly and only know in part, but in that home into which he has entered it is given to the redeemed to see "face to face" and to know even as they are known.

"Our little systems have their days:
They have their day and cease to be;
They are but broken lights of Thee.
And Thou, O Lord, art more than they."

MEMORIAL ADDRESS BY DR. LAND.

Exactly eleven years ago I came to New Orleans, and was met at the train by two as good friends as I ever expect to have: Mr. William B. Bloomfield, and Dr. George H. Cornelson, both of whom, strangely enough, have been translated to a higher sphere of service. To these two men I owe more than I can ever say. My early ministry in this city was in a peculiar way sponsored by them. Their kindly interest and whole-hearted support in those early days, gave me great happiness and inspiration.

Upon a previous occasion, I had the opportunity of expressing my indebtedness to Mr. Bloomfield, and my appreciation of all he meant to me. Tonight I want to pay a personal tribute to Dr. Cornelson who was at the same time a father and my brother in Christ.

You will understand the depth of my feeling for him when you understand my peculiar need of friendship at that time. As I look back over those days, I feel I can best express what I want to say by a parable:

My first ride up St. Charles Avenue was in Dr. Cornelson's car in the middle of April. I came from a section which is several weeks behind the season here. I shall never forget the glory of the weather and the beauty of the scenery. The warm sun and blue sky, with the blooming flowers and green grass, constituted a picture that thrilled my heart. I have sometimes felt that this experience best described the beautiful and inspiring friendship with which Dr. Cornelson favored me.

Coming as I did fresh from school to begin my work in this city, I would naturally stand in great need of counsel and encouragement. Dr. Cornelson gave me both and much more. My association with him for over three years as members of the same Session, gave me a fine opportunity to know him and benefit by that knowledge. He took me to his heart, and ever found time to help me in any way I desired. I feel that having known him so intimately, I can testify to his greatness of heart and soul in a way that those cannot, who knew him less intimately.

Jesus is the authority for saying that the essence of religion is love—love for God issuing in love for our fellow men. Tested by this standard, Dr. Cornelson knew and practiced real Christianity. Jesus also said "Ye are my friends if ye do whatsoever I command you." I bear glad witness to the depth and reality of the love which Dr. Cornelson had for the Living Christ and His cause; and in like manner his love for all those whom Christ loves. It was his passion to present "every man perfect in Christ."

But of Dr. Cornelson's greatness as a Christian, and his fidelity as a Minister, I cannot in this short time speak. I want to give my personal testimony of what he has meant to me in my personal life and public ministry.

Above all else, he was sincere in his friendship, and this sincerity led him to speak the truth in love. As you can well understand, this would involve gentle reproof as well as loving commendation. His friendship was more than a joy—it was an education. He not only showed sympathy, but gave his judgment upon the doings of my mind and spirit. He would not allow a barren intellect or a shallow purpose to pass uncondemned. Friendship which allowed such would be shabby. I prize beyond words the quality of sincerity in Dr. Cornelson's friendship. He was impatient of sham in every form. He did not dispense praise promiscuously. He disdained superficiality wherever found. He never strove after effect nor did he feel called upon to encourage others in this failing. His passion for truth and reality made him as severe a critic as he was a sympathetic counsellor.

Closely akin to his sincerity was his magnanimity. Above all else, he was a great soul. There was nothing petty or small in his make-up. His sympathies were broad and his appreciation wide. He was never selfish or bigoted. In a peculiar way I was able to learn this quality of his noble heart. When the time seemed to be approaching when our work uptown should become independent, it was he who took the initiative. Knowing that while this separation was inevitable and would affect the Mother Church to some extent, he nevertheless allowed the larger welfare of the Kingdom's Progress to take precedence over local consideration. His fine spirit and wise counsel were indispensable in that difficult and delicate step. That same attitude he displayed at all times. This was a test of true greatness.

It was my privilege, since his death, to read a paper on "Immortality" which Dr. Cornelson was to present at the meeting of our ministers nearest Easter. I had a particular interest in this paper, because as chairman of the Program Committee, I had suggested it. You can understand with what profound interest I read this last paper of Dr. Cornelson, which

now has unexpected and peculiar interest. He tells simply and beautifully of his firm belief in the living Christ. He always lived in the consciousness of his nearness to God and the reality of the Spiritual world. This gave him glorious comfort and hope. Expressive of his own confident hope and radiant faith are the following quotations with which, in order, his paper opens and closes:

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift,
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."
(From Whittier's "The Eternal Goodness.")

Romans 8:28, 38-39: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose * * * For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

ELDER WILLIAM TIPTON HARDIE.

On February 26, 1926, at the age of eighty-five, William T. Hardie died in the city of New Orleans. While he was born in Talladega, Alabama, Mr. Hardie had come to New Orleans when only seventeen years of age and, with the exception of the four years of the civil war, when he was a member of the Washington Artillery, he had lived here ever since.

He was an honored member of the business world. As a cotton factor, as a bank director, as the head of Williams-Richardson Co., Mr. Hardie was esteemed not only for his judgment and business ability, but for his integrity and spirit of fairness to his fellow men. He was successful in business, but there was never a suggestion that his success resulted from dishonest methods.

In 1870, Mr. Hardie was married to Miss Ella Frierson, and their marriage life of thirty years was blessed by a family of six sons and one daughter, and yet, sorrow was mingled with joy, for Mrs. Hardie died in 1900, and before Mr. Hardie's own death, four of his sons had preceded him to the grave. Two of the deaths followed illnesses of long duration, while two of them were distressingly sudden. But Mr. Hardie bore his sorrow as a Christian should. Like Job, his thought was: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." He can also be described in the words used to describe Job: "A man that was perfect and upright, and one that feared God and eschewed evil."

Mr. Hardie became a member of the First Presbyterian church in New Orleans in 1868, uniting upon profession of faith. In 1876, he was elected a deacon and on January 4th, 1883, was ordained an elder. Mr. Hardie's church life was not of a perfunctory character. He gave his time and his means to further the teaching of the gospel. He taught in Sunday School, he served as Superintendent. He counseled with young and old. He subscribed with rare liberality to benevolent causes of all descriptions. While he served his master with his whole heart and strength, and mind, he truly loved his fellow men. When he contributed to a cause or an individual, he did it with a cheerful joy that was stimulating to witness. Many of Mr. Hardie's gifts were so generous as to necessitate their being known, but he would have fain kept one hand in ignorance of the bounty bestowed by the other. Doubtless many of his gifts were known only to himself and the recipient.

Mr. Hardie's life was exceptionally well rounded. He was diligent in business, he prospered, but was not wedded to the acquisition of money. As a father, he received respect and obedience with love unbounded from his children. Punctilious in the performance of his religious duties, there was not even a trace of fanaticism in his worship. To him, God was a loving father and whatsoever he did should be pleasing to his child.

Such men are rare indeed.

THE LAFAYETTE PRESBYTERIAN CHURCH.

A HISTORICAL AND COMMEMORATIVE DISCOURSE.

Delivered in the Lafayette Presbyterian Church, New Orleans, La., Sabbath, December 19th, 1880. After twenty-four years of service, by the Pastor, Rev. Thomas Railey Markham, D.D., 1881. New Orleans.

Twenty-four years ago, this month, on the first Sabbath of December, 1856, I began to preach in the "First Presbyterian Church, Fourth District," New Orleans, coming from my home in Vicksburg, Miss., where I had been brought up, and where I had preached for four months, after my licensure by the Presbytery of Yazoo (now the Presbytery of Central Miss.) I came, at the instance of that godly and now sainted man, Rev. Isaac J. Henderson, D. D., of Natchez, Miss., a life-long friend of my parents, who had known me from my early childhood, and who was then pastor of the Prytania Street Presbyterian Church, New Orleans.

I found on Fulton Street, between Adele and Josephine Streets, two squares below the Upper Bethel, where Dr. A. J. Witherspoon now labors among the seamen, a small and faithful company of Christians—twenty-three in number—who had held together, working and waiting fifteen months without a pastor.

Their house of worship was built by the earnest and effective labors of Rev. Jerome Twichell, who, February 1st, 1840, began his ministerial work, as a Domestic Missionary, in the, then, city of Lafayette, now, the Fourth District, New Orleans. It was a framed building, without a basement, with galleries on the three sides of its audience room, as we have here, seated, ground floor and galleries, four hundred persons, and cost five thousand dollars (\$5000). It was first occupied, January, 1842. That its erection was mainly due to Mr. Twichell's untiring energy, was attested by the Secretary of the provisional Directory of the congregation, (there was as yet, no organized church) who writes, "I deem it but a simple act of justice to state that the eminent success which has thus far attended this undertaking, has been owing, in a great measure, to the personal exertions of Rev. Jerome Twichell, and that, for nearly all the money collected up to this time, the church is chiefly indebted to his individual efforts."

Twenty months after, September 21st, 1843, a church was organized, of twenty members, a colony from the First

Presbyterian church, New Orleans, of which Dr. W. A. Scott was, then, pastor. It was named the First Presbyterian Church, Lafayette City, but, when Lafayette City was incorporated with the City of New Orleans, it became the First Presbyterian Church, Fourth District, New Orleans. From its location, it was commonly called the Fulton Street Church. It is the second Presbyterian church, in age, in this city, being two and a half years older than its neighbor, the Prytania Street Church, which was organized, May 3d, 1846.

Rev. Jerome Twichell, its founder, was installed its first Pastor, the first Sabbath of January, 1844, and continued such, thirteen years, until December 4th, 1853, when he resigned and removed to Texas, preaching, with marked acceptance, in the cities of Galveston and Houston. August 10th, 1856, he was drowned in the Gulf, between Galveston and New Orleans, in the steamer Nautilus, wrecked in the storm that destroyed Last Island.

Of the twenty persons who united in the organization of the church, but four survive, viz.:

Mrs. Eliza J. Wilson, Mrs. Mary A. Cotting, Mrs. Marcÿ C. Boyce and Mrs. Jane Golding

The three original Elders, Dr. John Rollins, Mr. Richard Leech and Mr. John Hume, years since, went to mingle their voices with the Elders about the throne. Of those who helped to build the house, Mr. Samuel Wilson, the last survivor, departed in peace, fourteen years ago, August 4th, 1866, just after he had made a like large and liberal contribution toward the building of our present house.

And, here it may be well to add, that there are but nine other names on our church roll, making thirteen in all, that were there before my pastorate began, viz.:

Mr. A. C. Wilbur, Mrs. Rebecca Wilbur, Mrs. Caroline Zehender, Mrs. Sarah Kirk, Mrs. Sarah J. Titterton, Mrs. Fanny K. Whitford, Mrs. Orleana R. Twichell and Mr. J. Povey Wilson.

Such is the flitting record of thirty-seven fleeting years.

December 4th, 1852, Mr. J. P. Wilson and Mr. Wm. Henderson were ordained and installed Ruling Elders; and, in 1855, two others were added to the Session. February 8th, Dr. C. B. White, and, April 6th, Mr. J. E. Childs.

May 7th, 1854, Rev. J. Sidney Hays, having resigned his charge in Louisville, Winston county, Mississippi, became Mr. Twichell's successor, and, fifteen months after, August 25th, 1855, like Sylvester Larned, before him, and Brothers Trawick and Triest, since, fell at his post, doing his duty as a man and minister, in the yellow fever epidemic of that year.

The wives and sons of these two pastors, my predecessors, are with us to-day, members of this church and congregation.

During the month of December, 1856, your present pastor preached in the church and visited its households, accompanied by one of the Elders, Dr. C. B. White, the Superintendent of its Sabbath School, who while making the professional rounds, utilized his vocation in pastoralizing the school and whose habitual attendance at Sabbath school and morning service, stood as an example to his brother physicians, that consultations from 10 to 12 A. M., on the Lord's day were neither inevitable nor indispensable.

For fifteen months after Mr. Hays' decease, the church had been without a pastor, but the Sabbath morning service continued without interruption, sermons being read by Elder J. E. Childs, and Mr. P. M. Ozanne. During a part of that time, Rev. M. Waldo, Agent of the American Tract Society, preached from Sabbath to Sabbath.

During the next month, January, 1857, the present pastor was absent, leaving that the church building might receive a much needed renovation. Returning the following month, he renewed, February 1st, 1857, that connection, which has now continued almost a quarter of a century. He was then a Licentiate, and was ordained to the office and work of the Gospel ministry, as an evangelist, by the Presbytery of New Orleans, May 24th, 1857, as appears from the following extract from the Church records, June 7th, 1857:

"The examination and trial sermon of Mr. Thomas R. Markham, Licentiate (both of which took place in this church), being sustained by Presbytery, Presbytery proceeded to ordain him an evangelist, and met for that purpose in this church, May 24th, 1857, at 4 P. M., Rev. I. J. Henderson, presided, propounded the constitutional questions and offered the ordaining prayer; Rev. B. M. Palmer delivered the charge to the Evangelist, and Rev. D. J. R. Hutchinson to the people."

It is pleasant to your pastor to recall the personal associations that bound him to these brethren. Dr. Hutchinson had been the pastor of his home church in Vicksburg, Miss., during his boyhood, and afterwards his professor at Oakland College, Mississippi. He had studied under Dr. Palmer, at the Theological Seminary, in Columbia, South Carolina, and Dr. Henderson was his life-time friend who had brought him and his charge together. Among those assisting at the ordination were the late Rev. Dr. J. Woodbridge, the venerable pastor of the Second Presbyterian Church, New Orleans, and Rev. Henry M. Smith, the pastor's classmate at Columbia, who, two months before (March 22nd, 1857), had been ordained and installed

pastor of the Third Presbyterian Church, New Orleans. Dr. Smith had preached to the congregation of the First Presbyterian Church, New Orleans from July to December, 1856 (when Dr. Palmer was installed its pastor in Odd Fellow's Hall), and for nearly twelve years he edited the Southwestern Presbyterian, published in this city.

As the renovation of the house had not been completed by the first of February (1857), the small company of worshippers—about fifty in number—held service for more than a month in a little room around the corner, on Josephine, between Fulton and Rousseau Streets, known as "Temperance Hall." Re-entering the renovated house in March, 1857, the boys from the adjacent Orphan Asylum, at the corner of Josephine and Fulton Streets (now on St. Charles, above Napoleon Avenue), more than doubled the attendance.

Elders Wm. Henderson, J. E. Childs and C. B. White then constituted the session. Elder J. P. Wilson, who had removed to Texas and returned, was again elected and installed, June 21st, 1857. December 30th, 1859, having removed to the rear of the city, he removed his membership to the Fourth (now the Canal Street) Presbyterian Church, thus vacating a second time his position as acting Elder. He returned in 1870, was a third time elected, and was installed October 20th, 1870. Having passed his three score and ten, blind and infirm, he is unable to discharge the active duties of his office, or to be present on the Sabbath in the sanctuary.

The revenues of the church were raised from February 1st, 1857, to December, 1860, by the rental of pews and Sabbath collections, and through these means its moderate expenses were regularly met. Eighteen months after, the pews on the ground floor having all been rented, the benches in the galleries were replaced by pews, and a room for the infant class of the Sabbath school added to the rear of the church building. When, two years later, the house was burned, from a fire originating in an adjoining building, which consumed nearly a square, all these gallery pews were also rented, and straitened for room, we were meditating a removal to Jackson Street and an enlargement of our house. Sabbath night, November 18th, 1860, having served the Lord the last day of its life (a sermon having been preached in it in the afternoon by Rev. W. A. Hall, then co-pastor in the Second Presbyterian Church, New Orleans, with Rev. Dr. Woodbridge) the destruction of the house by fire settled this question and compelled our contemplated change.

The next Sabbath (but one prayer meeting omitted,) we worshipped in Union Hall, a two-storied structure, in a central place, on Jackson street, between Annunciation and Chippewa, its audience room containing seven hundred chairs. Here the congregation at once expanded, and a Sabbath school numbering over four hundred scholars occupied the lower rooms.

Our audience room was a ball room, and the squares for the dancers were painted on the floor, while over the rear stairways, descending either side the platform, to the bar room, posters, in large letters, an index hand pointing to each, invited us to "Refreshments below." But what of all that? It gave us nerve to wrestle with the Adversary on his own ground. We offered better refreshments above—better for body, mind and heart—than he; and replaced the revel, prolonged until the Sabbath morn. with hymns of praise, with the sweet voices of children, with the solemn words of prayer, and with Scripture offers of life and joy and peace. And the people came, where all felt free to come, and filled the room. And, some times, now, when this household and that are absent from their rented pews, I yearn for the old hall, where no person kept a place, except when present, and where no absentee held a title to a seat or chair.

In this audience room, September 8th, 1861, Hugh M. Hays and Thomas Savage were ordained Ruling Elders. Mr. Savage, at or about the close of the war, removed his residence, and afterward, his membership, to Quincy, Florida.

In this commodious hall, we worshipped for sixteen months, until April, 1862, when the federal forces occupied the city. Then your Pastor went to the war. When a year or more afterward, this building was taken down to dispose of its materials, Mr. Wm. Henderson, then the Senior Elder, removed the Sabbath school (Dr. White having resigned its superintendency) to a little Mission house, on Sixth street, between Laurel and Annunciation, owned by the Presbytery of New Orleans.

Here, a morning service was begun by Rev. B. Wayne, late pastor of the Napoleon Avenue church, in this city, who died last year, August 21st, 1879, from the effects of an accident, while bathing in Lake Pontchartrain, at Mandeville, La., that hurried him from his work to his reward. Here, under his ministry, a portion of the people worshipped, from January, 1864 to July 1865, when your Pastor returned from his army Chaplaincy, (that occupation gone) to resume his place and work. It would be truer to the fact to say his work; for place he had none. Union Hall was gone—taken down. Had it been standing, it is a question whether this house had been built, for the purchase of the hall was canvassed amongst us, before the city fell, its site and size and rooms answering all our uses. But God's ways are not as our ways; the burned house and the house taken down, both proved blessings in disguise.

In this exigency, when we were literally out of doors, our brethren of the First German Church, on First street, between Laurel and Annunciation, in Christian hospitality, opened their house to us, where, July 16th, 1865, the remnant spared by war, death and removal, gathered to begin anew their interrupted work. Less than half the scattered membership ap-

peared. Some were dead and some were gone and some estranged. In this house, at 12 o'clock on the Sabbath day just after the close of the service held from 10 to 12 o'clock, by our German brethren, we worshipped.

Then, Presbytery came to our relief, and gave us the little Mission house on Sixth street, where Mr. Henderson and Bro. Wayne had held the Sabbath school and kept a fragment of the flock together. In this contracted place, we found a refuge in the summer of 1866, from the scorching midday heat of our 12 o'clock service, returning, in October, to the German church, and remaining there until April, 1867, when we entered these doors, where for thirteen years and nine months, with thankful hearts, we have worshipped God.

Our charter, as a corporation, having expired, by limitation, during the war, January, 1866, the session requested the Pastor to accomplish its renewal. This was done, and, at the petition of twelve persons, members of the church and congregation, an act of incorporation was passed, constituting "The Congregation of the Lafayette Presbyterian Church, New Orleans, La.," this name given to preserve and perpetuate its identity with the original location and titles. In this charter, five persons were designated as a Board of Trustees, viz.: Messrs. Wm. Henderson, H. M. Hays, J. B. Gribble, Nathan Goodale and A. C. Wilbur, Jr., who elected Hugh M. Hays their president. Two months later, April, 1866, the ground was purchased on which this structure stands, at a cost of five thousand dollars, (\$5000) the first payment of one half the amount, met by contributions from our people and the sale of our two lots on Fulton street, where our former house stood. These brought eighteen hundred dollars (\$1800.00), and when afterward, the Sixth street property was sold to the First German Church, for thirty-two hundred and fifty dollars, (\$3250.00), the sale of the two properties covered cost of the lots, on which we have built, this, our latter house.

And, that very month, the Lord, "In whose hand are the hearts of men, and who turneth them whithersoever He will even as the rivers of the water are turned," started the movement, that ended in the erection of this building. Its recital will interest the givers and workers of that day, through whose means and efforts the walls went up and the roof went on, and will also interest those who, since that day of erection, have helped in its completion, and should interest those, who sit in a sanctuary, which they find made ready, without cost to them, for their use. And, too, it should stimulate us to see what was done here, fourteen years ago, by loving hearts and willing hands, in a day when "All the people had a mind to the work."

At a wedding, April 26th, 1866, at the residence of the late H. H. Stanley, he and two other friends pressed upon your pastor the erection of a house of worship, and affirmed their interest and good will by placing in his hand a paper on which each of them subscribed five hundred dollars to a building fund. Two other friends, hearing this, added their names for like amounts, making a total of twenty-five hundred dollars.

The warm weather of the next month (May) making our mid-day service at the German Church oppressive, the pastor suggested to the Session the enlargement of our little house in Sixth Street, where we held our morning Sabbath School, by the removal of its inner partitions, so that, at an hour more suitable and comfortable, our small summer congregation might be gathered within its walls. The two Elders, Mr. Henderson and Mr. Hays, troubled by this change and cost, conferred together, and one of them, who, since that, to us, most memorable wedding night, had been considering, not how little, but how much he could offer to the Lord, for building a house to his name and praise, mentioned to the other the large and liberal sum that he had set apart. When the pastor, learned that from this one person two thousand dollars (\$2000.00) would head a subscription list, he felt that God said, "Go forward, arise and build." We had been most distrustful had we delayed to move.

June 3rd, 1866, after conference with other members of the congregation, the Session asked and authorized the pastor to proceed, and a subscription-book was opened. The work was pushed with vigor through the month of June, a month not favorable as compared with other months of the year for such an enterprise. But the warmth of the weather and the warm interest of the people moved with even pace. The iron was hot and we struck, and the result of that month's effort was a glad and grateful surprise to us and all about us.

As illustrating how it outwent expectation, let me mention my interview with my friend and brother then, and still, the pastor of the First Presbyterian Church of this city. When this work began, I said to him, "I trust that in response to earnest and assiduous effort, ten or twelve thousand dollars will be raised this month." He answered, "I hope you may get eight or ten (saying, later, that the lower figure was his upper line). When told, a fortnight after, that twelve or fifteen thousand would probably be obtained, he said, "Don't be too sanguine." And when, as the month closed, a subscription-book was shown him exceeding sixteen thousand and five hundred dollars (\$16,500.00), the free-will offerings of our own people (our noble *three hundred*), he shared to the full our emotion of grateful surprise. As for us, our hearts swelled with thanksgiving and praise.

I use the phrase "free-will offering" in its literal acceptance. The book that records these gifts is not a record of grudging contributions wrung from reluctant givers. No! with free hearts and open hands the people offered to the Lord. There was but one refusal, the rest responded freely regretting they had no more to give. That spirit made the work of subscription-getting and collection a work demanding time, patience and toil, a labor of love. It was work. I looked up money through the day, and read and wrote every night, for a year, into the morning hours.

And when I recall the straitening that came with the fall—the crops failed and losses, embarrassments and perplexities ensued—when I recall this, and also recall that twenty-two thousand dollars were raised in that year to build this house, the church's current expenses continuing, I feel that Paul's words written to the Corinthians, (2 Cor. viii. 3) justly apply to whom he commended the Macedonian Christians, saying that, "To their power, yea, and beyond their power, they were willing of themselves." And David's words were that day mine, as he said, when the people offered willingly to the Lord, "What am I and what is my people, that we should be able to offer so willingly after this sort?" And, I trust, we all felt his added words, "For all things come of Thee and of Thine own have we given Thee. Oh! Lord our God, all this store that we have prepared to build Thee an house for Thine Holy name cometh of Thy hand and is all thine own" (1 Chron. xxix. 14-16). Yes! the silver and the gold are His, and it is He who openeth the heart and uncloseth the hand.

But to return to my narrative. After this opening work of subscription was done, toward the end of June, the Session called the Board of Trustees together, reported our action, offered them these subscriptions and advised immediate steps, looking toward the erection of a house of worship on these lots, where to-day this building stands. This offer was readily and gracefully accepted, the subscriptions received and the pastor authorized to continue raising them.

In the following month, July, an arrangement was consummated, with Mr. Robert Huyghe, a member of our Board of Trustees, who, as architect and builder planned and erected this house, a structure creditable to his taste, fidelity and skill.

Its foundations were laid, in August, 1866, and every alternate month, its walls went up, brick by brick (and I watched them course by course) these alternating months of rest giving solidity and strength to a structure, whose clean, straight walls attest the capacity and care of the builder in brick, under whose watchful supervision they attained their completeness and proportion.

And, here, let me say, that to me, it is a matter of supreme satisfaction that this is in the fullest sense, a home work, mostly

done by residents of the Fourth and the upper part of the First District, New Orleans, our people, friends and neighbors. "With few exceptions, its contributors, designers and builders were members of the congregation of this church. * * *

The pastor's mother, Mrs. S. R. Markham (deceased May 1st, 1872) was also among the large contributors to the erection of this house.

The architect, Mr. Robert Huyghe, (who died Feb. 27th, 1877,) to his vigilant and constant care, as builder, added a reduction in per centage that placed him among the foremost of the contributors.

And, as David left on record, in the chronicles of these Scriptures, how his people gave of their gold and silver and brass and precious stones, and consecrated their service to the house of the Lord, and as it is written, also, how that Hiram, of Tyre, gave cedar and firtrees unto Solomon, for the temple that the king did build, it seemed fitting to me, also, to put on record and make mention of these gifts, that were thus offered, for this his house, unto the Lord our God.

Sabbath morning, April 7th, we held our first service of worship in this room—a jubilee of praise. The benches, now in our lecture room, were set on the floor, around us were unplastered walls, above us uncovered rafters, while the naked gallery rafters, unsightly projections, rested on these iron columns. The desk, now, in use in the room below, and the old chairs and communion table, saved from the burning of our former house, were on and in front of this pulpit platform. But what of this? We were as happy as kings (are said to be). Under God, it was our own, and paid for, not a cent of debt resting on the house. Our word had been. "Pay as we go", and we had kept it. * * *

That day, April 7th, 1867, Session, with its expression of thanksgiving that, "After six years of wandering we were at last under our own sanctuary roof", looking forward, placed on record, as its expression of faith for the future, David's words to Solomon, "Be strong and of good courage and do it. Fear not nor be dismayed, for the Lord God, even thy God, will be with thee. He will not fail thee nor forsake thee until thou hast finished all the work for the house of the Lord." Words that have proved prophetic. "According to our faith so has it been unto us."

The next month, May 10th, 1867 (it was on a *Friday*, then our evening for our weekly meeting for prayer), we held our first service of praise in our completed basement—plastered, painted and lighted with gas. Thirteen months later, Sabbath, June 14th, 1868, we re-entered this audience-room—plastered, painted and pewed. We had been wanderers, making in twelve years, from Dec., 1856, ten moves in our places of preaching—

from the church on Fulton Street to Temperance Hall and back to the church. Then to Union Hall, then to Sixth Street, and then to the German Church. Then to this unfinished audience-room, then to our completed basement, at last returning hither where for twelve and a half years we have had rest. God grant that generations to come may worship here, as we do to-day, in this our finished and furnished house: a house as comfortable, tasteful and complete as we need wish; a house admirably adapted to its uses of worship and instruction. Brethren, looking back along the way that the Lord has led us, we can well say, "Eben-ezer, for Hitherto hath He helped us."

At the time we first worshiped here, there were but two Ruling Elders—Mr. Wm. Henderson (who has since removed his membership to another Church) and Mr. H. M. Hays. June 9th, 1867, a month after we entered our basement, Mr. Nathan Goodale and Mr. Allen C. Wilbur, Jr., were installed. Mr. Wilbur left the city February 9th, 1870, and Mr. Goodale died October 9th, 1872. Mr. H. N. Ogden and Walter V. Crouch were ordained and installed February 2nd, 1873, and Mr. John C. Potts and Mr. George Johnston, April 13th, 1879. The present members of Session are—H. M. Hays, H. N. Ogden, J. C. Potts, J. P. Wilson, Walter V. Crouch and Geo. Johnston.

The church had no Deacons, until August, 1861, when Allen C. Wilbur, Jr., and Isaac S. Meyers were elected. The latter was one of the victims of the late war, and the former was afterwards made an Elder. June 9th, 1869, Mr. Joseph O. Neibert and Mr. Henry B. Ferguson were added to the diaconate. Mr. Neibert died November 9th, 1869. Mr. Ferguson, after twelve years of service as deacon, trustee, Church treasurer, leader of the choir, leader of the singing of the Sabbath School, teacher of a class in our morning Sabbath school, and organizer of our Bethel mission-school which he superintended for one year: a man faithful in all his places and duties, always at his post, prompt, active, effective and fearless in all his offices in both Church and State, has for one year, rested under the burden of enfeebling sickness, which prevents his presence here, to-day and deprives him of that active participation in our plans and work, so prized by him and so profitable to us. Mr. Geo. Folsom, now an elder of the Presbyterian Church, at Magnolia Miss., was ordained a Deacon, February 2nd, 1873, and Mr. David Talmage, April 13th, 1879.

The Board of Trustees consists of H. M. Hays, H. N. Ogden, H. B. Ferguson, Silas Weeks and Jacob Born.

And now, Brethren, as to the work done through those twelve months fourteen years ago, I have this to say, "God helped those who helped themselves." Listen, how the amounts given and the number who gave attest this. Out of a member-

ship of one hundred and thirty (130), a congregation of two hundred (200) and a Sabbath school of two hundred and twenty-five (225), three hundred and fourteen (314) persons, of whom one hundred and twenty-five (125) were children of our Sabbath school, gave twenty-two thousand dollars and twenty-five cents. (\$22,000.25).

At the same time the current expenses of the Church, exceeding three thousand dollars (\$3,000.00) were regularly met, thus making the amount raised, during that year, twenty-five thousand dollars (\$25,000.00). * * *

Brethren, I have thus, in this cursory way, sketched this work of fourteen years ago, for an example and incitement. It is your place and that of those who have since cast in their lot with us, and have to say "Other men labored and we have entered into their labors," to see to it that God's worship is maintained and fostered in this house, and that all things needful for the preservation and adornment of the house are freely and fully provided.

In that day, all went to work with a will, and every shoulder was put to the burden.

And as we were faithful in ministering to God in carnal things, he ministered to us in spiritual things. It was a year of ingathering, in which seventy-two (72) names were added to our church's roll. God's words to Malachi (3:10) were fulfilled to us, "Bring ye all the tithes into the storehouse, that there may be meat in my house and prove me therewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room to receive it." * * *

During these four and twenty years, the contributions of the Church have exceeded one hundred and twenty-five thousand dollars. Of this amount, forty-eight thousand dollars (\$48,000.00) were raised to locate, build and furnish this house, from which, last summer, we lifted, by a closing payment, a mortgage of thirty-five hundred dollars (\$3,500.00) (paid through an annual sinking fund) placed upon the building to enable us to complete this audience-room, which, for more than a year after we entered the house, had remained unfinished and unused. * * *

There is one other satisfaction, and that a crowning one, which I crave. I long to be the pastor of a Church, all of whose people, without exception, support the Gospel. Where none consider themselves exempt, and where all esteem it a pleasure and a privilege, to give in return to the Lord of that which he has given to them. God grant that the issue of this meeting, to-day, may be a quickening of this spirit and a fore-tokening of this consummation.

Closing his manuscript, Dr. Markham spoke as follows:

Brethren, through all these years, as your *Preacher* I have sought to point you to Christ, "The Lamb of God that taketh away sin", and saved souls, which I esteem as stars, have so been granted me, that, "While my work was with me, my reward was before me." And, after four and twenty years, it gives me unspeakable satisfaction that men and women of age, intelligence and character, some of whom have listened to my voice for nearly a quarter of a century, have not tired of hearing it, and are, to-day, after so long experience, giving me a confidence and affection that has grown and strengthened with the years.

As your *Pastor*, I have sought to serve you as best I could, entering with a spirit of sympathy, which I thank God that he has given me, into the conditions and changes of your lots and lives, sharing your sorrows and joys, weeping when you wept and rejoicing when you were glad.

You are all my people. Of those of you who are communicants, all, save thirteen, have entered the Church under my ministry. I have baptized your children, have received them as members, when, on profession of their faith, they responded to your baptismal vows; have married your sons and daughters, and am, to-day baptizing the children of those, whom I baptized when they were little boys and girls. I have sought to counsel you in your perplexities, to comfort you in your troubles, to soothe you in your sicknesses, and strengthen you amid your infirmities. I have knelt beside your beds of pain, commending you to the God of all comfort; and have read to you from His blessed Book the words that brought you strength and help. When your precious ones were leaving you, I have tried to help them as they went down into the dark valley, said the last words over their cold forms, and in the after desolation in your darkened chambers, seated beside you in the loneliness of your empty homes, have sought to assuage your sorrow, with the comfort wherewith I myself, in like trouble was comforted of God. For it has pleased God, as some of you know, to fit me to become a "Son of consolation" to you, through my own acquaintance with sorrow and grief.

Through all these years, my heart's desire and prayer, and my life's aim and endeavor have been for your good. I have loved you, labored for you, lived for you, and in this house and with you, have found my life.

And I have been content with my place and work. I have never desired to leave you, and when offers of increase and enlargement have come to me from other and tempting fields, I could have answered, when these intimations were received, or letters taken from the post, as after due delivery, I ever did—"My heart and hands are full." And, in return, you have given me your choicest gifts, my richest treasures, your hearts,—your trust and love.

And, I am content, if it shall still please God and you, while I live, to live here and labor here. Content, too, to die here and here to be buried, by you my people, who, for four and twenty years, have had my heart and life. "May nought but death part you and me."



REV. S. C. BYRD, D. D.

Rev. Dr. Thos. R. Markham, died on March 12, 1894. His successor was Rev. S. C. Byrd, who was ordained and installed as pastor on July 8, 1894, and served the Lafayette Church until December 3, 1897.

In October, 1894, the church asked the Presbytery to change the name of the Lafayette Church to Markham Memorial Church. The Presbytery answered this overture by saying that it is not in keeping with Presbyterianism thus to exalt the names of men and that, "sympathizing most fully with the motive actuating this proposal and appreciating and commending the desire to honor and perpetuate the memory of one so dear to them and to us, we affectionately commend to the consideration of the church the question, Would the proposed method of securing the desired ends receive the approval of him whom they would honor?" A subsequent memorial to change the church's name, accompanied by a protest of over two hundred members, received in 1895, was answered by the Pres-

bytery that, "in view of all the circumstances, the Presbytery affectionately counsels the people of this beloved church to drop the whole matter."

On February 27, 1898, candidate J. C. Barr was ordained and installed as pastor of the Lafayette Church. In 1903 he presented his resignation to the Presbytery to go as a foreign missionary to China, which the Presbytery declined to accept. His subsequent ministry was a turbulent one. After innumerable protests and complaints against actions of the Presbytery and appeals to the Synod and the General Assembly, all of which were decided against him, he finally asked for and received a letter of dismissal to the Presbytery of Nashville. However, he never presented the letter to that Presbytery, but to the Presbytery of Jefferson in connection with the Presbyterian Church, U. S. A.

The Presbytery of Jefferson violated the law of their own church in receiving the applicant. With him, a large number of the membership of the Lafayette Church withdrew from the Presbytery of New Orleans.

The Presbytery of New Orleans adjudged him guilty of violating the law of his Church and his oath of office in applying for membership in a Presbytery other than that to which he had been dismissed, of gross contempt of court, deliberate insubordination and rebellion and schismatic conduct and, therefore, unworthy of being a Presbyterian minister, and deposed him from the ministry.

The seceding body retained possession of the property and records of the Lafayette Church. Some of its loyal members, however, although deprived of their house of worship and without a pastor, maintained the original organization as a church. The Presbytery appointed Rev. Dr. George Summey as evangelist in charge. Each year this loyal Lafayette Church has contributed to the benevolent causes of our General Assembly. At a recent meeting, the Presbytery expressed to it the most loving interest, appreciation of its faithfulness and loyalty, and sympathy with it in the principles, traditions and history for which it stands.



REV. THOS. R. MARKHAM, D. D.

MEMORIAL
of

REV. THOMAS RAILEY MARKHAM, D. D.
Pastor of Lafayette Church, 1858-1894.
(Prepared by B. M. Palmer)

Rev. Dr. Thomas Railey Markham was born December 2, 1828, in the village of Fayette, Jefferson county, Miss.; he died on the 12th of March, 1894, his age being exactly 65 years, 3 months, and 9 days. His parents removed soon after his birth to the town of Vicksburg, Miss., where his youth was spent, expanding into the maturity of manhood.

His father, William Markham, acquired an easy competency as a merchant and planter, at his death leaving his family comfortable in their circumstances. He is described by one who knew him well as "a striking-looking young man, large in person, with a handsome, benevolent, intelligent countenance, and was universally respected for his high moral worth. He did not make a public profession of religion until he had passed middle life; but his closing years were marked by a beautiful spirit of patience and resignation under protracted physical suffering". From the same pen we have a graphic delineation of the mother, Mrs. Susan Railey Markham. She was a "woman of decidedly superior intellect and of loving Christian character. Like many good and great men, such as Chrysostom

and Augustine. Dr. Markham owed much to the mother from whom he inherited his talents, and by whom he was led to consecrate those talents to the service of God. The church in Vicksburg, in those early days, was not strong either in numbers or in wealth. The changes in the pastorate were frequent, and the vacancies sometimes protracted. If it had not been for the faith and energy and zeal of a few good women like Mrs. Markham, Mrs. Folkes, Mrs. Coleman, Mrs. Searles, and some others, there were times when the prospect would have seemed almost hopeless. It was under such home and church influences as these that Dr. Markham grew up; and one who knew his mother could see her impress upon his character, as well as his features, as long as he lived. She was also a woman of literary taste and culture, and directed his mind, no doubt, to those works of elegant literature with which he seemed so familiar in after days." These statements we shall find verified at an early period in the son's distinguished career.

In the majority of instances, men who rise to eminence give some prophecy of their future greatness. Such tokens were not withheld in the subject of the present sketch. The dormant power would occasionally flash forth, which thoughtful observers could not fail to interpret as an augury of what should hereafter be displayed. Whilst still a lad, so small as to be placed on a table to read the "Declaration of Independence" at a Sabbath-school celebration of the Fourth of July, the rendering was so impressive that the Rev. Dr. C. K. Marshall, himself one of the gifted and noted men of his day, whispered aside to the proud mother: "Mark what I say, and see if this boy does not become a power in the generation in which he shall live." The amiable prophet was spared long enough to see his prediction fulfilled to the letter.

How early distinct religious impressions were made on our friend, we are not told; nor under what special surroundings his first convictions ripened into conversion. The record simply states that he united with the Presbyterian church at Vicksburg, during the summer of 1844, under the pastorate of Rev. Dr. John H. Gray, having not yet reached his sixteenth birthday. At this point is disclosed one of the secrets of God's gracious dealings with His people. Prior to his birth, his saintly mother, like the pious Hannah of old, consecrated this son to the ministry of the Gospel. It was a secret betwixt herself and her Lord, never divulged in sacred confidence to the nearest earthly friend; and when at the time of his conversion the son announced his purpose to devote his life to this sacred calling, even in her grateful joy the treasured secret did not escape her lips. That no earthly motive should influence his decision, and that he might be under the sole guidance of the Holy Ghost, she discreetly said: "My son, it is too soon to decide so momentous a

question; you have your education yet to acquire, and it will be several years before you are called to act in this matter; lay it constantly before God in prayer, and He will make your duty plain before you." It was not until he was prepared to enter upon a course of Theological study he came to the knowledge of the vow which had secretly, through the grace of God, moulded his character and shaped his destiny.

In 1846 he matriculated in Oakland College, entering the Sophomore class; and graduated with the highest distinction, in 1849. In the autumn of the same year, he began his preparation for the ministry, at the Theological Seminary in Princeton, N. J., accomplishing the usual three years course under such instructors as Dr. Charles Hodge, the two Drs. Alexander, James and Addison, and Dr. W. H. Green, still living, Praesidium et dulce decus of the Institution he has so long and faithfully served. Our friend was scarcely less fortunate in his associates of the class-room; among whom are such honored names as Dr. Robert Price, of the University at Clarksville; Dr. James P. Boyce, of the Louisville Baptist Seminary; Dr. W. C. Cattell, President of Lafayette College, Pa.; Dr. C. W. Hodge, of Princeton Seminary; and Dr. Robert Watts, Professor of Theology in Belfast, Ireland. Not satisfied with this training of six years of Academic and Professional study, Dr. Markham took an additional year in the Theological Seminary at Columbia, S. C., leaving its halls in July, 1854.

A gap which we can imperfectly fill, occurs just here—between this date and his entrance upon public life in December, 1856. It appears, however, that he travelled extensively through Northern and Eastern States, during the Summer and Autumn of 1854; and that the year 1855 was spent chiefly at home, teaching the young members of the household, and visiting freely the friends of his childhood. This pause in his career was somewhat compelled by the state of his health. During his course at Princeton, he was obliged to intermit his studies for a time, from an affection of the eyes; which in the end caused the total loss of sight in one of them. His general system required to be strengthened, after so long a course of Academic training. This delay, so far from being unprofitable, may be regarded an important preparation in developing those natural social qualities which contributed so largely to his success as a pastor in after years. He was licensed as a probationer for the Gospel ministry by the Presbytery of Yazoo, now the Presbytery of Central Mississippi, on the 24th of November, 1855; and during four months prior to his coming to New Orleans, the scene of his future labors, we find him occupying the pulpit of the Vicksburg church. His introduction to the Lafayette church was through Rev. I. J. Henderson, then pastor of the Prytania Street church, and who had been

the life-long friend of his parents. On the first Sabbath of December, 1856, the young licentiate occupied the pulpit in the church which was destined to be his sole pastoral charge for a term of more than seven and thirty years. It was a little flock of which he assumed the oversight, with an enrolled membership of only twenty-three persons, and a congregation which did not outnumber fifty adults. The success of his faithful ministry, though little more than the life of a generation, may be measured by the fact that he left behind him a roll on which were gathered the names of more than seven hundred communicants. He was ordained an evangelist by the Presbytery of New Orleans, on the 24th of May, 1857; and was installed as pastor on the 24th of January, 1858. The deliberation which this relation was constituted, goes far to explain the steadfastness with which it was maintained, until, like marriage, it was dissolved by death.

On the 28th of November, 1858, Dr. Markham was united in marriage with Miss Mary E. Searles, in the presence of the Synod of Mississippi, then convened in Vicksburg. It was the consummation of an attachment formed between the two in early youth. In a recent conversation with the writer, the statement was distinctly made, that an engagement, more or less formal, had subsisted between them through the whole period of his educational training. This happy relation was not destined to be one of long continuance; Mrs. Markham passing from earth under most distressing circumstances, during the horrors of the siege of Vicksburg, or immediately at its close. Having given birth to twins, she yielded up her own life—one of the babes preceding, and the other immediately following her own decease. Two other children, who were born in the city of New Orleans, with the mother and the twin babies, all sleep together in the cemetery at Vicksburg.

We must return from this sad narration, to events which have been somewhat anticipated. The ministry of our brother was conducted in the modest frame building on Fulton street, with a seating capacity of about 400, from December, 1856, to November, 1860, at which date it was destroyed by fire. This calamity proved in the end a blessing, as it removed the congregation from a retired street to a public hall on Jackson avenue—bringing them more conspicuously before the eye of the community. Under the quiet ministrations enjoyed in this temporary home, the church grew with a silent but steady increase; until in April, 1862, the occupancy of the city by the Federal forces, drove the young pastor to the army, with which he remained until the close of the war in 1865.

The last reference brings us to the period whence we date the beginning of our friend's national reputation. He was himself every inch a man; and though occupied only with religious

duties, he could not touch the military sphere without showing those robust qualities which make one the ruler over many. After expulsion from his charge in the city, he went to Vicksburg and became the chaplain of Col. Withers' Artillery Regiment—a large command of ten companies, formed of young men who were, in his own words, "the flower of the central and southern counties of the State of Mississippi." With this command he served until the fall of Vicksburg; after which, by special invitation of General Featherstone, he became the chaplain of his Brigade—one of the three forming Loring's Division. This high position he occupied until the termination of hostilities.

He thus sketches the nature of the work of an army chaplain, during active service in the field: it is a picture in the frame of which hundreds of others have stood as faithful as himself:

"Opportunities for worship varied as the command moved, or camped. Sometimes intervals of weeks elapsed, during which no resting-time occurred; and again religious services were protracted through days and weeks. One of these continued thirty days when we were holding the lines above Atlanta. Two or three services were held daily. I did the preaching; and at night, when there was little danger from the firing interchanged between the pickets, ministers, who were sent as army missionaries from the different churches, conducted the worship. It was a solemn season, a quiet work of grace, the Spirit of God, as 'a still small voice' moving the hearts of men, who, after nightfall, thronged these gatherings.

"Our methods were simple, without confusion or excitement. It was rather a union of methods. A semi-circle of logs formed our audience-room; whose ceiling was a canopy of blue, set with night's golden stars. A frame, resting in the forks of poles driven in the earth and covered with clay, on which pine knots were piled, was our Astral or Chandelier. Beside this stood the preacher. Our assembling bell was a volume of praise rolling from a half hundred manly voices. Fifty men, the center of active religious life in the Brigade gathered in the early evening; and psalm and hymn, rising in resounding chorus, called the men to worship. From every quarter, in answer to this call, they came."

But it was at an earlier period, in the trenches around Vicksburg, that Dr. Markham won his first laurels and bound the hearts of man to him with cords of steel. It was not alone the soldierly courage which dared the perils of battle, and which drew the applause of officers high in command, proclaiming him one of the bravest in the army; it was not this alone, but it was the self-sacrificing devotion which led him to share all the privations of the soldiery in the camp and field alike, that gave him his unchallenged place in the affections of those who lived

to cherish the memories of war. Said one of these survivors to the writer: "I was ashamed to ride on horseback and see this gallant spirit, with all his high breeding and culture, trudging on foot. But, when I obtained a requisition for a horse on his behalf, he disdained the offer. His quick reply came: 'I am with my men in the trenches, and I am with the pickets on duty; what do I want with a horse?'" It is here that we find the secret of that outpouring of feeling at his funeral, such as we have never before seen lavished, except upon those who have been crowned with high civic honors.

On his return from the army, he found his little flock peeled and scattered. Not only this, but they were without the semblance of a home. The hall on Jackson avenue had been pulled down; and the worshipping assembly found itself in the street, until a resting place was afforded in the small Mission room on Sixth street, belonging to the Presbytery. He pathetically describes the forlorn condition in which he was now called to lay the foundation, as it were, from a new beginning: "On the 18th of July, 1865, the remnant spared by war, death and removal, gathered to begin anew their interrupted work. Less than half the scattered membership (about sixty persons) appeared. Some were dead, and some were gone, and some estranged." Pursuing the even tenor of a pastor's life, there was laid upon him the pressing necessity of procuring a house of worship. Again, it was made apparent, that what seems a calamity is ordained as a blessing in disguise. A site was soon purchased on Magazine street, in the very heart of that portion of the city from which this church might expect to derive its chief support; and with superb energy the people addressed themselves to the work of building a sanctuary, so that on the 7th of April, 1867, the first service was held in it, the foundation of which was laid only in August, 1866. It is no disparagement to the zeal and enterprise of the congregation to say, that the supreme merit of this great undertaking must be awarded to the tact, influence and energy of its pastor. It is to the praise of both these united, the writer of this sketch is able to add this statement: At the opening of the work, Dr. Markham came to him, saying: "We are a poor people undertaking a stupendous work, at the heel of a war which has impoverished us all. Can you and your people help us?" The reply was: "Go through your own church first, and find out just what you can do; then come to me, and we will together canvass my church on your behalf." The result was that our brother never came back to call for the fulfillment of this promise. With some scattered help obtained from individuals outside, a handsome structure costing not less than \$25,000, was erected by the congregation now worshipping in it; and to the honor of pastor and people be it said, the work was paid for, brick by brick, as each was laid, no debt being created for a single day's

work of a single artisan. Above all this, the faithful pastor was able to say, in September, 1893: "The crowning mercy from the Lord has been our steady growth. Our little one has become a thousand. When I came, there were twenty-three members enrolled; now they exceed seven hundred. And since September, 1865, nearly sixteen hundred have been received, the average being over fifty-five a year. We can only say: "Ebenezer, hitherto hath the Lord helped us."

Only the outline of a successful, and to some extent a brilliant career, can here be sketched. It will now be necessary to place this brother in the bosom of it all, and to consider the combination of qualities which render him so magnetic in his influence. The first element of strength is unquestionably *the clearness and force of his convictions*. No life is ever symmetrical or consistent, that is not ruled by square and compass. A man must believe what he knows, and must know what he believes, if he is to be a leader of men. His convictions of what is right and true, must mature into principles fixed and unchangeable forever. In whatever sphere he may move, new issues may be expected to arise; but these fall naturally under the principles which have already crystalized, and take at once definite shape and form. This was preeminently true of Dr. Markham. He never rested until his convictions had ripened thus into rules for his own guidance in life. Whilst there were departments of knowledge which, as not lying in his own sphere, he did not care to investigate, in all that legitimately bore upon his line of service, he never was found without an opinion; and an opinion not only formed, but matured.

Coupled with this, was what may be styled *the positiveness of his character*. There was not in him a single negative element. His natural positiveness betrayed itself in every department, both of thought and action. If he was a student, he studied until he *knew*. His convictions did not lie as dormant faiths in the mind, but asserted themselves as principles which must control the lives of men. On all questions coming fairly in the line of his pursuits, he was always prepared to speak; and in every emergency he was equally prepared to act. The men who lead the world, are the men who are ready. The men who hesitate when the time calls for action—who are just forming their opinions when they should be announced—who never know at the critical moment what to say or do, are never the men who can be the leaders or guides of society. Such weakness was never attributed to the subject of this sketch: who, whatever faults may have discolored his career, was never accused of indecision. In this positiveness of character, enforced by immense power of will, lay the secret of his strong personality. In whatever he undertook, he threw his undivided strength, never daunted by opposition, never wearied by difficulties. No

man is worth anything without a will; and the power of Dr. Markham's will was felt in every sphere in which he moved. And not the least display of it was in that long and fierce battle waged with the disease which finally laid him low in death.

With all these high qualities, however, his life might have proved a melancholy wreck; but for the *judgment and tact by which they were directed and moulded*. In the best sense of the word, our friend was eminently a man of the world. From his youth he had mingled with men of all classes and in the varied relations of human life. He acquired a large knowledge of men through his connection with the army under circumstances where the conventionalisms of society are completely surrendered. He gained thus an insight into all the types of character which can be found anywhere, and with a rare judgment he could bring himself into touch with them. With an instinctive tact, he moulded them to his purpose; and in the superintendence of his church-building displayed a business capacity that was simply amazing. These minor attributes were of inestimable value in qualifying the strong traits which might otherwise have driven him forward with too much force.

Dr. Markham's calling brought him in constant contact with the minds of men. For this high function he was duly qualified by nature and by grace. Endowed with a fine intellect, which had been trained through a continuous education from infancy to manhood, he entered upon his profession with a rich store of knowledge. Possessing a dignified presence, fluent of speech, with a fine play of fancy and grace of style, he was a popular speaker alike in the pulpit or on the platform. His literary reputation became so well established that, in the year 1872, he received the honorary degree of Doctor of Divinity from Stewart College at Clarksville, Tenn., now pursuing its valuable work as the Southwestern Presbyterian University, into which it expanded two years later. From that day forward he was in demand for Academic Addresses of every kind, as well as for Dedication Sermons and Baccalaureate Discourses. He was no less gifted in speech, as a presbyter in the Courts of the Church, always prepared to render his counsel in effective language and convincing argument.

The final secret of Dr. Markham's phenomenal success as a pastor, is to be found in his *eminent social gifts and genial disposition*. Others in the ministry were more deeply read in scholastic learning than he, more distinguished as theologians, more skilled in dialectics, more intensely literary than he. It was not that he lacked ability to become all these; but that he was formed by nature for action, rather than for silent thought and studious research. His social endowments were superb, fitting him to range through all the zones in society. His power of adaptation to men in all grades of social rank and of intellectual culture, was simply marvelous. With the grace of a Chester-

field he could exchange the courtesies of the drawing-room; and with equal ease, he could sit with the cobbler in his stall. This transition was not made in the spirit of condescension, either open or concealed, but through a broad sympathy which took all men into its embrace. His genial temper threw its light and glow into every bosom that he touched. Swift to catch the meaning in every half-utterance, and with equal quickness of reply, he kept the shuttlecock ever moving in the battle-dore of conversation. Abounding in anecdote which his relish of humor caused him to accumulate, his ringing laugh and playful badinage threw their contagion into every circle into which he came. His generous kindness found scope in daily attention to the wants of the poor, and to the sorrows of the distressed; and it is not wonderful that hundreds wept over his bier, as over a father now lost to them. He was tenacious in his friendships. Once giving his heart, its affections were never withdrawn nor estranged. Loyal to the truth, in his beliefs; loyal to conscience in the integrity of his life; loyal to his country, in the day of her peril; loyal to his Church, in the maintenance of her policy and her creed; loyal to the memory of the "wife of his youth," who was never replaced—he was loyal to every friend whose hand he had clasped, and to every love that he had cherished in the deep places of the soul.

The tone of our brother's piety may be judged from the foregoing statements. That it was sincere, is evinced by the ardor with which his work was prosecuted to the end; that it was neither morose nor severe, may be inferred from the broad sympathy of his loving nature. The depth of his religious feeling, however, is known only to such as, in the hour of sorrow, he whispered the "secrets of Jehovah's covenant;" and to those to whom, in spiritual fellowship, he exposed the working of that inner life which is "hid with Christ in God." It was reserved at last to passionate utterances of his dying moments, to reveal the triumph of his faith and the joy of his Christian hope. We may be forgiven, then, for drawing aside, for a little, the curtain of that sacred experience. Amid the spasms of pain were heard ejaculations such as these: "Oh, Lord, help me, a miserable sinner, in this the valley of the shadow of death. O Lord, be with me in these hours of weariness and pain and languishing. Lord, come quickly. Dear Lord take me. O, my God, be with me." "To one who stood by, he said: "O, my friend, how I suffer." She replied: "O, Doctor, it is so hard to see you suffer so." He replied: "No, no! even His own Son was made perfect through suffering." On another occasion, he exclaimed: "O, this suffering, this suffering." Friends around him said: "We would gladly bear it for you, Doctor." The chastened heart at once replied: "No, I pray that it may be sanctified to me." After a short slumber, he exclaimed: "Delightful rest, thank God with me for it." It was the writer's

privilege almost daily to kneel at his bedside, and to utter words of sympathy. To the question asked once and again, "Markham, is all right between yourself and God?" the uniform answer was returned: "I am at perfect peace." What more does any one wish to say in this world? One incident, near the close of the last day of his life, is too full of pathos to be omitted here—especially as revealing the anxious care of a shepherd for his flock. He had probably written something, which he desired should be brought to him. As his feeble voice could only utter a word at a time, and could not form a connected sentence, it was impossible to interpret his wishes. At length, with that power of will which characterized him through life, he summoned energy enough to implore us—"Tell my people not to get a man of science, but a man to preach them the simple words of God." He thus gathered into a final testimony his life-long aversion to those dapper preachers who get into the pulpit and sneer at what they term dogma: by which they set aside the supreme authority of the Scriptures, and are never satisfied until they can base God's own truth on the so-called discoveries of science and the speculations of philosophy.

Such is the man whom the Presbytery of New Orleans, and the Synod of Mississippi, and the Church of God at large, are called to mourn. His work of toil is done.

"And flights of angels sung him to his rest."

Historical Foundation, Montreat, N. C., 11-27-30.

(Minutes of the Synod of Mississippi, 1894, pp. 410-420).

REV. J. SIDNEY HAYS

Pastor of Lafayette Church, 1854-1855.

(Minutes of Presbytery, Nov. 9, 1855).

The Rev. J. Sidney Hays was born in South Carolina. His early life was spent in Alabama as a teacher. Thence he removed to Mississippi and became a minister of Christ and Him crucified. In March, 1854, he accepted a call to the pastoral charge of the First Church of the Fourth District of New Orleans. In a flock that had been weakened and scattered and was surrounded by an ungodly population, he met with much to dishearten him. Yet his efforts in the pulpit and from house to house were cheerful, faithful and untiring. His brief ministry closed on the 26th day of August, 1855. Its fruits shall only be known when revealed in the light of eternity. In the meantime they who knew him, will fondly think of their warm hearted and generous friend as a public spirited citizen, a conscientious and spiritual Christian. His associates in the Presbytery will remember his soundness in doctrine, his unselfish and prompt cooperation and his single eye to duty.



JOHN CALVIN POTTS.

Elder of the Lafayette Church.

(From the Southwestern Presbyterian, Oct. 29, 1891.)

Died—In New Orleans, La., October 19, 1891, in his 86th year. Major John Calvin Potts.

This venerable and beloved Christian gentleman received his death-stroke at the home of his friend, Mrs. E. E. Hodgson, 122 Jackson Avenue, New Orleans, while seated in the study of his pastor, Rev. Dr. Thos. R. Markham (a resident of the house) at the hour of his accustomed daily morning call. While engaged in animated conversation with these two friends, he was stricken with apoplexy. Their ministering, with that of other members of the household, supplementing the skill of a physician living but two doors off, who came promptly, was without avail. Lapsing at once into unconsciousness, in one brief hour, without pain, he passed away. A somewhat similar attack on the street, last June, gave his friends grave apprehension, but he soon reacted and through four months so improved, that their fears were quieted and the hope enkindled that a yet longer term of life and service would be allotted him.

That life was, to the last, one of service in the house and work of the Lord. Attending, the previous week, two days and three night sittings of the Presbytery, held in his church,

and after morning service, Sabbath, October 18, making his report to the Session as its delegate, his last act the next (Monday) morning, was writing his signature as Clerk to the record of its meeting preceding that of the Presbytery. The hesitancy and difficulty shown in performing this simple clerical act gave the first intimation of that which was so soon to follow.

From the honoring mention made of him in our city journals we extract the following:

The Picayune says:

Major Potts was born in Philadelphia, Pa., August 12, 1806. His parents were of Irish birth, his father being a native of County Monaghan, and a graduate of the University of Dublin, who emigrated to America at the close of the last century.

In 1827, when just of age, Mr. Potts was admitted to the Philadelphia bar, and two years later came to Natchez, Miss., then in its halcyon days, where in 1830 he entered into a law partnership with Robert J. Walker, afterwards famous as Secretary of the Treasury under President Polk. His brother, Rev. Dr. George Potts, whose last charge was the Fifth Avenue Presbyterian Church in New York City, was then the pastor of the Natchez church.

In 1836, Mr. Potts married in Natchez, Miss., Miss Sarah Gustine, a sister of Mrs. Wm. J. Minor of that city, whose memory since her decease in 1857, he has ever "kept green."

Leaving the practise of law, he turned to planting, first cultivating cotton in Washington County, Miss., near Greenville, and in 1846 removing to a sugar estate on Bayou Terrebonne, above Houma, La. There at the outbreak of the civil war, though past the arms-bearing age, he answered the call of the Confederacy. He served in the trans-Mississippi department and performed with credit the duties of Quartermaster of the brigade commanded by General Thomas Vick.

The war over, with the spirit of courage and hope shown by the Confederate soldiery who, leaving the sword for the plow-share, sought to repair the breaches and restore the waste places of the South, he went to work with characteristic energy. After an effort at rice planting, he filled the post of jury commissioner under Governor Nicholls, from which he passed to a position in the house of Dan Talmage's Sons & Co., one of the largest rice firms in the United States, which he retained up to the time of his death.

In 1872, he served on the Committee of One Hundred, of which the late Judge John A. Campbell was chairman, which interviewed President Grant after the notorious "midnight order" of Judge Durell.

Sept. 14, 1874, a day memorable in the history of New Orleans, when her citizen soldiery rose against their office-holding oppressors, as a private in the ranks he bore arms and received a wound that placed his name on the roll of honor of the heroic defenders of his people.

In early life he enjoyed and improved the best opportunities. Reared under the fostering care of a cultivated Christian home and trained in the foremost schools of his native city, the seed planted in youth brought forth fruit, good and abundant.

An extensive reader and a close observer, having his stores of knowledge at ready command, as a conversationalist he attracted and adorned the circles in which he moved, circles in which his associates and intimates were among the first people of the State, including such widely known names as the Polks, Minors, Guions, Winders, McGavocks, Ellises and Bislands, and others of like prominence and influence on the Terrebonne and Lafourche.

His religious life was cast in the mold of the Presbyterian church, to which he belonged both by heredity and conviction, his ecclesiastical and doctrinal descent being indicated in his baptismal name. He was for many years elder in the Lafayette Presbyterian church, New Orleans, and was valued as a counselor and friend by its pastor, Rev. Dr. Markham, and honored and esteemed as a ruler and guide by its members.

Six feet in height, with features cast in a Roman mould, his appearance and address impressed and attracted all who came within the sphere of his influence. Wherever he moved, he was a man of mark. In his 86th year he exemplified and illustrated the Scriptural passage that declares "the hoary head is a crown of glory, if it be found in the way of righteousness."

THE PRYTANIA STREET PRESBYTERIAN CHURCH

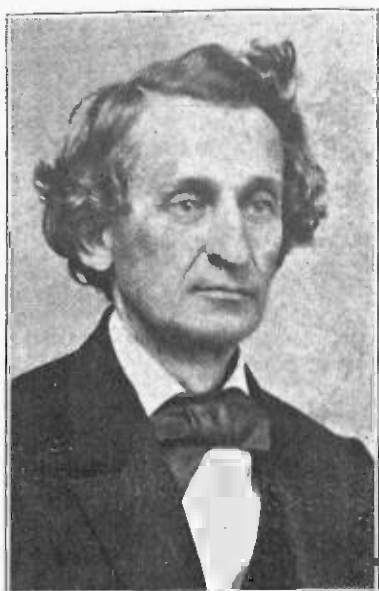


PRYTANIA STREET PRESBYTERIAN CHURCH
Prytania Street, corner Josephine
New Orleans, La.
As it was from 1849 to 1901.

A SKETCH OF THE MINISTRY OF ITS FOUNDER,
REV. E. R. BEADLE.

THE HISTORICAL ADDRESS OF REV. DR. J. W. WALDEN,
DELIVERED AT THE SEMI-CENTENNIAL
OF THE CHURCH.

THE MINISTRY OF ITS PRESENT PASTOR,
REV. DR. W. MCF. ALEXANDER.



Sketch of the ministry of the
REV. ELIAS R. BEADLE

As far as it relates to his work in his connection with the
Prytania Street Presbyterian Church.

The town of Lafayette was a growing suburbs of New Orleans and on account of its splendid homes and fine residences with spacious grounds, it was called the Garden District, and this section, now incorporated with the City of New Orleans, still bears the name.

Residents in this uptown section started an independent movement for a Mission Sabbath School. The Rev. Elias R. Beadle, who was brought to New Orleans by the First Presbyterian Church as a City Missionary in conjunction with the editorship of the "New Orleans Protestant," lived at the corner of St. Mary and Camp streets. He was interested in the proposed enterprise and became identified with the movement from the start.

In the Winter of 1845-1846 he selected the site for a Mission Chapel, and, in connection with John Egerton bought the ground, consisting of three lots, at the corner of Prytanea and Josephine Streets. Mr. Egerton put up a little Chapel at his own expense. The three lots were purchased for \$1285.00 and the small building was erected at a cost of \$1342.00. This

transaction constitutes the beginning, location and foundation of the Prytania Street Presbyterian Church.

The word Prytania was then spelled with 'ee'; and it so appears in the charter. The first change in the spelling is found in the minutes of the Board of Trustees, where the Treasurer of the Board, E. B. Peck, on November 28, 1849, in executing some notes spelled it 'ia'; later this spelling was changed to 'ea' and back again to 'ia', depending upon the person writing the minutes. In the amendment to the charter on June 15, 1867, the form 'ae' is used. On a map of this section of the City, of 1852, the form 'ea' is used. Spelling the name as at present 'Prytania' appears to be an attempt to give it a phonetic English interpretation of the French pronunciation.

David Hadden, the first Elder, lived at the corner of Magazine and Jackson Streets, and Henry T. Bartlett, the first Deacon lived on St. Mary Street, near the corner of Camp St.

The biography of the Rev. Elias R. Beadle as the first Pastor of the Prytania Street Presbyterian Church is practically the history of the church and is contained in the minutes of the Session and of the Board of Trustees, from the earliest date, May 16, 1846, to the time of the acceptance of his letter of resignation, dated Albany, N. Y., September 10, 1852, resigning his pastoral charge of the Church, covering a period of more than seven years.

On May 16, 1846, there was presented to an adjourned meeting of the Presbytery of Louisiana, then in session at Woodville, Miss., a petition signed by twelve persons, six male and six female, interested in the organization of a new church in Lafayette to be called "Prytanee Street Presbyterian Church."

The request of the petitioners was granted and Presbytery appointed Bishops Beadle and Beattie and Elder J. W. M. Picton of the First Presbyterian Church on Lafayette Square, a committee with power to organize said church and report at the next stated meeting.

Therefore, in accordance with the appointment, a majority, Bishop Elias R. Beadle and Elder Picton, met in the new Chapel, corner Prytanee and Josephine Streets, Lafayette, after due notice, on May 31, 1846, and after a sermon by the chairman of the committee, Rev. Mr. Beadle proceeded to organize a new church with 12 members.

To complete the Church organization, at a meeting held on June 4, 1846, and after a sermon by the Rev. Elias R. Beadle, David Hadden, already an elder, was elected and installed. Henry T. Bartlett was elected as Deacon, and then ordained and installed, after which the committee appointed by Presbytery of Louisiana, pronounced the Prytanee Street Presbyterian Church of Lafayette to be duly formed and ready to call a pastor to lead them.

The Rev. Elias R. Beadle then spoke to those present, "urging them to consecrate themselves anew to the Lord and commence the work of building up the new Church in much faith and with great singleness of heart."

The first meeting of the Incorporators of the Prytane Street Presbyterian Church was held in the City of Lafayette, at the residence of the Rev. Elias R. Beadle, corner of St. Mary and Camp Sts., on November 29, 1847, and at the same place again on December 6, 1847, at which time the first Board of Trustees was elected: viz.: David Hadden, John Egerton, John S. Nevius, Henry T. Bartlett and Allen C. Wilbur.

The title of the ground and building had passed into the ownership of David Hadden, and the Board of Trustees now took steps to be put in possession and acquire title to same.

At the meeting of the congregation of the Prytane Street Presbyterian Church of Lafayette, held on Sunday, June 21, 1846, after due notice for the purpose of electing a Pastor, the Rev. James Beattie occupying the pulpit by request and as moderator of the meeting, the Rev. Elias R. Beadle was unanimously elected Pastor, at an annual salary of \$1500.00, which was increased to \$2000.00 per annum, on November 1, 1849.

The first Pastor was installed on December 13, 1846.

The epitome of the biography and pastoral relations of the Rev. Elias R. Beadle as the first Pastor of the Prytania Street Presbyterian Church is found and told most feelingly in terms of high esteem and honor of this faithful servant of the Master, in a set of resolutions unanimously adopted at a meeting of the congregation held on Tuesday evening, September 21, 1852, of which the Rev. Alexander Campbell, D.D., was moderator, by request, and at which time action was taken on the Rev. Mr. Beadle's letter of resignation, dated Albany, N. Y., September 10, 1852, resigning his pastoral charge of the church, due to ill health, and which are of record in the minutes of the Session, reading in part as follows:

Resolved: "That we as a congregation entertain the highest respect for our late Pastor, Rev. E. R. Beadle, and that we esteem him for his faithful labors from our first organization with us; that from a little band of twelve members with a very small house in which to worship, we have under his pastoral care in a few years increased to the number of one hundred and thirty communicants and have erected a commodious and convenient house in which a large congregation stately worships."

Resolved: "That we tender him our sincere congratulations, and wishing him with his present companion a long life of happiness, and that we remember him in our devotions, praying that wherever in the Providence of God he may be located, that the remainder of his days may be peacefully and profitably employed in the service of his Master, the great Head of the Church."

Resolved: "That although the Rev. E. R. Beadle requests his resignation to date from the first of May last and that his salary cease at that date, yet the Church and congregation continue Mr. Beadle's salary up to the date of his letter of resignation (September 10, 1852), deducting from same the amount paid for supplying the pulpit during his absence this summer."

Resolved: "That a copy of the foregoing resolutions be furnished to the Rev. E. R. Beadle."

"On motion the Secretary is authorized to send copies of the foregoing resolutions to the "New York Observer," the "Presbyterian of Philadelphia" and the "Herald" at Louisville, with request to publish same."

The commodious and convenient house of worship referred to in the resolutions was erected during the Rev. E. R. Beadle's early ministry, during the winter of 1848-1849. The plans for this building provided for the erection of a brick building and were adopted in the spring of 1848. The Rev. Mr. Beadle received donations for this purpose of between \$3000.00 and \$4000.00. The brick church was completed and entered into in June, 1849. The cost of this building was between \$14,000.00 and \$15,000.00. The little Chapel was moved to the back of the lots facing on Josephine Street. It was enlarged and used for the Sunday School and Prayer meeting, Library and Reading room. It remained until the erection of the present Church in 1901.

Local Missionary Activities of the Prytanee Street Presbyterian Church during the pastorate of the Rev. E. R. Beadle.

The records show that at its meeting at Baton Rouge, La., in October, 1849, the Presbytery of Louisiana appointed a committee to conduct intensive Domestic Missionary operations in the cities of New Orleans, Lafayette and their suburbs. To cooperate with this committee in their efforts, the Session on December 3, 1849, offered the use of Prytanee Street new Church and the service of its pastor (Rev. Mr. Beadle) when required; and also appointed Elders Edward G. Hyde, Moses Greenwood and Henry T. Bartlett a committee to aid Presbytery's committee in raising funds and assisting otherwise for sustaining the proposed Missionary work.

It also appears that the Session, as an independent movement during the following year, employed Mr. John Young a recent member of our church, at a salary of \$25.00 a month as colporteur, to distribute tracts in connection with the local Missionary work of Prytanee Street Church.

This movement resulted in the organization on December 14, 1852, of the Tract Society of the Prytanee Street Presbyterian Church under the leadership of the Rev. Isaac J. Henderson, as president and pastor since November 20, 1852, with

very gratifying results. Its first report shows that the territory within the bounds of the church subdivided into fifteen districts, each district in charge of a family visitor, distributing tracts. This report shows that during the month 231 families were visited and 386 tracts were distributed, of which 203 were in English; 106 German and 22 French. This activity also resulted in increasing the membership of church and Sunday school. Later reports show that from 500 to 600 tracts were distributed a month. This enterprise of the Tract Society was by invitation to the Session of the Fulton Street (the First Lafayette Presbyterian) Church, and extended beyond the bounds of our church. It received the hearty cooperation of our neighbors in Fulton Street. Such men as Caspar Auch and Philip Hinckle gave the enterprise their financial support.

An annual report of the Prytanee Street Church Tract Society shows the distribution during the year of a total of 8,129 English and foreign language tracts and publications, besides Bibles and New Testaments. But the work of the Tract Society was not limited to the distribution of tracts only, it gathered into the Sabbath School the children and furnished suitable clothing when necessary. The temporal as well as the spiritual wants of other destitute persons were provided.

A portion of these Missionary activities overlap the ministry of the Rev. Isaac J. Henderson, who entered upon his pastoral duties of the Prytanee Street Presbyterian Church on November 20, 1852, but the seed for the harvest was planted during the latter part of the Rev. E. R. Beadle's ministry.

(Compiled by John D. Schmidt, Clerk of Session Prytanee Street Presbyterian Church, New Orleans, La., October, 1930.)

The following item shows the method adopted by the Board of Trustees of the Prytanee Street Presbyterian Church to meet the current expense of the new brick church just completed:

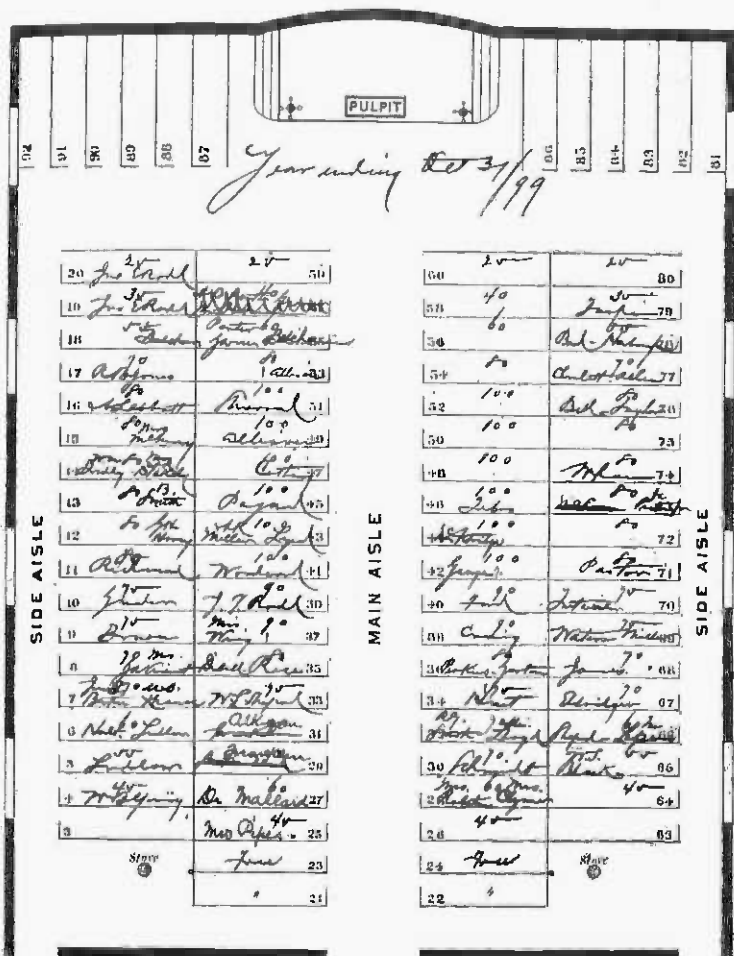
Extract from the minutes of the Board of Trustees of
May 21, 1849:

"On motion it was resolved that the pews be sold on Wednesday the ____ of June, 1849, at the Church at 5 o'clock P. M., and that the Church be opened on Monday and Tuesday previous at the same time to allow persons an opportunity to select pews, that after the sale, such pews as are sold shall be rented upon application to the Treasurer, who is hereby authorized to rent the same."

A bona fide "Act of Sale" of pew No. 14 sold at that time to David Hadden, the first Elder of the Church, is herewith presented (see next page).

Another one covers pew No. 73 sold to J. M. Pagaud, dated November 1, 1852 under the pastorate of Rev. I. J. Henderson.

PLAN OF PEWS IN PRYTANIA ST. CHURCH



Pews or Seats in this Church can be obtained of the Treasurer.
Amount, if all pews are taken \$5050.00

ACT OF SALE of Pew No. Fourteen in the Presbyterian Church,
 Corner of Josephine and Prytania Streets,
 City of Lafayette, Parish of Jefferson.

WHEREAS, David Hadden residing in Lafayette, is desirous of purchasing Pew No. Fourteen in the Presbyterian Church, situated in the City of Lafayette, corner of Josephine and Prytania streets, now under the pastoral care of the Rev. E. R. Beadle; And whereas, the Trustees of said Church have made the following two stipulations and perpetual conditions with

every purchaser, assignee or holder of a pew or pews in said Church, and have directed that for greater safety and notice, the same should be registered in every act of sale of a pew in the same, and which are as follows:

"That we will pay such annual assessments as may be imposed on our pews respectively, by the 'Trustees of the Presbyterian Church and congregation for the city of Lafayette, Parish of Jefferson,' and that in default of such payment for two successive years by us or our assigns, said pews shall entirely be forfeited to said church and congregation."

"That it is fully and distinctly understood by us and each of us, as a fundamental and perpetual condition, in the buying, receiving and holding of our pews, that the church is to be forever a Presbyterian church—to be governed by the discipline, regulations, doctrines and government of the Presbyterian church in the United States, which now exists or may hereafter exist, and that if we should sell, transfer, or otherwise dispose of our pews, that such sale or transfer shall be entirely and fully subject to this fundamental and perpetual condition, and that any other use or disposition of said pews by us or our assigns shall forfeit for us and our assigns said pews to the Presbyterian church and congregation for the city of Lafayette, Parish of Jefferson."

AND WHEREAS, the said David Hadden has acceded to said stipulations and conditions, by his acceptance of the same by his signature in a book now kept by the trustees of the said Presbyterian church and congregation,

BE IT REMEMBERED, That the Presbyterian church and congregation for the city of Lafayette, Parish of Jefferson, herein represented by its trustees, does hereby in consideration of the sum of Five Hundred dollars, the receipt of which is hereby acknowledged, sell, convey, transfer and deliver unto the said David Hadden, his heirs and assigns forever, the Pew No. Fourteen in their said church, situated corner Josephine and Prytania streets, city of Lafayette, Parish of Jefferson, which pew is assessed at the valuation of Five Hundred dollars, to which assessment the said David Hadden assents, and at which valuation he hereby agrees to pay such taxes as may from time to time be imposed on him as owner of said pew by the trustees of said church and congregation; it being distinctly understood on the part of said David Hadden, his heirs or assigns, that they and each of them will be bound by and perform any and all the regulations which have been or may be lawfully made by the trustees of said church and congregation relative to its affairs, and that the undersigned do not collectively or individually obligate themselves personally to said David Hadden, his heirs or assigns, on account of the title to said pew, or its rights or

privileges, or appurtenances, or on account of any matter connected with the same. This act transferable, provided the Trustees of said Church and congregation accept said transfer, which acceptance shall be shown by the certificate of the Secretary of said Trustes on this act.

RICHARD LLOYD,
W. J. FRIERSON,
AUG. W. JOURDAN,

Trustees of the Presbyterian Church and Congregation of
the city of Lafayette, Parish of Jefferson.

Lafayette, June 6th, 1849.



REV. ISAAC JAMES HENDERSON

Rev. Isaac James Henderson, was born in Natchez, Miss., on Jan. 6, 1812. His parents were John Henderson and Selah Mitchell Henderson. They were descendants of Scotch Covenanter stock who suffered much for their faith in their Master by persecution. He was the twelfth child.

He studied at Princeton College and took his seminary work at Union Seminary, Richmond, Va.

After ordination he labored in the Home Mission field among the Choctaw and Cherokee Indians. He founded the First Presbyterian Church in Galveston, Texas, where he labored for several years. After that, and before coming to the Prytania Street Church, he was pastor of the Presbyterian

Church at Jackson, Miss. Dr. Henderson became the Pastor of the Prytania Street Presbyterian Church on December 3, 1852, which he served until March 24, 1865. During his pastorate he gathered 263 members into the fold of our church, and two churches took their beginnings from our church; the German Presbyterian Church, located on First Street; and the splendid brick church on Franklin Street, known as the Memorial Church.

During the early part of the Civil War Dr. Henderson's health was very frail and he went to Europe in 1864. During his absence the Rev. Benjamin Wayne supplied the pulpit from June 25, 1864, to December 31, 1864; and the Rev. W. F. V. Bartlett from January 1, 1865, to November 1, 1865. Dr. Henderson's resignation was not accepted until March 24, 1865.

In 1866 Dr. Henderson became the pastor of the Presbyterian Church at Annapolis, Md., serving that church until his death in December, 1875. During his pastorate there the degree of Doctor of Divinity was conferred upon him by the St. John's College at Annapolis.

Dr. Henderson married Mary Ann Mussina in 1840. He had three daughters: Mary Ann Henderson, born at Galveston, Texas, February 20, 1843, who died in September, 1928, and who was the mother of Mrs. Anna H. Burgess. The other two daughters are Susan Selah Henderson, the mother of Mrs. George Wright of Seattle, Wash., and Caroline Elizabeth Henderson, now Mrs. Albion Wadhams of Wadhams Mills, New York.

The records of our church show that:

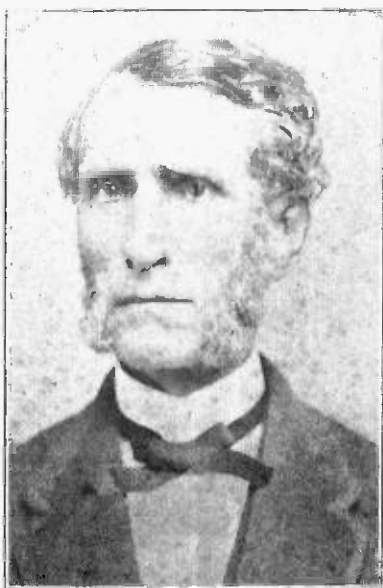
Mary Ann Henderson joined our church on profession of faith on April 29, 1858, and was dismissed (now Mrs. Nutz) to the Reformed Presbyterian Church of New Brighton, Staten Island, New York, on August 8, 1870; and Susan Selah Henderson joined on May 10, 1857, and was dismissed (now Mrs. Wyckoff) on August 8, 1870, and Carolina Elizabeth Henderson, joined on May 12, 1860, and was dismissed (now Mrs. Wadhams), both to unite with their father's church at Annapolis, Md. on August 8, 1870.

Mrs. Burgess in her letter dated February 3, 1931, writes: "Though only a child when my grandfather died, he left a strong impression of an unusually beautiful character, which has been heightened by the many times my mother has spoken of her father. Even in her last illness she repeated her devotion to him and would say often that her own faith was strengthened, as she recalled his love to the Saviour and constant companionship with our Lord."

She writes further: "It may interest you to know that my eldest son, Rev. Paul Burgess, Ph.D., is a missionary of the

Presbyterian Church in Guatemala, and so is carrying on the work of his own father and that of his great grandfather. In passing through New Orleans he has been much interested in the rebuilt church on Prytania Street, though I understand there is little to recall the old building."

Through the courtesy of Mrs. Burgess of Canon City, Colorado; and Mrs. George Wright of Seattle, Wash. granddaughters; and Miss Corinne M. Henderson of Natchez, Miss., a niece of Dr. Henderson, most of the data of this short sketch of his life were obtained. Miss Corinne M. Henderson was a member of our church while attending college here from November 26, 1879, and was dismissed on July 1, 1879, to the First Presbyterian Church at Natchez. Our late Elder Samuel B. Newman was her grandfather.



ELDER ELIJAH PEALE

Born July 8, 1810. Died May, 1874.

Prytania Street Presbyterian Church.

At a called meeting of the Session of the Church held in New Orleans, May 13th, 1874, the following Minute was unanimously adopted:

The Session of this Church, impressed with profound sorrow by the death of Ruling Elder Elijah Peale, who after a long illness departed this life on the 11th of May, 1874, in the 64th year of his age, would put on record this their united tribute to

his worth as a man, his value as a Christian and his usefulness as a Christian officer of the Church.

Forty-four years a professed disciple, twenty-two of them a member and nineteen an Elder of the Prytania Street Presbyterian Church, he had as a man, a merchant, a christian and an officer, a good report of them that are without and was respected and loved for his sterling integrity and conscientious and intelligent piety.

Unobtrusive in manner, almost feminine in his gentleness, yet strong in his convictions and resolute in his adherence to what he believed to be right, his virtues show best in the family circle where his warm affection was reciprocated by open and devoted attachment.

Unostentatious in his piety, the family altar with its perpetual fire, the strict Sabbath observance enforced, and a religious training imparted in the household, the regular and punctual attendance, when able, upon the ordinances of the church, the meeting of the Session and other judicatures, his kindness to the needy, often known only to his family and the support of the institutions of the Gospel demonstrated his sincerity.

His departure was in keeping with his life: humbled by the remembrance of his sins and stotcomings he reposed with entire composure on the merits of Jesus his Saviour; Grace enabled him to bear his long and weary illness with unfailing fortitude and patience, and his end was trustful and full of peace. From the Church on earth here below he has passed to the General Assembly and Church of the first born which are written in heaven:

Be it further resolved:

1st. That in the death of Elder Elijah Peale, the Church has lost a valuable officer and our Session a congenial and beloved co-worker and we will cherish his memory and thus we imitate him as he imitated Christ.

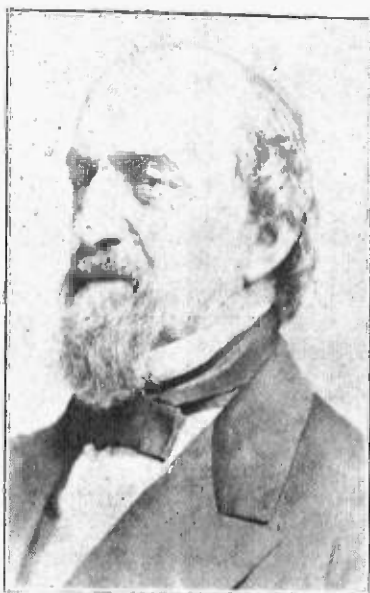
2nd. That we deeply sympathize with the family of our deceased brother and commend them to the unfailing mercies of our Covenant God Redeemer;

3rd. That this Minute be recorded in our Session Book, and a blank page be inserted to his memory, and that the Church be appropriately draped with mourning.

4th. That copies of this minute be sent to the family, and to the Southwestern Presbyterian for publication.

R. Q. MALLARD, Pastor.

S. B. NEWMAN, Clerk of Session.



ELDER DAVID HADDEN.

At a special meeting of Session held November 14th, 1883, the following minute was adopted:

"Whereas, it has pleased the King of Zion to call from the service of the Church on earth to the worship of the Church in Heaven our beloved brother and fellow Ruling Elder David Hadden: Therefore be it,

Resolved, 1st. That while bowing in submission to the will of God as thus revealed, we desire to put on record our sense of the great loss, both Session and Church, have sustained in his death, that we bear our united testimony to his worth as a man, his piety as a member, and his efficiency as an officer of the church of Christ, that honored of the Master with a large and distinguished share in the founding of the "Prytania Street Presbyterian Church," as one of the two organizers of the Mission School from which it sprang, one of the original twelve members at its organization on May 31st, 1846, and its first Ruling Elder elected at that time, his memory deserves to be gratefully cherished by all the membership.

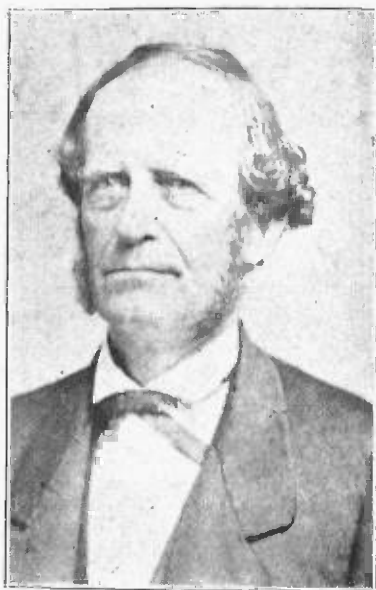
Resolved, 2nd. That in his death the Presbyterian Church has lost an excellent Presbyter, one who made himself familiar with her history, doctrine and policy, and often participated as a working member in her courts, from Session to General Assembly; and the Church Catholic has lost one who ever prayed and labored for her peace and prosperity.

Resolved, 3rd. That as a Session we condole with the bereaved widow and family, and commend them to the Covenant God who has said:

"Leave thy fatherless children with me, and let thy widows trust in God."

That the Church be draped in mourning, that a copy of these resolutions be sent to the family, and published in the "Southwestern Presbyterian" and a blank page in our record book be inscribed to the memory of our departed brother."

S. B. NEWMAN, Clerk of Session.



ELDER MOSES GREENWOOD

At a special meeting of Session held August, 1888, Elder Henry Ginder presented the following paper which was unanimously adopted:

Whereas: It has pleased our Heavenly Father to remove from us our Brother Moses Greenwood, Session adopts the following minute and resolutions:

Moses Greenwood was born in Hubbardston, Worcester County, Mass., became a member of the Prytania Street Presbyterian Church on January 2, 1850; was elected Ruling Elder January 24, 1851 and during ten years was Superintendent of the Church Sabbath School.

Resolved: That as a member of the Church he lived a conscientious Christian life, was unfailingly regular in his attendance on public worship, whether on the Sabbath or on the week day, and liberal in his gifts for the support of the church and its advancement in all the world. As superintendent he was faithful and zealous, ever at the post of duty; as Ruling Elder he was laborious, vigilant over the best interest of the Church, full of prayer and good works.

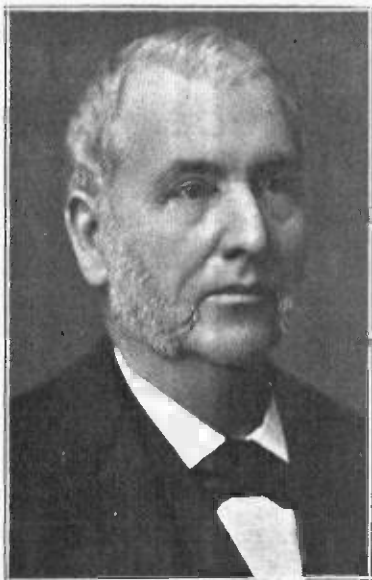
Resolved: That in his death we mourn the loss of a brother beloved. We shall miss his constant presence, his cheerful smile, his wise counsel and his efficient help.

Resolved: That we tender to his bereaved family our heartfelt sympathy and pray God to comfort them with his abundant consolations.

Resolved: That a page in the Minute book of Session be inscribed to his memory and that the Pulpit of the Church be draped in appropriate mourning during a space of thirty days.

The Clerk was directed to send a copy of these resolutions to the family of our deceased brother—and furnish also a copy to the Southwestern Presbyterian for publication.

S. B. NEWMAN, Clerk of Session.



ELDER SAMUEL BROOKS NEWMAN.

Prytania Street Presbyterian Church
New Orleans, February 26, 1893.

Samuel Brooks Newman was born in Natchez, Miss.,

September 24, 1814. At sixteen years of age, owing to the ill health of his father, he assumed the care of the home and the education of a younger brother.

Upon reaching his majority, September 24, 1835, he was married to Miss Jane Miller, also of Natchez.

His life in Natchez was successful and honorable, in the community as well as in the church. When still in the twenties, he was urged by leading citizens to take the office of Sheriff of the county, which he filled for twelve or thirteen years with great credit. He was also made an elder in the church of which his life-long and greatly-loved friend, Rev. Dr. J. B. Stratton, was then, and is now, the pastor.

In 1853 he removed to New Orleans to embark in the cotton business, in which he accumulated a large fortune. He united with the Prytania Street Church, January 20, 1854. His character and ability, were soon recognized by the church, and on December 29, 1854, he was unanimously elected a ruling elder, and was installed into the exercise of the duties of his office, March 4, 1855. He became the Clerk of the Session, March 21, 1859, which position he filled until his death. The records do not show at what time he became the Superintendent of the Sabbath-school; but it is known that for at least thirty-two or three years he occupied this useful place in the church-life, which he filled so devotedly and successfully up to the time of his last illness.

The Session of the Prytania Street Church enters this record of Mr. Newman's life upon its minutes, with sincere expressions as to the official loss and personal grief which have come, through his death, to themselves individually and to the church which they represent. The Session would also bear witness to his remarkable personal character as a Christian, and to his great influence as a member and officer of the Church.

He was a man of great simplicity of character. This was his preeminent trait. He had this by inheritance, and his type of Christian life cultivated it to a rare degree. His broad sympathies kept him from being narrow, while this perfect simplicity made him devoted and constant as a lover of God and his Church.

His simplicity was buttressed by strength and beautified by sweetness of character. The one element kept him persistent and steady in the pursuance of what he undertook, while the other won the hearts of those whose feet followed in his footsteps as their leader.

He met all the responsibilities of leadership, too. When affluent in temporal resources he was aboundingly liberal in everything pertaining to the work of the church; and when, in

the providence of God, his fortune was swept away, he continued to be relatively just as liberal. He also took upon himself the burden of looking after the details in the church-life. As a Clerk of the Session, he was accurate in records, and prompt in provisions and notices. To him, more than any one else, is the church indebted for the regular supply of the pulpit during a number of long vacancies. He made it his business to see that the church was open for divine service at least once on every Sabbath. If a minister of the gospel could not be procured, he or some other elder conducted the service and read a sermon, thus holding the congregation together, when otherwise it might have been scattered.

He was the friend of all; of all classes and of all ages. This greatly enlarged his influence as elder and superintendent of the Sabbath-school. In the Sabbath-school he found his joy, because of his love for children, as well as because of love for God's work. His simplicity was made warm by his deep ever-flowing lovingness of heart, and bright by his buoyancy of spirit. While a man of marked dignity of character, he was as playful in mind and manner as the children who loved him so devotedly.

His simplicity had its spring in perfect integrity of character. He was honest and true always, everywhere, and in all relationships of life. He had great reverses as well as great success, and he came out of a long business career with an untarnished name.

His greatness of character was sustained by a simple faith in God. He was greatly bereaved in the loss of wife and children, but his faith did not fail him. Those who witnessed the scene will never forget when he stood by the bier of a noble son (who fell in a noble cause), and grasped the hands of his sympathizing friends, with composure and comfort irradiating his strong, sweet face. The loss of a great fortune late in life, and the necessity of struggling on to the end for the care of those whom he so tenderly loved, did not seem to affect him. He came out of disaster, and he continued the struggle for existence with no trace of complaint or care upon his serene face.

As we look over the day of his life, we think of it as full of the sunshine of unselfish, useful endeavor; and those of us who saw the sunset, still see the afterglow—all clouds hanging around the horizon golden and glorious.

By order of the Session.



REV. JAMES HOGE NALL, D. D.

Pastor of Prytania Street Church, 1879-1884.

Born at Marion, Ala.

Graduated, B. A., from Oglethorpe University of Georgia, 1858.

Received the honorary degree of D. D., from Emory College, Georgia, 1878.

Licensed by Presbytery of South Alabama 1862, and ordained by Presbytery of East Alabama, 1863.

Pastor at Tuskegee, Ala., 1863-1868; Columbus, Ga., 1869-1879; Prytania Street church, New Orleans, 1878-1884; Jefferson, Tenn., 1884-1891.

Received by Presbytery of New Orleans from Western District Presbytery, Oct. 12, 1892. Evangelist of the Synod of Mississippi, 1891-1893.

In 1892 the Presbytery of New Orleans placed on record its approval of his efficient and successful labors within its bounds as evangelist of the Synod, desiring their continuation.

He was Pastor of the Canal Street Church, New Orleans, Associate Editor of the Southwestern Presbyterian and Secre-

tary of Presbytery's Permanent Committee of Home Missions 1893-1908.

On June 23, 1908, Presbytery accepted his resignation as pastor of the Canal Street Church, after feeling addresses from several members of Presbytery. The Home Missions Committee expressed its great loss in his removal as "a tower of strength to the cause" and testified "to his helpfulness, in counsel and action, in prosecuting the Home Mission cause. He may be termed the Father of the Domestic Missions Committee."

On August 31, 1909, he was dismissed to the Presbytery of Knoxville.

Because at the time of his death he was not a member of the Presbytery of New Orleans, nor of the Synod of Louisiana neither of these courts adopted a memorial of his life and labors, and we must confine ourselves to this bare outline of his activities up to the time of his dismissal from Presbytery, regretting that we cannot give an adequate estimate of the character of this man of God, so greatly beloved by all the churches he served as pastor and evangelist, by his brethren in Presbytery and Synod and by all who knew him.

JUBILEE—1846-1896

The Semi-Centennial Anniversary of the Prytania Street Presbyterian Church of New Orleans was celebrated on May 31st to June 3rd, 1896.

The Program provided for the Jubilee reads as follows:
Sunday, May 31st, 11 A.M., Historical Sermon by Rev. J. W. Walden, D. D.

3:30 P.M. Children's Service:

History of Sabbath School: Mr. Henry Ginder, Supt.

Address: Rev. F. L. Ferguson, D. D. of St. Louis, Mo:

7:30 P.M. Sermon: Rev. B. M. Palmer, D. D.

Monday, June 1st, 7:30 P. M. Popular Meeting:

Addresses by Former Pastors: Rev. R. Q. Mallard, D.D.,

Rev. J. H. Nall, D.D., Rev. F. L. Ferguson, D.D.

Also by Representatives of Presbytery: Rev. C. M. Atkinson, D.D., Rev. J. C. Graham, and by other Ministers.

Tuesday, June 2nd, 7:30 P. M. Social Evening.

The Ladies' Benevolent Society will give a Social Reception in the Chapel to the Congregation and Friends.

Wednesday, June 3rd, 7:30 P. M. A Church Rally.

History of Finances, Mr. F. E. Richmond.

History of Missionary Work, Mr. R. B. Jones.

History of Ladies' Benevolent Society (Prepared by Mrs. Belle H. Perkins) to be read by Mr. J. M. Pagaud, Jr.

History of Young People's Work, Mr. J. D. Schmidt,
Roll Call by the Pastor.

(From the Southwestern Presbyterian, June 4, 1896)

THE SEMI-CENTENNIAL SERMON

By Rev. J. W. Walden, D. D., Pastor of Prytania Street Church.

"The Prytania Street Church began its career when there were only three other Presbyterian organizations in New Orleans.

"The first church (Dr. Palmer's), of which Rev. W. A. Scott, D. D., was pastor at the time, was organized Nov. 23, 1823.

"The Lafayette Church (Mr. Byrd's), whose pastor then was Rev. Jerome Twichell, at that time located on Fulton street, was organized Sept. 21, 1843,

"The Second Church (dissolved after the war), whose building was located on the corner of Prytania and Calliope streets, of which Rev. R. L. Stanton was pastor, was organized in April, 1845.

"A start had been made toward the establishment of the Third Church (Mr. Mecklin's) in the shape of a mission school, in which Rev. E. R. Beadle (Prytania street's first pastor) labored for six months during the winter of 1844-45; but the church organization was not effected till March 7, 1847, nearly a year later than the organization of the Prytania Street.

"This period was in the early days of Presbyterianism in the Southwest. In 1815 the Presbytery of Mississippi, covering in its territory all of this Southwestern region, was established by the Synod of Kentucky, with only one or more regularly organized churches on its roll. It was under this Presbytery that the work of founding churches in New Orleans began their connection with the Synod of Tennessee. It was not until 1835 that a Synod of Mississippi was set off with its special territory. It was in this Synod and under the jurisdiction of the Presbytery of Louisiana that Prytania Street began its ecclesiastical life. The Presbytery of New Orleans, to which we now belong as a church, was not organized till June 8, 1855.

"After this glance at our ecclesiastical setting, it is interesting to note our location in the city, or rather with reference to the city, for at that early day the city limits did not extend above Felicity street. Immediately above this street, was the suburban municipality of Lafayette, covering that portion of the city now surrounding the church. The street, after which our church takes its name, was then called Prytaneæ street. The prutaneion was the public building in Grecian towns, where the eprutaneis (the presidents in the Greek ecclesia) were dined at public cost. The Greek word prutaneion in the Latin tongue was prytaneum. The namers of the street gave it the French form, Prytaneæ. The passage of the word into the form Prytania was doubtless by popular corruption, as it neither anglicizes the name nor returns it either to the Latin or to the Greek. This history of our name engaged my attention, and is given to you because the volume that begins the record of our history as a church has this title: 'Session Book of Prytaneæ Street Presbyterian Church, Lafayette.'

"On opening this volume, I find that the Presbytery of Louisiana, at its spring session at Woodville, Miss., in 1846, in answer to 'a petition presented by several persons interested,' appointed a committee 'to organize a new church in Lafayette, to be called the Prytania Street Presbyterian Church in Lafayette.'

"This committee was composed of 'Bishop Beadle and Beattie and Elder Picton.' (Note that we Presbyterian ministers are bishops!)

"The petition, thus favorably answered, was made to the Presbytery by those who had been engaged in a mission during the winter of 1845-46, located at this place. A diary of Mr.

David Hadden tells us that, in connection with Mr. John Egerton, he bought the lot on which our buildings now stand and erected a chapel, out of which finally evolved the chapel which we are now using on the rear of the lot. Missionary work had been inaugurated in this chapel under the leadership of Rev. E. R. Beadle, assisted by several persons, and among them Messrs. David Hadden and Henry T. Bartlett. In this chapel Rev. Mr. Beadle and Elder Dr. J. M. W. Picton, the majority of the committee of the Presbytery, met 'on Sabbath, May 31, 1846, and, after a sermon by the chairman of the committee, proceeded to organize a new church'. The following persons were the founders: David Hadden and Mrs. Elizabeth Hadden, from the Second Presbyterian Church of New Orleans; John Egerton, John S. Nevius and Mrs. Harriette Nevius, from the First Presbyterian Church of New Orleans; J. H. Sturgess, A. C. Wilbur, Mrs. R. W. Wilbur, Miss A. C. Benedict (afterward Mrs. J. M. Pagaud), Mrs. M. A. W. Cotting and Henry T. Bartlett, from the First Presbyterian Church of Lafayette.

"There were two subsequent meetings, viz.: June 7 and June 14, before the organization was perfected by the election of officers. At the last meeting, June 14, Mr. David Hadden was made elder and Mr. Henry T. Bartlett, deacon. Mr. Hadden, having been an elder previously, was simply installed. Mr. Bartlett was ordained and installed into the office of deacon, after which the committee announced the Prytanee Street Presbyterian Church of Lafayette duly formed.

"Of these twelve original members one, Mr. Nevius, 85 years old, is living in Kansas City, and four are among us today as communicants on our roll, in their representatives: Mr. and Mrs. Hadden in their grandchildren, Wm. L. and Miss Elizabeth Hadden Pagaud, with Mr. Robert Hadden, nephew and adopted son, who wears the honorable name: Miss A. C. Benedict (afterward Mrs. J. M. Pagaud) in her son, our deacon, Mr. J. M. Pagaud, Jr., and her grandchildren, who have the double honor of having both their grandmothers on this original roll; and Mrs. M. A. W. Cotting in her son, Mr. Charles C. Cotting. The name of Mr. Henry T. Bartlett is with us (though not in a direct line) in his nephew, Mr. Edward S. Bartlett, and in his nieces, Mrs. Alex. Allison and Mrs. Robert B. Jones, with their children. Mrs. Cotting was one of the original members of the Lafayette Church when organized in 1843, while Mr. Bartlett was afterward one of the organizers of both the Carrollton and the Thalia Street (now Bartlett Memorial) churches. Mr. John Egerton, who advanced the money for the purchase of the lot and erection of the chapel, was a brother-in-law of the late W. C. Raymond, whose son, Alfred Raymond, is a member of our congregation.

"On June 21, the Sabbath after the organization, the church elected for its pastor Rev. E. R. Beadle, who was really its founder. He was installed Dec. 13 of that year. The church was greatly blessed in having for its pastor such a man as Rev. E. R. Beadle. He was brought here by the First Church as a city missionary, in conjunction with the editorship of the New Orleans Protestant. At least he was so utilized upon coming here. I find upon reading the published memorials of him the following facts: Born in New York State, ordained to the ministry when 24 years of age, after two years pastorate in his native State he sailed, June 1839, to Syria as a missionary. He labored earnestly as he had opportunity in the foreign work; but, owing chiefly to the effect of the climate upon his health, after three years or more he was led to return to his own country. The following year he visited New Orleans for the sake of his health and to deliver a course of lectures on Syria. This was in 1843, and he was induced to remain in this city till the end of his pastorate in 'Prytania Street', nine years later. After leaving New Orleans he settled in Hartford, Conn., then later in Rochester, N. Y., and finally in the Second Church of Philadelphia, where he lived and labored till his death, Jan. 6, 1879. When he left New Orleans he was 40 years of age, and was just beginning to reap, in large measure, as to his work and influence, the results of his previous study and effort. The last twenty-five years of his labors were full of fruitful work and merited honors. His worth was recognized by institutions of learning, and he was honored by having conferred upon him both the degree of D. D. and that of LL. D. The minute upon his death, by the Ministerial Association of Philadelphia, says: 'Dr. Beadle was a man of accurate scholarship, of broad culture, of wide intellectual sympathies. His love of truth was ardent, and his pursuit of truth was incessant and laborious. In science, literature and theology his attainments were large and conspicuous. His preaching was able and faithful, and in his labors as a pastor he was untiring.' Dr. Herrick Johnson, in a memorial sermon, said of him: 'Whose great heart so taught his mouth that its speech took on a courtesy that never flagged; and a courage that never blanched; and a sympathy that kept the tone like sweetest music, and moist with unseen tears; and a devotion that so often gave wings to listening worshiping pilgrims, who had grown tired and footsore; and an inspiring power that Sabbath by Sabbath thrilled men and women, lifting them ever out of lower levels to something higher and more Christ-like.'

"Such a man must have had a marked influence upon a young church, in determining its type and trend, spending, as he did, upon it the zeal and the energy of his early manhood. And such we find to have been the case, as we read the records of his labor, and of the grief on the part of the church with

which the pastoral relation, because of his feeble health, was finally dissolved.

"He was pastor of the church from the organization till Sept. 21, 1852—a period of nearly seven years. The original roll numbered twelve, and when he left the church it contained 130 names. The whole number gathered into the church during his pastorate was 159, an average of 22.47 each year. Early in Mr. Beadle's pastorate the edifice in which we are now worshipping was built, in the winter of 1848-49. The church was entered in June, 1849.

"Of the 130 members left in the church by Mr. Beadle in 1852, only seven remain. These are: Mr. W. C. Shepard (May 14, 1848), Mrs. Mary J. Bard (Nov. 11, 1849), Mrs. John Young (Sept. 7, 1850), Mrs. Mary Manning (March 4, 1851), Mrs. Eliza A. Brown (Jan. 5, 1852), and Mrs. A. E. Waters (Jan. 9, 1852). So far as I know, only eleven out of the 130 are living. One of these, Mr. Nevius, I have already mentioned. The other three are: Mrs. Andrew Allison, now of Mississippi (Jan. 12, 1851), still represented in the church by her son, Mr. Alex Allison, and family; Mr. R. B. Shepard (Jan. 9, 1852), now of New York, uncle of our elder, Mr. W. C. Shepard; and Mrs. W. J. Frierson (Feb. 27, 1848). Mrs. Frierson is living in New Orleans, a member of the First Church (the mother of Mrs. W. T. Hardie), and by special invitation, was expected to worship with us to-day, but is absent from illness. Mrs. Frierson is the earliest member of this church now living in New Orleans. Of all the present members of our church, Mr. Shepard, our genial and beloved elder, stands first in the rank of age (I mean, of course, as to membership). We give him, therefore, on this occasion, our affectionate congratulations, and wish for his stay among us to be prolonged many years, while he shall continue to extend our church hospitality to strangers within our gates, after his accustomed courteous and hearty manner.

"Of these 130 names there are several to be mentioned, because their representatives are here: Mrs. Phoebe Dorr (Jan. 17, 1847), the mother of Mrs. Harriet Turpin, who herself united with the church during the next pastorate, on profession of her faith, July 8, 1853; Mr. and Mrs. Moses Greenwood (Jan. 2, 1850), who are perpetuated in the three families of Mrs. Bradshaw (now so sorely afflicted); Mrs. Aline Greenwood, and Mr. John H. Greenwood. Mr. M. M. Greenwood, another son, who now lives in St. Louis, as a useful elder in the Grand Avenue Church of that city, was a deacon in Prytania Street for a period of twenty-six years; Mrs. Sophie C. Pearson (Feb. 27, 1848), the mother of Mrs. S. J. Bell; Mr. Adam Graner (Sept. 10, 1848), afterward a deacon, whose grandson is in the infant class of our Sabbath school, and whose children

are in other Presbyterian churches of the city; Mr. and Mrs. J. B. Gribble. (March 9, 1851), the father and mother of Mr. H. W. Gribble; Mrs. Louisa Lehder (Jan. 11, 1852), whose daughter, Mrs. Wilhelmina Lindee, has recently come into our fellowship by letter; and Mrs. Mary Wing (Nov. 11, 1849), the mother of Mrs. A. G. Tebo. Mr. Fred. Wing, the husband of Mrs. Wing, did not make a profession of faith till 1870, but he was active in the temporalities of the church, from the beginning. He was a trustee of the church from 1851, and served as such for forty-one years. When declining strength prevented active service, the church elected him an honorary member of the Board of Trustees for life, and chose his son-in-law as his successor. His was the longest service in official relations ever given to this church. It deserved the special seal of approval which was put upon it. For besides his usefulness, he stood, tall in stature, bending in courtesy, every inch a man, and always a gentleman; a simple, consistent, generous follower of his Master. And the memory of him and of his like, who have lived among us, is as the fragrance of flowers that do not fade.

"I have dwelt more at length on this portion of the church's history than I shall be able to do on that which remains to be recounted, because it seemed the appropriate thing to do, as being furthest from us, and as having in it the seeds of the succeeding life of the church,

"The interval between Mr. Beadle's pastorate and that of Rev. Isaac J. Henderson was not long. Mr. Beadle was absent, on account of health, from May, 1852, though his pastorate did not formally close till September, 1852. The records show Mr. Henderson sitting as moderator of the Session, and even spoken of as pastor as early as Dec. 3, 1852. They do not indicate when he was called, but I traced the matter up in the Presbyterian record, and find that he was installed Jan. 23, 1853. Mr. (afterward Dr.) Henderson was a native of Natchez, Miss. He was educated at Jefferson College, Pa., and at Princeton Theological Seminary, from which he graduated in 1834. After serving for a while as a home missionary, he became pastor of the First Church of Galveston, Tex., where he remained from 1843 to 1850. He was pastor at Jackson, Miss., from 1850 to 1852. He was called to Pryrania Street Church from Jackson, when 40 years of age. The venerable Dr. Stratton, of Natchez, has kindly furnished me with his estimate of Dr. Henderson's character: 'My intimate acquaintance with him began after his settlement at Jackson. His character was symmetrical throughout, not brilliant in any respect, but sine cera in all. As a Christian and minister he was firm in his convictions, rich in spiritual culture, consecrated in spirit, engaging through the disinterested kindness for which everybody gave

him credit, earnest and instructive in his preaching, solid, stable, compact as a Doric column: a man not given to utterances, but whose utterances, when given, were invariably wise; a servant who in entire forgetfulness of himself, laid all his talents loyally at the feet of his Master. He was so simply devoted to his work as Christian, missionary and pastor, that there was little of individuality to be noticed in his history; but wherever he lived and labored, men felt that the presence of a clear, shining light was among them, though they could designate no dazzling feature in his aspect.'

"Upon reading the records of the pastorate of Dr. Henderson, the fact is manifest that his labors in this church were faithful and fruitful. His pastorate began in 1852, and practically ended in 1863, when he went to Europe, not again to take up his pastoral duties, though his resignation did not take place till April, 1865. His next pastorate was at Annapolis, Md., where he died several years later. When he began his work, the church had 130 members; when his pastorate ended, there were 163.

"Of course, the four years of the war made great inroads upon the membership of the church. Indeed, the surprise is that, with all the unsettled and scattered condition of society during those years, there should have been as many as 163 reported in 1865. This was due to the fidelity of the Session, which from the very beginning has always been an efficient body in the church's life and history. During the years of the war they endeavored to keep the church open for worship. In a true sense, 'Prytania Street' provided the Presbyterian worship of the City of New Orleans during the most of these years. Two names are to be mentioned, as ministers, who served our church during the two or three years of the pastor's absence. One is that of Rev. B. Wayne, a man remembered and respected in our denomination, and by others in the city, as the indefatigable founder of the Napoleon Avenue Church. Mr. Wayne served 'Prytania Street' a large part of this interval. The other name is that of Rev. W. F. V. Bartlett, D. D., now and for many years the successful pastor of a large church in Lexington, Ky. He was employed as a stated supply for 1865, but was compelled, on account of health, to relinquish his engagement in August of that year. His work is remembered, and his name frequently mentioned by those who were here at that time.

"During Dr. Henderson's pastorate there were added to the church 263 members, 156 of whom came into the church on profession of their faith in Christ.

"The average of accessions under his pastorate was 22 1-5 each year. There ought to be mentioned at this point as connected with Dr. Henderson's work the establishment of the two churches which took their beginning from us—the First

Street German (Mr. Voss') and the Thalia Street, now the Memorial (Dr. Forman's).

It seems from the records of the First Street German Church that some kind of an organization among them was effected as early as September, 1853. It was incorporated as the 'First German Presbyterian Church, April 5, 1854. Our records show that letters were granted in September, 1854, to all the German members 'who desire to aid in the organization of the First German Presbyterian Church, the one about to be organized.'

"There is a little uncertainty as to the time of the organization, but none as to the fact that all of the charter members were from Prytania Street. They were as follows: Caspar Auch, Gottlieb Korner, Philip Hinkle, Martin Hagelberger, Nicholas Grener, John Hollinger. The work of founding this church really came from Mr. John Young, who, while caring for the church building from the time of its completion in June, 1849, till his lamented death in 1893—forty-four years—(his daughter has cared for it since his death), in the earlier years of the church labored as a colporteur, and in this capacity gathered these Germans into the Prytania Street Church. Mr. Young was always full of the missionary spirit, and, in old age, never lost his activity. I am sure that I express the sentiment of that portion of this congregation which knew him when I wish that we could see him, in his little but manly form, busying himself in these memorial services, with that useful oversight of everything and of everybody which, as his habit, grew out of his loving propriety in all of Prytania Street Church life.

"The Thalia Street Church was organized in June, 1860, by twelve persons, who were granted letters from the Prytania Street Church for this purpose, as follows: Mr. H. T. Bartlett, Mrs. M. W. Bartlett, Mr. A. D. Donovan, Mrs. Isabelle Donovan, F. Beaumont, Jr., Mrs. M. J. Beaumont, A. E. Gillert, Mrs. May Gillett, J. W. Gray, James Hall, James E. Berry and Ed. L. Hall. This church, as you know, was afterward moved to the corner of Euterpe and South Franklin streets, where it stands as a memorial, in name and fact, to Mr. Henry T. Bartlett.

"There was an interval of a year and a half between the resignation of Dr. Henderson and the next pastorate. About half of this time Dr. W. F. V. Bartlett, already mentioned, served the church. The records do not give information as to the other portion of the time, except in hints, which show that the Session secured such temporary supplies as were available, until a regular pastor was called and settled.

"On May 18, 1866, a call was made out for Rev. R. Q. Mallard, pastor of the Central Church, Atlanta, Ga. He accepted the call, came to New Orleans in the fall of that year

(1866), and Dec. 9, was duly installed as pastor. We feel gratified, as we mention his name, that he and we have been honored recently by his election to the moderatorship of our General Assembly, over which he has ably presided for the past two weeks. It is also a pleasure that, in company with the other living ex-pastors, Drs. Nall and Ferguson, he will stand among us and talk to us during these memorial exercises. Dr. Mallard's pastorate took on interest from the beginning. He came at a propitious time, not long after the civil war, as affairs began to settle down, and all institutions were rapidly being rehabilitated. His pastorate continued till March, 1878, nearly twelve years, though, owing to broken health, he could not serve the church during its closing year. The Session secured for the larger part of this period the able and efficient service of Rev. M. H. Houston, D. D., returned missionary from China, afterward secretary of the Executive Committee of Foreign Missions, and now a missionary in China a second time. Dr. Mallard's pastorate began with 157 members and closed with 286. There were added to the membership of the church, during his pastorate of twelve years, 304 names, which gives an average of 25 1-3 each year.

"After Rev. Dr. Houston left in July, 1878, the church made a number of calls for a pastor, which, though unsuccessful, reveals their diligent effort to supply the pulpit permanently. In the meantime, however, they kept the church open for worship, and, when they could not secure a minister to preach, conducted the services and read a sermon themselves, each elder taking his turn. And this is one of the secrets why Prytania Street has held together so well during the frequent and long interregnums between pastorates.

"In April, 1879, or soon after, a call was given to Rev. Dr. James H. Nall, of Columbus, Ga., which was accepted, and he was installed pastor, Nov. 9, 1879. Dr. Nall continued with the church in earnest, faithful service until April 1884, when he resigned. After this he became pastor of the church at Jackson, Tenn., but, as is known to all of you, has been for several years the successful pastor of the Canal Street Church, an important and growing congregation, as well as the efficient news editor of our Southwestern Presbyterian. When Dr. Nall's pastorate began, in 1879, there were 266 members on the active roll of the church. When he left, there was the same number, but he did honest work in pruning down the roll by retiring the absent and nonactive to a separate roll, according to a provision made by our Assembly. Besides, the weight of emphasis, during Dr. Nall's pastorate, rested on the work of lifting the church's debt, which was nearly \$15,000 when he entered upon his work, and within four years the grand task was accomplished of freeing the church entirely from this embarrassment, with even a surplus for church improvement. There

were added to the membership during his pastorate of five years, ninety-one names, making an average of 18 1-5 each year.

"From the middle of May, 1884, till the middle of November of the same year, the church was without a pastor again, but the Session was faithful to the responsibility, for we find in the Narrative to the Synod in the fall of 1884 that all the services of the church were maintained regularly, and that between June and September two elders had visited the entire congregation, numbering over 110 families.

"In November, 1884, in answer to the unanimous call of the church, the Rev. F. L. Ferguson came to the pastorate from Palmyra, Mo., and was duly installed on the 23rd of the same month. Mr. (now Dr.) Ferguson had a very successful ministry in the church of six years' duration. It was specially fruitful in accessions upon professions of faith, there being 125. When he began his pastorate the church numbered 258, and when he left, after the same faithful pruning of the roll, there were 276. Altogether, there were added to the church under his ministry 183, which gives an average of 30 1/2 each year. Dr. Ferguson resigned, against the earnest protest of the church and congregation (persisted in till it was seen that his leaving was a providential necessity), in November, 1890, in order to accept a call to the West Church of St. Louis, Mo., in which charge he is still laboring with growing success.

"Dr. Ferguson left at the close of the year of 1890, and the church was without a pastor till October, 1892. Between the pastorate of Dr. Ferguson and the succeeding one, the Berean Church (colored) was put upon its present well-established footing by reorganization, under the Session of our church, which for many years had cared for this enterprise by Presbyterian direction. We continue to take a deep interest in this growing church, now so faithfully served by Rev. R. H. Alston.

"During these two years of vacancy as a church, the Session was persistent in its efforts to secure a pastor, and did not allow any of the services of the church to be omitted. The pulpit was temporarily supplied by Rev. R. M. DuBose, Rev. R. E. Steele and Rev. S. E. Chandler and other ministers.

"The present pastorate began October 1, 1892, the installation of the pastor occurring on the afternoon of the 13th of November following. When the pastor took charge there were on the active roll of the church 219 names. There are now 271, after a recent purging of the roll in the retiring of the non-active. In the three and a half years there have been added to the church 111 members, giving an average of 31 5-7 each year.

"The eldership of the Presbyterian Church is a most important part of its life. Indeed, it not only gives the church its name, but it is the one abiding factor of its healthful existence and of its successful work. Pastors come and pastors go, but

the Session, constantly renewing its membership from the church itself, goes on forever. And the eldership of Prytania Street Church, from the beginning to the present, has been filled by godly, useful and appreciated men.

"During the fifty years there have been only eight to exercise the office of elder in this church: David Hadden (1846-1883), thirty-seven years; Henry T. Bartlett (1847-1853 and 1859-1860) seven years; Moses Greenwood (1851-1888), thirty-seven years; Edward G. Hyde (1851-1853), two years; Elijah Peale (1855-1874), nineteen years; Samuel B. Newman (1855-1893), thirty-eight years; Henry Ginder (1876-1896) twenty years; John E. Rodd (1882-1896), fourteen years; Wm. C. Shepard (1882-1896), fourteen years.

"Mr. Hyde was in the church only two years, when he left to make his home in New York—a man of whom I have heard pleasant things from one of the older members of the church.

"Mr. Bartlett, one of the original members, left the city for St. Louis in 1853. Upon returning to New Orleans he seems to have taken part with the nine members of the Prytania Street Church, who, with seven from the First Church and one from the Second Church, on the 1st of September, 1855, were organized into the Carrollton Church. Mr. Bartlett was chosen an elder in this new enterprise. He returned to Prytania Street, however, in '59, and was re-elected elder, but served only one year, when he led the band of twelve who went from Prytania Street to form the Thalia Street Church. This church, as has already been stated, afterward moved to South Franklin street, and worships now in an edifice erected by a loving wife to the memory of Mr. Bartlett, its leading original elder. Mr. Bartlett lingers in the memory of the community as a devoted, active Christian, whose 'works do follow' him.

"Mr. Hadden, who died Nov. 8, 1883, was a man of strong character, sympathetic in his disposition, a frequent visitor to the homes of the people, an intelligent, active member of the various church courts.

"Mr. Greenwood, who died Aug. 1, 1888, was a man of large and varied experience with men, prudent, wise in counsel, earnest and persistent.

"Elijah Peale, who died May 11, 1874, was a man of gentle quiet manners, but whose life was exceptionally consistent, who was faithful in the discharge of all duties and eminently successful in his place.

"Samuel B. Newman, who died Feb. 3, 1893, was a prince among men. By birth and organization a gentleman, by grace and discipline a Christian, he was, as a man, simple, gentle, brave, strong and generous, and he had one idea, as a servant of God, for which he literally lived all of the time, and that idea was

the maintenance of the church where God had put him, and into whose service, as an elder, the people had called him.

"I have time left only to read the list of those who have served the church as deacons, some of whose names have been mentioned already, many of whom have been active factors in the past life of the church. Mr. Richmond, in his paper, will give the history of the trustees.

"Deacons—H. T. Bartlett (1846-47), one year; Joseph Tam (1847-51), four years; James McComb (1851-55), four years; J. M. Pagaud, Sr. (1851-59), eight years; A. D. Donovan (1859-60), one year; J. Willis (1859-81), twenty-two years; Henry Ginder (1860-76), sixteen years; A. B. Griswold (1860-77), seventeen years; A. Graner (1860-72), twelve years; W. C. Shepard (1873-82), nine years; M. M. Greenwood (1876-90), twenty-six years; John E. Rodd (1880-82), two years; John Kerr (1880-84), four years; F. E. Richmond (1882), fourteen years; Geo. W. Cable (1882-87), five years; J. M. Pagaud, Jr. (1884), twelve years; R. B. Jones (1884), twelve years.

"Glancing over the whole time of our history I find that there have been gathered into this church altogether 1,123 members, 606 of these entering upon profession of faith, an average of $22\frac{1}{2}$ each year.

"In beneficence, so far as the records give information, the church has given: Bible Society, \$1,619; Publication, \$5,369; ministerial relief, \$2,061; poor (five years only), \$1,504; Education, \$16,740; Foreign Missions, \$16,769; Home Missions, \$24,880; Southwestern Presbyterian depository, \$8,000; total, \$76,932.

"Add to this amount of \$76,932 the amount given by the women of the church, \$29,581; the amount given for the maintenance of the church, \$181,000; cost of church building, \$21,500; cost of organ, through the gift of A. B. Griswold, \$1,050; cost of lots, \$1,285; cost of chapel, \$1,342; we have a grand total of \$312,690.

"This would give an average each year of contributions amounting to \$6,253.80. And it must be remembered that we cannot find the record of many years, and of many details in other years.

"I find that during these years three young men from our membership have given themselves to the ministry. Two of these are recorded in the early years—Mr. John H. Hollander and Mr. W. A. Hall. The third was the promising John W. Abbott, from one of our esteemed households, who excited brilliant expectations, but who was cut off while a student in 1893. We rejoice in having a member, Miss Lottie Sterling, in the Foreign Mission work in Japan, a useful servant of Christ. May God honor us by calling others!

"As we stand to-day, my dear people, looking over the past history of our church, we ought to be very grateful for the record. Prytania Street has been a good, useful church. The blessing of God has certainly rested on it. Let the rehearsal of our history awaken in us a spirit of praise to Him who has given us the privilege of such a memory and such an heritage.

"But shall we not also be stimulated to enlarge plans for the future, and to a new devotion to the service of Him whose the church is? A goodly number of the fellowship which binds together this half century has joined the church above, in its rest and reward. Is it not a possible thing that they look down upon us from the blessed battlements, brilliant under the sheen of God? Pastors, elders, fathers, brothers, mothers, children, friends, there they are a jubilant throng of triumphant worshipers, and they have not forgotten the Christian fellowship of earth. Do they not call upon us, even in our memory of their work, to spend and be spent for the church of Christ, and for Christ in His church; His church which He redeemed with His own blood?

"And shall we not work for the generations that are to come after us? What heritage is like the heritage of names that shine in the light of God's life? And shall we deny our children and our children's children that one only immortal heritage? What kind of church will we transwit to them? Another half a century will soon have rolled around, and those who then have our places will gather to recount the centennial record. What shall they say of us and of our works?"

PRYTANIA STREET CHURCH JUBILEE SERVICES

Editorial in The Southwestern Presbyterian, Thursday, June 7, 1896.

The celebration of the passing of the fiftieth mile post of corporate life of the above named church of New Orleans, Rev. Dr. J. W. Walden, Pastor, was an occasion of no ordinary interest. Well were the plans laid out in advance, and most satisfactorily carried out; to the enjoyment, not only of the congregation, but of sister churches well represented and even members of other denominations. The exercises, well attended throughout, began with an admirable historical sermon, printed in another part of this paper, on the last day of May, by the Pastor, in which were presented some facts of New Orleans' Church history, new to most, especially the relation of the First German church to her as daughter. It was generally known that the Bartlett Memorial church was its colony. Sunday afternoon the Sabbath-school children of both her schools and other invited schools were happily addressed by Rev. Dr. L. Ferguson, of Missouri, a former pastor, and listened to a History of the Sabbath School by Mr. Henry Ginder, Superintendent.

Sunday night, Dr. Palmer preached on the Church as the Pillar and Ground of the Truth, one of his noble sermons. On Monday evening the time was given to addresses by three ex-pastors, two of them laboring in this city—Rev. Drs. Mallard, Nall and Ferguson—and the present pastor, and greetings formally sent by Rev. Dr. C. M. Atkinson and Rev. J. C. Graham (appointed to the pleasing task) from the Presbytery of New Orleans. These speeches were unique; excepting Presbytery's Commissioners' addresses, following the same general scope of Reminiscences. Much amusement was created when the first ex-pastor's statement that a Manse was provided in his pastorate was offset by the counter averment of the next that the church under the first had made the debt, but the church under the other paid for it. Dr. Ferguson's remarks were highly appreciated. On Tuesday evening a delightful reception was given by the Ladies' Benevolent Society in the lecture room and grounds. The whole closed Wednesday night with a Church Rally, at which Papers on History of Finances by Mr. F. E. Richmond, Treasurer; History of Missionary Work by Mr. R. B. Jones, Superintendent of the Mission school; and History of the Ladies' Benevolent Society (prepared by Mrs. Belle Perkins, President); and History of the Young People's Work by Mr. J. D. Schmidt, were read, closing with a roll call by the pastor. The various committees to whom the different departments of work were committed most zealously seconded the pastor. The church was handsomely decorated; wreaths hung on the walls, the gallery breastwork and pillars were garlanded in green, over the pulpit was a motto in verdant leaves: "Hitherto hath the Lord helped us," while the latter was embowered in a miniature forest of potted palms, ferns and flowers. The excellent church choir, under Mrs. Robert W. Abbot, was seconded by the best musical talent of the city, and they together added no little to the enjoyment of the occasion, by splendid selections, rendered with the sweetness and power only possible to trained voices. The singing mainly, if not exclusively, of male voices on the ex-pastor's night, of Luther's Battle Hymn "Ein Feste Burg" (A Mighty Fortress is our God) was grand. It added another element of pleasure on the ex-pastor's night to have in the audience and on the pulpit platform representatives of all denominations; a service gracefully rounded out by a letter read and gracefully responded to by the pastor, from Rev. Beverly Warner, Rector of Trinity Episcopal church, beautiful in spirit and expression. We congratulate our dear brethren that another semi-century finds them so strong, united and ready for new work for our King.

From the Southwestern Presbyterian of June 18, 1896,
PRYTANIA STREET SEMI-CENTENNIAL
A REMINISCENCE

The following racy letter will interest a number of our readers. It is from a son of the original pastor of the above named church:

Bridgeton, N. J., June 9, 1896.

Rev. J. W. Walden, D. D.:

Dear Brother:—Through the kindness of Rev. Dr. Joseph B. Stratton, of Natchez, a copy of the "Times Democrat" has been sent to me, in which was the report of your historical sermon, at the semi-centennial anniversary of the Prytania Street church. Of course, I was very much interested in it, especially in the first part of it, where reference is made of the work of my father. I should much like to see again the old church and recall its many pleasant memories. Though, after so many years, it would not be at all the same place.

One of my first recollections is of the famous sidewalks, made of the gunnels, as we called them, taken from the broken flat boats which brought produce down the river in those days. These side walks had a habit of floating off out of place when the river was high, and then the way to church was made impassible or at least perilous. A leap from one unsteady log to another just as unsteady had to be made with the risk of falling into the gutter, peopled with crawfish and the not rare snake.

Once having reached the chapel, small it seems now, a sexton met us, to whom nature had not given the gift of seeing in the normal way. He was born cross eyed. He often took his place at the foot of the platform on which the pulpit was placed, and from that vantage ground, he kept watch and ward over the interests of the congregation. His very presence there was a promoter of order, for we children never knew whether he was looking at us or not, and we were too much afraid that he was, to run any risks in the matter.

In that little building, I recited the Shorter Catechism, and won by the feat, a Bible of red cover and flap. This has been in my possession until lately. But now it has been either mislaid or bequeathed. I find it not. This same catechism I have in print, but alas, not in mind, it was more familiar then than now, as to the words at least.

There, too, on one notable occasion, Mr. Bartlett took me into what was called the choir, pretending that he needed my voice in that useful part of the church service. As singing was by no means my strong point, and is not to this day, I am under the impression that he had thought the matter over, and had made up his mind that if he could have me under his elbow during the service, that there would be less disturbance in it.

However, the choir is scarcely supposed to be the place where good behavior is taught, either by precept or example, and I learned only to be proud at being thought worthy to sit in the choir.

It was in the new church that I first exhibited my new boots. And even to this hour does the delicious taste linger in my mind, of the delight with which I creaked up the aisle and fondly dreamed that the thoughts and eyes of the whole congregation were centered upon me and that envy and admiration possessed their hearts.

A pretty little incident took place on one Sabbath which I always like to recall. There was connected with the Sunday-school a little Jewess, whose black ringlets hung far down her back. Sometimes she came to church as well. One hot Summer day she left her seat and walked deliberately up into the pulpit where my father was preaching, stopped him in his sermon and asked him for a drink of water, which, of course, she obtained. The children then, as they have ever since, seemed to think that they had peculiar right and title to the affection and service of my good father.

In that day, Mr. Hadden had a huge cactus growing up the side of the house. It was one of the night blooming species. In one of its blossoming seasons, the pastor's family was invited to see it. The garden was hung about with lamps, and the flowers were like those of fairy land, and even to this day, after so many years, I delight to recall their glory. In one was a beautiful green tree toad, as beautiful in its way as was the flower itself, and it seemed to know it.

From Mr. Wilbur's home, once when the yellow fever was at hand, I was sent home in a wheelbarrow by one of the servants as having the symptoms of the dreadful scourge. But the evil thing did not seize upon us until afterwards, when every member of the family was down with it, and not a soul was harmed.

After more than fifty years absence, these are the little things of childhood which come to my mind, of no interest to anyone save to myself, but I write them to you because the machine goes of its own volition and would go on forever, perhaps, if I do not use force to break off.

With many congratulations on the success of your work, and prayers for the long continuance of it, and with many desires to see again the old spot so dear to me, believe me,

Yours most heartily,

HEBER H. BEADLE.



REV. FRANCES LLOYD FERGUSON, D. D.

Born February 14, 1856, died March 11, 1903

Frances Lloyd Ferguson was born on a farm near Palmyra, Marion County, Missouri, on February 14, 1856. His parents, Robert and Frances Shirley Hayes Ferguson, were godly people, who consecrated him to the service of God in his infancy. He was the fourth in a family of ten children. His early life was spent on the farm, but upon the death of his father, his mother removed to a farm near Rensselaer, Mo., and he received his academic education at the Van Rensselaer Academy, a famous school in those days. He was looking forward to the law as a profession, but at the age of seventeen, he was converted under the preaching of Rev. W. H. Claggett, during a revival in the Big Creek Presbyterian Church at Rensselaer. This changed the course of his life, and led him to decide to give himself to the gospel ministry. He accordingly entered Westminster College, from which he was graduated in 1878, with the degree of Bachelor of Arts. His theological course was taken in the McCormick Theological Seminary, from which he was graduated in 1881. He accepted an invitation to supply the pulpit of the Grand Avenue Presbyterian Church of St. Louis for six months, after which he took a post-graduate course at Princeton Theological Seminary. He was ordained to the gospel ministry, and installed pastor of the Presbyterian Church at Palmyra, Mo., by the Presbytery of Palmyra, on June 21,

1882. On June 7th, 1883, he married Miss Mabel Phillips of Covington, Ky. Eight children were born to them, all of whom, with the devoted wife, survive. Mr. Ferguson served the church of Palmyra for two and a half years, and so successful was his work, that he attracted wide attention in the church at large, and led to his receiving a call to the Prytania Street Presbyterian Church of New Orleans, La., where he served with great acceptance for over six years. On June 6th, 1894, his Alma Mater conferred upon him the degree of Doctor of Divinity.

In the fall of 1890, the West Presbyterian Church of St. Louis, then a very small organization, was looking about for a pastor. It never had a pastor, but during the two years of its existence had been ministered to by temporary supplies, and while the church was small and weak, it had boundless faith in its field, and so it was making a diligent search for the strongest possible pastor, and finally its attention was attracted to Dr. Ferguson, and upon the advice of some of its members, who had known him in New Orleans, and of others who remembered his work of years before in the Grand Avenue Church of St. Louis, a unanimous call was extended him, which, after prayerful consideration, he was led to accept. The church was then just completing a small house of worship, which was dedicated after Dr. Ferguson became its pastor. The church then numbered but fifty-five members, but under the ministrations of Dr. Ferguson, a new church soon became a necessity, and the present spacious edifice was erected in 1897. Dr. Ferguson's pastorate in the West Presbyterian Church extended over a period of twelve years, from January 1891 to March 1903. In January 1901, upon the tenth anniversary of his pastorate, a large reception was tendered him, upon which occasion several of the leading pastors of the city delivered felicitous addresses, and the congregation presented him and his wife with appropriate gifts.

During the twelve years of his ministry in the West Church, the membership grew from fifty-five to seven hundred and twenty-seven members, and this notwithstanding large losses by death and removal. In all he received into church fellowship one thousand and forty-four members, an average of eighty-seven per year, and a more devoted and appreciative flock was never gathered by any pastor.

The last service which he conducted in the church, was the prayer meeting on Wednesday evening, February 25. He complained of not feeling well that evening, and the next day was taken down with La Grippe. The disease ran its course for two weeks, and not until within twenty-four hours of his death was a fatal termination feared, but then typhoid fever

set in, and on Wednesday, March 11, 1903, at 5:45 p. m. he fell asleep in Jesus, at the age of forty-seven years and twenty-five days, leaving the entire church over-whelmed with sorrow at the unexpected Providence which had so suddenly deprived them of a beloved pastor and friend.

The funeral service of Dr. Ferguson was held on Friday, March 13th, 1903, at three o'clock. The service was in charge of Rev. Samuel J. Nicholls, pastor of the Second Presbyterian Church. After prayer by Dr. Nicholls at the family residence, 5835 Bartmer Ave., the body was conveyed to the church; after prayer at the church by Dr. Nicholls, Rev. Samuel C. Palmer, D. D., pastor of the Lafayette Park Presbyterian Church read the Scripture; Dr. Nicholls delivered an address, who was followed with an address by the Rev. Cornelius H. Patten, D. D., pastor of the First Congregational Church, and he in turn was followed by addresses from the Rev. Mosheim Rhodes, D. D., pastor of St. Marks English Evangelical Lutheran Church; the Rev. James R. Winchester, rector of the Church of the Ascension, and by the Rev. James W. Lee, D. D., pastor of the St. John's Methodist Episcopal Church, South. The service was closed with prayer by the Rev. Harris H. Gregg, D. D., pastor of the Washington and Compton Avenues Presbyterian Church.

The interment took place the following day in the churchyard at Rensselaer, Mo. The funeral party occupied the private car of the Vice-President and general manager of the Missouri, Kansas and Texas Railway arriving at the Rensselaer Station at 9 o'clock. The casket was borne to the Big Creek Presbyterian Church, where Dr. Ferguson found Christ in his boyhood. Among the pall bearers was Moses Greenwood, Jr., Son of Elder Moses Greenwood of the Prytania Street Church. After a brief service in the church the interment took place in the family lot in the cemetery near by. Prayer was offered at the grave by Dr. Palmer and while the grave was being filled, friends who had gathered in large numbers, sang softly a number of appropriate hymns, closing with

"God be with you till we meet again."



REV. ROBERT QUARTERMAN MALLARD, D. D.

(Minutes of the Presbytery of New Orleans, October 19, 1904)

"The death of Dr. Mallard was formally announced to Presbytery at the last regular meeting. A minute submitted by your committee was adopted, and the committee was granted time for the preparation of a fuller, and in some respects more adequate, memorial of our lamented brother than was then possible. The brief minute then adopted will be found recorded on pages 359 and 360 of your official minutes, and is as follows:

"Our honored brother departed this life on March 3, 1904, deeply and sincerely mourned by the people of his charge, by the community at large in which he labored for some thirty-eight years, and by the members of this Presbytery of which, since the death of Dr. B. M. Palmer, he has been the senior member, his name having been on our rolls nearly forty years.

"Dr. Mallard had attained the ripeness of nearly seventy-four years of age. As a Christian man, a presbyter, and a preacher of the gospel, he gained high standing and proportionate influence. And now that he is removed from us, we deeply feel the loss sustained by the Presbytery, by the church of which he was for nearly twenty-five years the faithful, loving pastor, and by his sorely bereaved family. Our most tender sympathy goes out to those so nearly affected, all the more because, we,

as a Presbytery, are so closely identified with them in all the associations and sacred memories of the past, as well as the sorrow of the present. Much that is of general permanent interest is not accessible at present; and we ask that the committee be permitted to submit a fuller memorial of Dr. Mallard at some subsequent meeting.

"We recommend that a page in our minutes be inscribed in memory of this man of God."

"To this simple tribute we desire to add the following, giving especially the more important facts of the life of our brother:

"Robert Quarterman Mallard was born in Walthourville, Liberty county, Ga., September 7, 1830. After the usual preparatory training in the home and the academy, he entered the University of Georgia, at Athens, and graduated B. A. in 1850. Called, and most profoundly convinced of that fact, to the ministry of the everlasting gospel, he next went to the Theological Seminary at Columbia, S. C., and completed his studies at that institution in 1855. He was licensed to preach in the same year; and, in January, 1856, he was ordained by the Presbytery of Georgia, by which Presbytery Dr. B. M. Palmer was also ordained. Dr. Mallard's first pastorate was at Walthourville, Ga., the place of his birth, where he labored from 1856 to 1863. Thence he was called to the pastorate of the Central Presbyterian Church, Atlanta, Ga., with which church he remained from 1863 to 1866. From Atlanta he removed to New Orleans, in 1866, having been called to become pastor of the Prytania Street Church, to which he ministered most acceptably until 1877, when he was laid aside from active labors during a period of some two years, on account of ill-health, which for a time threatened his permanent retirement from the ministry. But, in the good providence of God, he was gradually restored, and with returning health he resumed his active ministry, first supplying, and, when assured of entire recovery, becoming pastor of the Napoleon Avenue Church, New Orleans, in which relation he continued until the day of his death and of his summons to the higher employments of the redeemed, sanctified and glorified in the presence of the King. This, his last, pastorate covered a period of twenty-four years or a little more. His active ministry in this city, exclusive of the interval of invalidism, embraced a term of thirty-six years, and his entire ministry, from the date of his licensure, extended over forty-nine years.

"Dr. Mallard was married twice. First, to Miss Mary Sharp Jones, daughter of the Rev. C. C. Jones, D. D., of Georgia, one of the early professors in the Theological Seminary at Columbia, S. C. The surviving children of that marriage are Miss Mary J. Mallard, Mr. Charles C. Mallard and Mrs. W. K.

Seago. His second wife was Miss Ama Witherspoon, daughter of the late Rev. Dr. A. J. Witherspoon, city missionary and chaplain for many years of the Seamen's Bethel. Mrs. Mallard survives. To her and the children of our lamented brother are again extended the assurances of our loving sympathy in their great bereavement.

"Upon coming to this city, in 1866, Dr. Mallard became the associate personally, and in the work of the ministry, of those three great men, Dr. Benjamin M. Palmer, Dr. Henry M. Smith and Dr. Thomas R. Markham. He was received into their confidence, as well as that of his own pastoral charge and this Presbytery, and his influence extended throughout our whole denomination. By his death the last of the four has been removed, who living in this city, and members of this body, exerted so great an influence during the last forty or fifty years, and to so great an extent moulded the history of the church in the Southwest and in the country at large. Some in this body, and many more in the community, well remember that, in the years gone by, it was quite customary to group these four together, as men of ability, learning, piety and consecration to their one Lord, standing firmly for the truth as revealed in the whole Bible, reverently clinging to it as the infallible Word of God. Thoroughly in accord as to all the great principles of our faith and polity, those four men were a power in our church, and a power for good. May their names and their influences never perish from among us or the generations following.

"Dr. Mallard was Moderator of the Synod of Mississippi at Canton, Miss., in 1874. He was Moderator of the General Assembly at Memphis, Tenn., in 1896. He became editor of the Southwestern Presbyterian in November, 1891, as successor to the Rev. Dr. Henry M. Smith, and served in that capacity to the end of his life, a little more than twelve and a half years.

"It is a matter of simple fact that Dr. Mallard loved the preaching of the gospel of Jesus Christ above every other employment in life. He gloried in it, and in the ministry of reconciliation. He was a diligent student of the Word, a man of prayer, never serving God with that which had cost him nought, but with the precious, beaten oil of the sanctuary. He wrote his sermons with painstaking care. In the earlier years of his ministry, having thus prepared, he preached without his manuscript, from a perfect memory and with great freedom, unction and power. In the late years he has still written, but has not usually attempted to preach without the manuscript. Occasionally he has done so, and with much force and impressiveness. But when using the manuscript he was not hindered by the fact that he was reading his sermon; with him it was

never a mere reading; he really preached, speaking as if deeply conscious that he had a message from his Lord to his hearers, coming fresh from the throne.

"Next to preaching, our brother delighted in writing. He esteemed it a privilege and a duty to send forth the same message by the press, as he had opportunity, which he so loved to proclaim from the pulpit. Nor was he unmindful of the fact that he could through the press discuss many topics, and many kindred to the gospel, which he could not well present in his public ministrations, while he also reached a different and larger audience. He was a prolific writer. Besides his editorial writings, appearing weekly in the Southwestern Presbyterian during nearly thirteen years, he was a frequent contributor to theological and homiletic magazines, reviews, etc. He was also the author of several volumes, two in particular treating of Southern life, affording striking illustrations of the domestic conditions, and especially of the home religion, of our people prior to the Civil War.

"Dr. Mallard was a man of striking personality, of commanding presence; of dignified, courteous bearing, gentle, refined, affable, winning his way to the hearts of those with whom he was associated. He was a watchful, sympathetic pastor, wise and judicious in dealing with any of those peculiar cases, such as come into the life and experience of every pastor who is for any length of time engaged in the care of souls.

"We greatly miss, and shall still feel the loss of, his genial countenance, his cheerful smile, his pleasant voice, his loving spirit, his earnest counsel, his firm stand for every great law of the kingdom and every truth of the gospel.

"We suggest that this memoial be published in the Southwestern Presbyterian, and that a copy, duly certified by the Moderator and Stated Clerk, be communicated to the family of our departed brother.

"All of which is respectfully submitted by the committee.
J. H. NALL, Chairman."

Some additional items of interest in the life of Dr. Mallard were furnished by his daughter, Mrs. W. K. Seago, of New Orleans, the only surviving member of his family.

His early life was spent on his father's plantation, where there was woven into his being that passionate love of nature that gave him joy in every passing cloud and delight in forest and field. Dr. Mallard was reared in the atmosphere of the famous old Midway Church of Liberty County of which his father was a deacon for forty years.

In 1863, he was called to the Central Presbyterian Church of Atlanta. During his pastorate there a romantic period of his life occurred.

Not long after assuming his duties in his new charge, Atlanta was in the very center of the civil conflict. The city was burned, conditions of life in the South were disorganized, men were gone to the field of battle and women and children scattered. Dr. Mallard found himself without a flock. He, with many others, was obliged to leave Atlanta. With personal effects, his young family and himself left the city on a dray.

Going down a hill, the horse became frightened, ran away and upset the dray. Mrs. Mallard had her collar bone broken, but the other members of the family escaped injury.

Dr. Mallard and family continued their journey in a freight car, which took them to Liberty County. Here Dr. Mallard left his wife and babies on the plantation of his wife's mother, Mrs. C. C. Jones. He then determined to enlist in the army of the Confederacy. Dr. Mallard was standing on a doorstep in Walthourville, in the early gray of a December morning, in 1864, waiting to join his regiment which he thought was marching toward him. Too late to make his escape, he discovered that the soldiers were in blue, and he was captured and marched to camp on the Ogeechee. Later when Savannah fell he was confined in a warehouse on Bay Street. After three months and more in June or July, 1865, he was exchanged and the war being over, the family moved back to Atlanta.

It is due to state here that Dr. Mallard's release and exchange was finally effected through the influence of his brother-in-law Colonel C. C. Jones, of Liberty County, and father of the late Dr. Joseph Jones of New Orleans.

In 1866, Dr. Mallard accepted the call of the Prytania Street Church in New Orleans. A petition signed by many citizens of Atlanta urged him to remain in that community, but the great city with its great need made the stronger appeal. For thirty years his influence was felt and appreciated in many ways, in religious, moral and civic welfare of the people.

He died on March 3, 1904 at the age of 74 years. His ministry extended over a period of forty-nine years of which thirty-six he lived in New Orleans. During this ministry he received from the Southwestern University the Degree of Doctor of Divinity.

He was Moderator of the General Assembly at Memphis in 1896. He succeeded Rev. Henry M. Smith, D. D., in the editorship of "The Southwestern Presbyterian" in November, 1891. In his first editorial he speaks concerning himself.

"If a genuine love for The Southwestern Presbyterian from its birth, concern for its reputation, fondness for the pen, loyalty to the Scripture truth, especially as held by our martyr church, charity and affection for all believers who differ, and utter and grateful consecration of his every talent, be it small

or great, to Him who has loosed all his bonds and made him free, can secure successful performance of the duties of his new calling, then the organ of our Synod will prosper under his management."

He is also the author of several books, two of them being "Plantation Life Before Emancipation" and "Montevideo Mountebank," descriptive of scenes and incidents based on plantation life in Southeast Georgia, just before the Civil War.

It is due to state here that we are greatly indebted to Mrs. Seago for the photograph of Dr. Mallard, a splendid likeness as we knew him, and which adorns these pages.

We also thank Mrs. Seago for the two record books turned over into our keeping, covering the pastorate of Dr. Mallard in the Prytania Street Church; one of them is the record of membership, baptisms, marriages and deaths; and the other records the Scripture reference, text, subject, the day and date and place of every sermon preached during his eleven years as Pastor. We also find noted how many minutes he preached, the size of the congregation, conditions of the weather and who occupied the pulpit during his absence.

During his eleven years as pastor of the Prytania Street Church he gathered 129 members within its fold and baptized 170 of whom 37 were adults. His pastorate began with 157 members and closed with 286.

The funeral services were held on Friday, March 4, 1904, at 4 o'clock in the Napoleon Avenue Church, which was filled to overflowing. He was laid away in the Lafayette Cemetery.

On that occasion, referring to Dr. Mallard's life work, Rev. Dr. James H. Nall, who was pastor of the Prytania Street Church from October 3, 1879, to May 14, 1884, said:

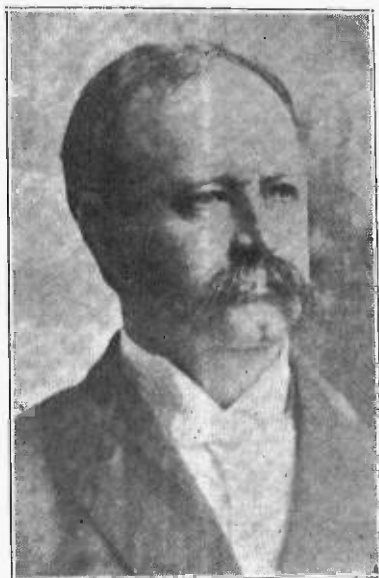
"I held Dr. Mallard in deep and affectionate regard, and in his death I suffer a great personal loss. He was a noble Christian, and it was my pleasure and valued privilege to have been associated with him during the greater part of his forty years of usefulness in this city. As a co-worker on the Southwestern Presbyterian we were constantly thrown together, and I always cherish lovingly the friendship that existed between us."

Dr. William McF. Alexander, pastor of the Prytania Street Presbyterian Church, said:

"I think the death of Dr. Mallard is an irreparable loss to our church and our city. He was one of the great Presbyterians, and this fact was realized when he was elected moderator of the Presbyterian Assembly which was held in Memphis about six or seven years ago. I am pastor of the church of which he was once the head, and I feel that our lives were somewhat related."

Rev. Dr. Wallace Palmer, pastor of the First Presbyterian Church, said:

"Dr. Mallard was a typical Southern gentleman. He was always courteous, and never forgot himself in conduct toward his brethren and others. He was a well-rounded man, and to this it was due largely that he occupied so long, so high a position in the church and in the esteem of all those persons who knew him. He was a strong and satisfying preacher, and he preached a pure Gospel. His most marked characteristics were gentleness of character and warmth of affection. He was altogether lovable, and he will be sadly missed by all the members of his church and by the readers of the Southwestern Presbyterian."



REV. JULIUS WALKER WALDEN, D. D.
Born Feb. 28, 1851. Died, March 23, 1916.

Julius Walker Walden was born at Center, Ala., on February 28, 1851. His father moved to Talladega, Ala., not long after that date, and it was there that he spent the years of his youth and early manhood. As a young man he taught in the City Schools of Salem, Ala., and while engaged in this work his decision was made to enter the ministry. It was largely under the influence of Dr. Lowry, the pastor of the First Church, that this purpose was formed. He attended Washington and Lee University and Union Theological Seminary in Virginia, graduating from the Seminary in 1875. In the same year he was licensed in his home church at Talladega, and after serving

for a few months as Stated Supply of the Camden Church he was called to the pastorate of the South Franklin Street Church of Mobile, and was there ordained by the South Alabama Presbytery. In 1877 he married Miss Mary Olmsted Murrell, of Mobile. Four daughters, Mrs. J. A. Morton, Mrs. C. J. Harrell, Misses Carrie and Julia Walden were born to them.

His ministry has extended over a period of 41 years, during which time he has been pastor at Mobile, Ala., Dayton, Ohio, Covington, Ky., Newark, Ohio, New Orleans, La., Athens, Ga., DeFuniak Springs, Fla., and Eutaw, Ala.

The degree of Doctor of Divinity was conferred upon him by the Southwestern Presbyterian University at Clarksville, Tenn., and the degree of Doctor of Laws by the University of Alabama.

His death occurred on March 23, 1916, in Athens, Ga., at the home of his son-in-law, Mr. J. A. Morton. It was fitting that he should spend the last moments of his life in the city where he had exercised his longest pastorate, and amid the grateful attentions of those who were deeply attached to him.

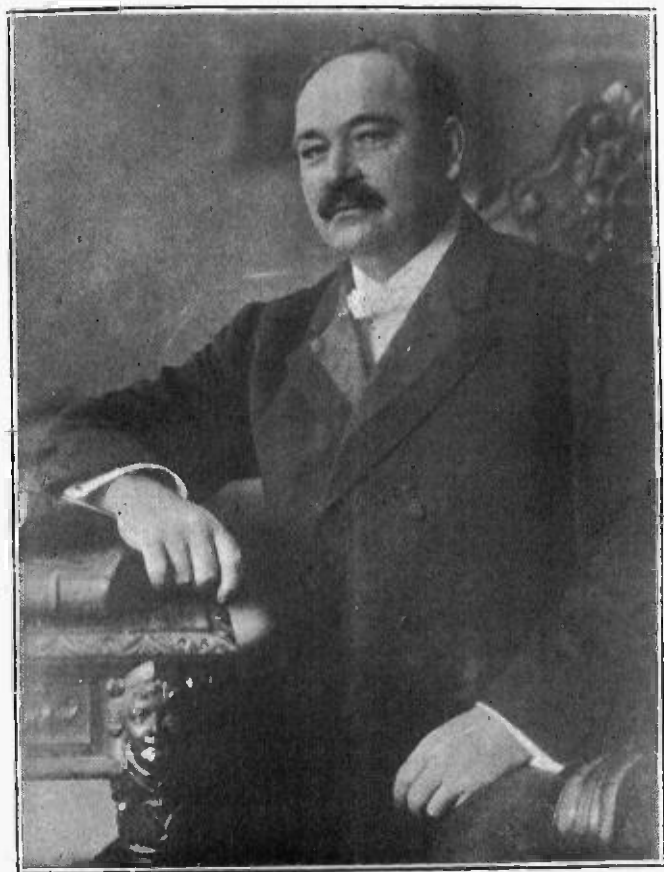
Dr. Walden was a man of strong and attractive personality. In appearance he was singularly handsome and commanding. His mental endowments were exceptional. With a power of wrestling with the profoundest problems of philosophy he combined a fine appreciation of the beautiful in nature and in art. Indeed he was exceedingly versatile, with a mind open to the whole wide range of human interests, and yet supremely devoted to the truth and task of the Church. He was a delightful companion, expressing himself upon any subject under discussion, with felicity and force, and responsive to all claims of friendship. Those of us who knew him with any degree of intimacy can never forget the warm grasp of the hand, the beaming face and kindling eye, with which he used to greet us, and the tender and loyal heart which he disclosed to his friends.

As a minister, Dr. Walden was highly esteemed by us all. No one could have any doubt of his piety, his fidelity to the truth as he had apprehended it, his love for the church and his zeal for the kingdom of our Lord. He was a faithful and an affectionate pastor. He preached the word with great power. There were very few in our whole church who could deal with the themes of salvation in so masterly a way. For intellectual virility, clearness and compactness of thought, and moral earnestness, his sermons were such as we shall not hear again for a long time. The thoughtful hearer was always edified and stimulated. We remember his influential position in all the courts of the church, his untiring efforts in the cause of Christian education, his readiness at all times to champion the great principle of the spirituality of the church and to remind us

that "the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds," his notable service to the church in the preparation of the hymn-book, which is in use throughout our Assembly, his intelligent conservatism, his fidelity to the teachings and traditions of our church, his absolute loyalty to the Scriptures as the rule of faith and practice.

It is impossible to make any estimate of the worth of the life that has closed, or its abiding influence in the Church which he loved and which he served so devotedly.

Our Present Pastor.



REV. WILLIAM MCFADDIN ALEXANDER, D. D., LL. D.

Dr. Alexander was born at Union, Monroe County, West Virginia; his parents were Michael Caperton Alexander,

of W. Va. and Sarah L. McFaddin of Texas. He moved to Beaumont, Texas, at the age of nine and remained there until he was eighteen. In 1884, he entered Washington and Lee University, Lexington, Va., graduating four years later. Three years immediately following were spent at Union Seminary, Hampden-Sidney, Va. The degree of D.D. was conferred in 1897 by South Western Presbyterian University of Clarksville, Tennessee, and also by his alma-mater, Washington and Lee University, the same year. In 1911, the degree of LL. D. was conferred by the University of Georgia, at Athens.

Dr. Alexander served the Bainbridge, Ga., Presbyterian Church during the Summer of his senior year at the Seminary, and became its pastor upon being licensed to preach. He met there Miss Ceneilla Bower, daughter of Judge Isaac E. Bower of Bainbridge, Ga., and Adeline deMontalt Breedlove of South Carolina. On June 24th, 1891, they were united in marriage; from this union a daughter, Miriam, now Mrs. M. T. McClure of Urbana, Ills., was born. Three years were profitably spent at Bainbridge by Dr. Alexander, when a call from the Alabama Street Presbyterian Church, Memphis, Tenn., was accepted. After eight years of usefulness in that growing city, he acceded to our urgent appeals and began his ministry here on Sunday, June 8, 1899. His faithfulness in studying God's word and presenting it with power and clearness to the people, and also his unflinching attentions to the sick and the sorrowing, have combined to make him truly a servant of Jesus Christ, with growing influence in New Orleans and the church at large. This latter was manifested by his election as Moderator of the General Assembly of the Presbyterian Church, U. S., which met at Newport News, Va., in May, 1915, and in twenty-three years continuous service as a member of the board of trustees of the South Western University, playing an important part in its removal from Clarksville to Memphis, Tenn., and in enlarging the scope of the work.

Dr. Alexander's maternal grand-father fought under Gen. Sam Houston at San Jacinto, when Texas was freed from the yoke of Mexico, and his great grandfather, on the same side, fought at the Battle of New Orleans, against the English under Gen. Andrew Jackson.

Dr. Alexander has always fought sin, hypocrisy and bigotry with like fervor and energy, never compromising with the wrong. May he be spared to us for many years of valiant service in the Master's cause; may the years that are yet to come, be his brightest and best, and the days be full of peace and joy, while experiencing an ever increasing mental and spiritual power. God grant that pastor and people may meet together at the Great White Throne and spend eternity in His presence.

From the New Orleans Picayune, November 5, 1900.

THE LAST SERVICE IN THE OLD CHURCH.

The last Sabbath services in Prytania Street Presbyterian church, at the corner of Prytania and Josephine streets, were held yesterday at 11 a. m., and at 7:30 p. m. The edifice will soon be demolished to make way for a larger and handsomer church. A large congregation filled the old building at both services, and listened with emotion to the sympathetic farewell words which Rev. William McFaddin Alexander, the pastor, addressed to the historic building. At the morning service Dr. Alexander spoke as follows:

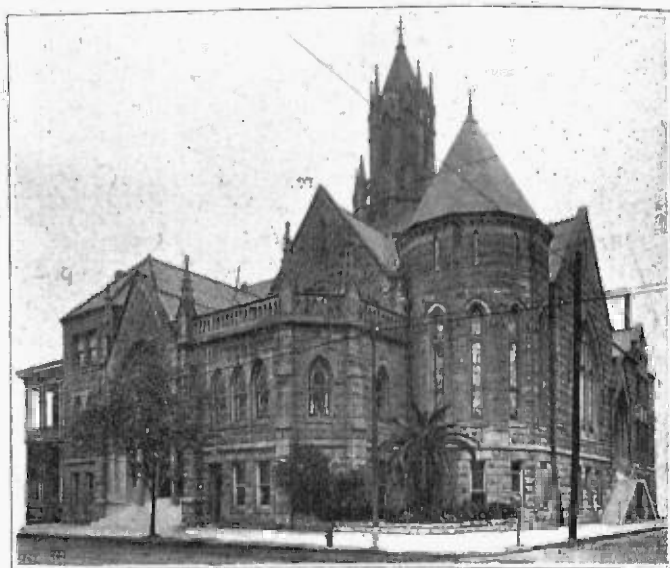
"From the gospel lesson I read to-day I quote the thirty-seventh verse in the fourth chapter of John: 'And herein is that saying true, one soweth and another reapeth.'

After an exposition of the text, and various applications, the speaker, referring more particularly to the occasion, closed his discourse as follows:

"Before God, and before the congregation, I say if I did not believe in the necessity of fighting for Christ, I would not have advised to tear down this historic edifice and build another and a grander one. If I believed not in the sowing of the seed for God's glory I would not have advised the erection of a new church so as to keep pace with the development of this city, and if I did not believe that the house of worship which was sufficient for our fathers, was insufficient for us to-day and for those who will come after us. Our church has a proud record, and we ought to rejoice in its past achievements. We are reaping the fruits of our father's labors, and we must sow the seed that will redound to God's glory. We must advance; we must improve, because this city is destined to be one of the greatest cities in this broad land.

"This is our last Sabbath service in this old building, and I sincerely sympathize with the old members who have worshipped here for so many years, and who think that there is no place like the home in which they spent their childhood; no place like the church in which they worshipped with their parents. No new church will ever be to some of you what the old church has been; the old church which holds the first place in your heart. This is 'home' to you, and you are entitled to fullest sympathy on this, the last day that you gather within these old walls to sing the praises of God. Sad will you be when the old walls will be torn down; but this is the age of progress, in the church as well as in other places. A new edifice will, in due time, replace the old one, so that we may have better accommodations to do the work of God. We must have more elbow room to sow the word of God, so that others may reap, and the Lord be glorified in the future.

"We are sowing. In time the sowers and the reapers shall rejoice in heaven, and forget all the sufferings they might have borne for Christ's sake; for what are our sufferings compared to the sacrifices which Christ has made. If we have difficulties, let us seek God's help, and his goodness will find a way out."



THE CHURCH AS IT STANDS TODAY.

The above picture shows the modern stone Church as it stands today. This beautiful building (replacing the old brick church and frame chapel) was erected in 1901 (Diboll and Owen, architects), and occupies the original three lots purchased in 1846. The full basement, together with many spacious rooms, provide ample space for all departments of the Sunday School as well as many social activities of the church. Rev. B. M. Palmer, on Sunday, December 1, 1901, preached the first sermon in this church building.

The building, in which we now worship, was erected upon the earnest recommendation of Dr. Alexander the first month of his pastorate, and was completed in 1901, he being the chairman of the building committee and its real directing head. The congregation paid the bonded debt (about one-third the total cost) long before maturity. The inscription chosen for the corner-stone by Dr. Alexander, is from Ephesians, Second Chapter, Twentieth Verse,

"Jesus Christ Himself being
the chief Corner-stone."

PRYTANIA STREET PRESBYTERIAN CHURCH CALENDAR.

Sunday, May 28, 1922.

76th Anniversary Number.

GLIMPSES OF THE PAST.

The facts given below have been selected carefully from the records of the Prytania Street Church and it is hoped that this glimpse into the past will be an inspiration to greater efforts for the advancement of the Church. Let us carry on the vision of service as seen by those who founded first the chapel, then the church building as shown on a previous page, and next our church to today.

On January 7, 1855, 107 were present in Sunday School. On January 14, 224 and on January 28 there were 245 present, this being the largest Sunday School in the city.

April 20, 1852.—(Taken from the Journal of Mrs. Frederick Wing). We are a hard working little church, not many idlers in it. It consists of 130 communicants with between 400 and 500 in the congregation every Sunday. It has been organized about five years and most of the members have been converted under Rev. Beadle's ministry.

Between June and September, 1884, two (2) Elders visited the entire congregation numbering over 110 families. We have fifteen (15) Elders today.

Mr. Henry Ginder was Superintendent of the Sunday School in 1896—at the time of the 50th anniversary.

When this church began its life in 1846, there were but three other Presbyterian organizations in the City. * * *

Our John D. Schmidt, present Clerk of the Session, succeeded R. B. Jones as Superintendent of the Third St. Mission and served this office for thirteen years. He also taught a Teacher Training Class for two years in this church and can always be depended on in work for his Master. A consecrated, earnest Elder who always attends Prayer meeting as well as other services of the church.

The Report for Church year ending April 10, 1882, shows the Pastor's Bible Class had 30 members. Main Sunday School, S. B. Newman, Superintendent, had 215. First Mission School (Third Street Mission, Baronne and Dryades, with G. W. Cable, Superintendent) had 182. Second Mission School (colored, with Henry Ginder, Superintendent), 287 members. This made a total membership in Bible Study of 715.

First Session Meeting.

Held at the home of Elder David Hadden on Tuesday

evening, June 16th, 1846, with Elder Hadden and Rev. E. R. Beadle who acted as Moderator, present.

Mr. Hadden was appointed to attend the Presbytery meetings, also the meetings of the Synod, as well as being appointed Clerk of the Session.

The First Conversion.

On Sunday, January 17th, 1847, Mrs. Jane Brown upon profession of faith (having previously been baptized) was received into full membership. Also, at this time, Mrs. Theoby Dorr, Mrs. Sarah Jourdan, Mrs. Cynthia Vanmeter and Mr. Richard G. Larthing, were received by letter from the Presbyterian Church on Lafayette Square.

Woman's Society.

The Ladies' Benevolent Society was first formed in 1852. First Anniversary meeting held in January, 1854. Ladies' Aid Society and Lottie Sterling Mission were outgrowths of the Benevolent Society. Later these were replaced by the Elizabeth Hadden Society, which after many years of helpful service was replaced some two years ago by the Woman's Auxiliary with its several circles, which we have at this time.

Missionaries.

The first missionary sent out from and by this church was Miss Lottie Sterling—to Japan.

Mr. Vanneste Talmage went to Korea, Miss Urilda Rodd (Mrs. John McQueen) to Africa, Miss Florence Rodd, Miss Aline Rodd (Mrs. Leighton Stuart), and Miss Kate Rodd (Mrs. Lacy I. Moffett), all went to China.

Our Missionary Family.

The family of John E. Rodd may well be called the "Missionary Family" of this church. Mr. Rodd was an Elder in this Church for many years and loved by all. His father, E. W. Rodd, a faithful worker for Christ, was a member of this Church.

Miss Grace Rodd, official visitor of this Church, is giving herself to Christ in this city, while her sisters Florence, Aline, Kate and Urilda, have given themselves to the foreign fields. What a marvelous spirit and what a glorious sacrifice on this family's altar.

Only Living Descendants of Charter Members.

So far as it has been possible to determine, Miss Mary V. Pagaud and Miss Elizabeth Hadden Pagaud are the only living descendants of charter members who are members of Prytania

Street Church today, being daughters of James M. Pagaud, Jr., who married Miss Mary Hadden, daughter of David and Elizabeth Hadden, charter members.

James M. Pagaud, father of Jas. M. Jr., married Miss A. C. Benedict (also a charter member), Jas. M. Pagaud, Jr., being the first child baptized in the brick church.

Five Generations Baptized.

Few families in any church in the United States can claim such an unbroken record of loyalty and service to the church.

One of the members of the congregation of the early church was Mrs. Eliza Drabble, who later accepted Christ, was baptized and joined.

On the 2nd Sabbath in November, 1849, Mrs. Mary Drabble Wing, wife of Frederick Wing and daughter of Mrs. Eliza Drabble, together with her only child (Eliza, then 7 years of age) was baptized by Rev. E. R. Beadle and received into the church.

Mrs. Jessie Wing Tebo, wife of our Albert G. Tebo, and daughter of Mary Drabble Wing, was a child of this church and mother of our Albert R. Tebo, thus completing the fourth generation in the old brick church.

Albert R. Tebo's children, Albert R. Tebo, Jr., Sallie Keene Tebo, Albert Robertson Tebo, Jr., George Watson Tebo, and Ballard Wing Tebo, complete the fifth generation, being the children of the new church.

Taking up the lineage again with Albert G. Tebo, we have today, Mrs. Jessie Tebo Janvier and children, Geo. Janvier, Jr., Jessie Wing Janvier, and Chas. Janvier, 2nd, Mrs. Eliza Tebo Miller and children, John Dabney, Jr., Marshall Miller, Allison Miller and Frederick Wing Miller. Also, Misses Mary Wing Tebo, Julia C. Tebo, Emma C. Tebo and Mrs. Ruth Tebo Mayne.

Five Generations Attend—Four Members.

On April 10th, 1922, little Minnie Gertrude Diboll completed the fifth generation of this family's connection with this, the Prytania Street Church.

Miss Minnie Gertrude is the infant daughter of Mr. and Mrs. Jason B. Diboll, of Calipatria, California, and great, great granddaughter of Dr. J. S. Copes, one of the first forty members of this church.

Jason B. Diboll is the eldest son of Joseph Copes Diboll, brother of our Collins C. Diboll.

Wallace Born Diboll, great grandson of Dr. J. S. Copes, is a member and regular attendant of our church today. Mrs. Elizabeth Halsey Copes Diboll, deceased, was mother of Collins

C. Diboll, and Louise Diboll Bres. Frances Louise Diboll, eldest child of Collins C. Diboll, was the last child baptized in the old church, while Eugene Diboll and Collins Diboll are children of the present church.

Earliest Twenty-five Living Members, March, 1931.

1.	Mrs. William B. Young	April 19, 1870
2.	Mrs. William Lansing Shepard	Nov. 1, 1874
3.	Miss Sarah S. McEney	March 2, 1875
4.	Mrs. Eliza M. Roberts	May 5, 1875
5.	Mrs. Fannie Gallagher Frazier	May 26, 1875
6.	Mr. Frank E. Richmond, Deacon	May 2, 1876
7.	Mrs. Leverre V. Cooley	April 2, 1878
8.	Mr. George P. Griswold	Nov. 26, 1879
9.	Mrs. Ivanona Turpin	Jan. 30, 1880
10.	Mrs. Joshua G. Baker	June 1, 1880
11.	Miss Lizzie T. Rodd	Nov. 30, 1880
12.	Miss Edwina W. Lloyd	Dec. 3, 1881
13.	Mrs. John S. Kendall	April 4, 1885
14.	Mrs. Robert J. Whann	April 22, 1885
15.	Mrs. George G. Garner	June 2, 1885
16.	Miss Minnie Hancock	Dec. 2, 1885
17.	Mrs. Marietta Brooks Richmond	June 27, 1886
18.	Miss Elizabeth Hadden Pagaud *	Jan. 28, 1890
19.	Miss Mary Wing Tebo	Jan. 29, 1890
20.	Mrs. Andrew Baker	April 12, 1890
21.	Mrs. James Raymond Sherrard	May 27, 1890
22.	Mrs. Ella Ingleham	Sept. 30, 1890
23.	Mrs. Louise Diboll Bres	Feb. 2, 1893
24.	Mrs. Mary Alice Ludlow	March 30, 1893
25.	Mrs. Nancy Shepard Bauman	March 30, 1893

* With her sister, Miss Mary Virginia Pagaud, the only living descendants of Charter Members.

Growth—Year After Year

Started with 12 members in 1846.

September, 1852, there were 130 members.

April, 1863, there were 163 members.

June 29, 1866, there were 156 members.

January, 1878, there were 286 members.

July, 1878, there were 271 members.

November, 1879, there were 266 members.

March, 1884, there were 266 members.

November, 1884, there were 258 members.

December, 1890, there were 276 members.

October, 1892, there were 219 members.

June, 1896, there were 271 members.

October, 1896, there were 255 members.

July, 1899, there were 173 members.

Since then, and up to the end of February, 1931, during the ministry of our present pastor, Dr. W. McF. Alexander, there have been gathered into the fold of the Prytania Street Presbyterian Church the following members, by:

Profession of faith	428
Certificates from other churches.....	558
Reaffirmation of Faith	23
Restored to active membership.....	08
Total	1017

During the same period there were separated from membership:

By Dismission to other churches.....	421
By Death—communicants.....	121
By Death on Non-Resident Roll	16
Dropped from Church Roll	14
Placed on Retired List	56
Total	628

During the same period there were baptized:

Children	149
Adults	49
Total	198

The present membership, as of date end of February, 1931, is 559, including Non-Resident members.

A solid and enduring work has been accomplished, and there is every reason to expect increasing results in the future.



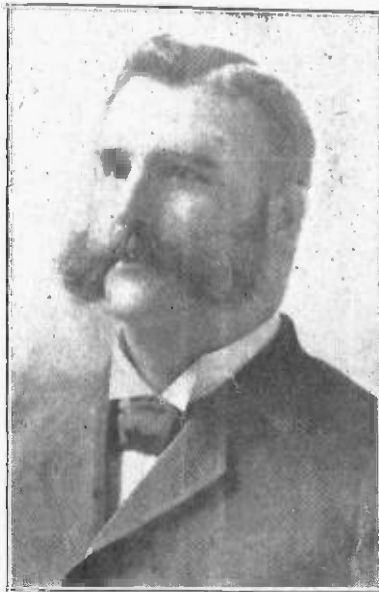
WILLIAM C. SHEPARD.

On January 20th, 1909, our beloved Elder William C. Shepard passed out of this life into a new and higher sphere. He was perhaps the oldest person in our church, and certainly the oldest in membership, having joined this church on May 14th, 1848. He had not at his death a single contemporary member. In 1872 he was elected Elder of this church, and served faithfully in that capacity for nearly 37 years.

He was a man of great simplicity of character, with a happy disposition, and genial in his intercourse with fellow-men. His Christian faith was like that of a little child, so simple and confiding. He performed his duties as an elder conscientiously, visiting the people, speaking to them on the subject of religion, reading the Scriptures and praying with them. He was regular at session meetings, and attended the meetings of Presbytery and Synod whenever elected to do so.

As long as he was able, until his infirmity of age made it impossible, he was singularly faithful in his attendance upon the services of the church, setting a good example at church and prayer meeting, to the rising generation.

He has gone to his reward. We shall greatly miss him out of his accustomed place, but our loss is his gain. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."



WILLIAM LANSING SHEPARD.

Prytania Street Presbyterian Church, October 3rd, 1910.

It is with deep sorrow that the Session of the Prytania Street Presbyterian Church records the death of William Lansing Shepard, an Elder of this Church. Our brother and friend was called to his reward on August 23rd, 1910. He was fifty-eight years old. His illness short and painful. His death was a great shock to all who knew him, a keen and irreparable loss to his family, and to the Church he loved and served so well, a distinct loss to the community where his life had been spent, and where his faithful endeavors in the discharge of his duty had won for him the esteem and respect of his fellow-men.

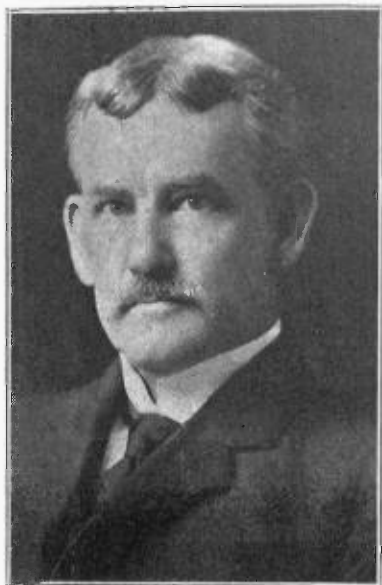
The Session therefore bears this tribute to the memory of our deceased friend and brother. Resolved:

1st. That in the death of William Lansing Shepard, our brother, friend and fellow-officer in the Session, we realize the loss we have sustained both officially and individually, also we recognize what a loss our beloved Church has sustained in his passing from earth's joys, duties and responsibilities, to the higher and better life with the Master.

2nd. We bear testimony to the high consecrated and faithful life our brother led, how truly and well he bore his part in the duties confronting him in all life's relationships. His work is done and he rests from his labor.

3rd. To his devoted family, we extend our tenderest sympathy in this their hour of deepest sorrow and irreparable loss and commend them to the tender care of our living Father who makes no mistakes.

May the life and death of our friend and brother William Lansing Shepard be a benediction and blessing to us all!



JAMES MONROE PAGAUD.

Prytania Street Presbyterian Church, April 15th, 1918.

The death of our brother Elder James Monroe Pagaud, on March 27th, has caused sorrow to his fellow-officers. It is meet that the Session of the Prytania Street Presbyterian Church, which he loved and served for so many years, should bear witness to his Christian character, efficiency and faithfulness both as a member and an officer of the Church.

Mr. Pagaud bore an unique relation to our church. His mother before marriage Miss Benedict was a charter member of the church, and Mr. Pagaud was the first child born to a charter member. His whole life was spent in this church and he served it well. For many years he was a Deacon, and for over 20 years an Elder. He was wise in council, earnest and faithful in all duties laid on him. Never was he absent from his place in the church unless providentially hindered. When appointed to the church courts as a representative he was efficient as a presbyter and discharged his duties in the fear of God.

When our new church was built Mr. Pagaud rendered great service, first as chairman of the Financial Committee, and then as chairman of the Building Committee. He gave also liberally of his means toward the cost. No one at that time rendered more efficient service. He will be sadly missed in the church, in the Session, and in the higher courts.

His end came peacefully. Surrounded by the members of his family he quietly fell asleep in Jesus, and passed into the presence of the Saviour, whom he loved and trusted and served for so many years. One daughter, Miss Mary, was in France nursing the wounded, when the end came.

The Session extends its heartfelt sympathy to the bereaved family. "The Lord gave and the Lord has taken away, blessed be the name of the Lord."



JOHN E. RODD.

Prytania Street Presbyterian Church, June 7, 1921.

Whereas, God in his Providence has removed by death one of our number Elder John E. Rodd, having called him to "our Father's House", on April 9th, 1921; and, Whereas, Elder Rodd was connected for most of the years of his long life—63 years—with the Prytania Street Presbyterian Church, first as member, since March 11, 1858, and then as an Elder, since December 6, 1882; and, Whereas, Elder Rodd was faithful and upright in the discharge of all his Christian duties, as husband, father, elder and friend, having a good conscience toward God and man; and, Whereas, God called from his

family four of his daughters as foreign missionaries, viz: Aline, the wife of the Rev. W. H. Stewart, D. D., of Hangchow, China; Kate, the wife of Rev. Lacy I. Moffatt, of Kiangyin, China; Florence, the wife of Rev. Henry Castles; Urilda, the wife of the Rev. John McQueen, who went to Africa: (of these, two, Florence and Urilda, preceded their father to their eternal home).

Therefore, Be it Resolved that the Session hereby puts on record its sense of loss our church has sustained in the death of our friend and brother, John E. Rodd, and orders a page set apart in our minute book in memory of him and of his long and faithful service to his church and to the church at large.

2nd. That we bow to the will of God in removing him to a higher life in a ripe old age, after having spared him to a long life of service, and after having counted him worthy, for the last ten years, to suffer for his sake as an invalid.

3rd. That the Session extend its deep sympathy to all the members of his family, and prays for each of them that God will enable each one of them to bear as noble a testimony to Jesus, their Saviour, through a long life, as did their father and their brother.

4th. That a copy of these resolutions be spread on the Minutes of this Church, and a copy of them sent to his family through the hands of his daughter, Miss Grace Rodd, who is now official Visitor of the Prytania Street Presbyterian Church.



JOHN MCFETRIDGE.

Prytania Street Presbyterian Church, January 3, 1922.

Our fellow Elder John McFetridge, was called suddenly

to our Father's House on high, on November 10th, 1921. He had been ill for a little over a week, but seemed much better and spent the last few days of his life doing business, but was stricken with apoplexy on his way home while driving in his automobile.

Mr. McFetridge was born in Brooklyn, N. Y., fifty-eight years ago. He was of Scotch Irish Presbyterian blood. He began life as an office boy and rose, step by step, to one of the highest business positions in our Southland. He was the manager of the American Sugar Refinery in this city at his death.

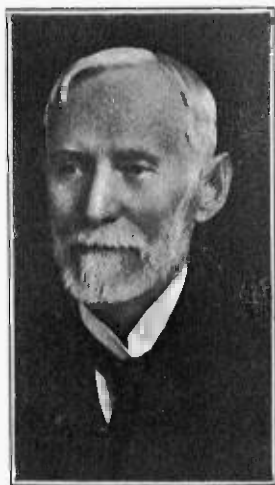
He was a man of sterling integrity with the power of leadership. He will be missed as a citizen in this city. He was in charge when the Sugar Refinery in this city was built. His employees loved and respected him, and his company often called him to New York for counsel.

His wife died something over two years ago, and four children all grown, survive him.

Mr. McFetridge was a member of our church nearly twenty-five years and for the last few years an Elder. He was president of our Brotherhood and took an active interest in that work.

The Session hereby records its sense of loss that the Prytania Street Presbyterian Church has sustained in the death of our brother and sets apart a page in our Minute Book sacred to his memory.

The Session also expresses its heartfelt sympathy with his bereaved children in their sorrow, and prays that God may comfort them and lead them to walk in the footsteps of their father even as he followed Christ.



HENRY GINDER.

Prytania Street Presbyterian
Church, July 9, 1922.

Our brother and fellow-elder, Henry Ginder, was called by our Father to his heavenly home and reward at 4 p. m., Friday, June 23rd, 1922, after a lingering illness of nearly four months. Age ninety years, six months and seventeen days. He was born in Covington, Ky., December 6, 1831. When two years of age his parents moved to New Orleans, and the rest of his life was spent in this city.

In early youth, he was trained in the catechism of the Presbyterian Church in the mission school then at Race and

Constance Sts. This early training caused him to renounce the Catholic faith of his parents, and when twenty-four years old, he joined the Prytania Street Presbyterian Church on May 9th, 1855, under the ministry of the Rev. Isaac J. Henderson.

Then began a remarkable record of Christian work and service for the Master, perhaps a record unequalled in any church of America. For sixteen years, from 1860 to 1876, he was a Deacon, then from 1876 to his death, an Elder in this church, forty-six years. Sixty-two years an officer and sixty seven years a member of but one church. He was also the Superintendent of the colored Third Street Sunday School from 1879 to 1890. The only colored Presbyterian Church—Berean—in this city grew out of this school. Also from 1893 to 1902, Mr. Ginder was the Superintendent of the Sunday School of the Prytania Street Presbyterian Church. He was also Clerk of Session for twenty-nine years. Often he represented the church as commissioner in Presbytery, in Synod, and the General Assembly. He did all the work faithfully as one who must give an account. It was his custom to be at both church services on Sunday and at the midweek Prayer meeting.

He was also a Director of the Seamen's Bethel from its founding in 1867, and its Secretary from 1874. He was also a charter member of the Board of Administrators of Tulane University. When the yellow fever scourge swept the city, he was among the first in the ranks of those who organized to give relief to the needy.

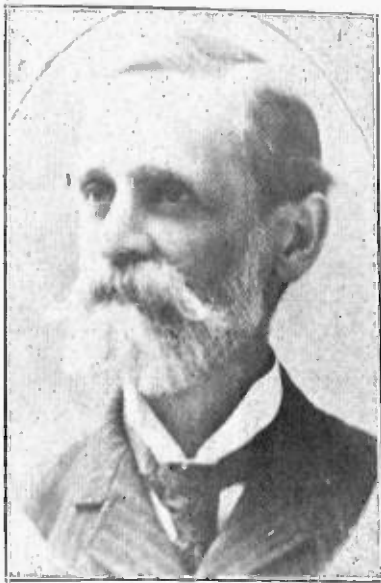
As a business man, his word was as good as his bond. He rose to be head of the jewelry firm of A. B. Griswold & Co., for years the leading firm of the city.

He was Calvinist of the Calvinists in doctrine and like Nathanael he was "an Israelite indeed in whom there was no guile."

The Session hereby puts on record its sense of the great value of his life to Prytania Street Presbyterian Church, and thanks God for such a life. The life of such a Christian is an unanswerable argument for the truth of Christianity. He was our friend, we loved him and we expect to meet him again in the Father's House where he has preceded us.

We would also express our sympathy to Mrs. Edward Steart and Miss Mary Semple, his nieces by marriage, in their sorrow at his death.

W. McF. ALEXANDER,
E. T. GEORGE, Committee.



ALBERT GALLATIN TEBO

Prytania Street Presbyterian Church, August 11, 1929.

It is with deep sorrow that the Session of the Prytania Street Presbyterian Church records the death of one of its members, Albert Gallatin Tebo. It pleased our heavenly Father to call our brother and friend to his heavenly home on high on July 15, 1929, after a lingering illness of several months, due to his advanced age. He was in his 82nd year.

His death is a great loss to his loved ones, and to the church which he loved and served so faithfully, discharging painstakingly his duties as Elder and as President of the Board of Trustees.

Mr. Tebo was also prominent in commercial life in this city; he was active in every effort for the advancement, welfare and best interests of the community where his life had been spent, and where his endeavors and the faithful discharge of his duties as a citizen have won for him high esteem and the respect of all who knew him.

Mr. Tebo confessed Christ in his early manhood, on November 7, 1866, and he was a consistent follower of his Master, serving him devotedly and loyally for 63 years in the church he loved and honoring his Master by his presence at each service, unless providentially hindered. He was the oldest member in the Prytania Street Church.

The Session and all the officers of the church and members share with deep sorrow the loss his family has sustained. We

shall miss his counsel and hearty cooperation in all that concerned the best interests of the Prytania Street Church.

Therefore be it resolved:

1. That in the death of our brother Albert Gallatin Tebo, friend and fellow-officer in the Session we realize the loss we have sustained officially and individually.

We also recognize the great loss our church has sustained in his passing from the duties and responsibilities carried by him in this life into the higher and better life with his Lord and Master, and there to be united in the Father's house with the loved ones already there.

2. That we bear testimony to the consecrated and faithful life of our brother, sharing and bearing his part of the duties in all the varying phases and responsibilities that confronted him in all the relations of life; and his work is done and he rests from his labors.

3. That to his devoted family we extend our tenderest sympathy in this their hour of deepest sorrow and irreparable loss and commend them to our loving Father who makes no mistakes.

4. That the foregoing be included in the Minutes of the Session of this meeting and recorded on a separate page and that a copy be sent to the family through the son Mr. Albert R. Tebo.

May the life and death of our brother and friend Albert Gallatin Tebo be a benediction and a blessing to us all.

The Session of the,

PRYTANIA STREET PRESBYTERIAN CHURCH.

The Board of Trustees concurring.

The Synod of Louisiana, at its meeting in Bogalusa, La., directed its Stated Clerk to publish in the Minutes of Synod of 1926 or 1927 a Directory of the Churches of Synod, with date of organization and the names of Pastors, Stated Supplies and Elders, past and present, with dates of service, if known. This information to be obtained through the Stated Clerks of the Presbyteries who will address this questionnaire to each Church in their respective Presbytery.

Sessions are urged to give full and accurate information concerning their Churches and Officers, so that these valuable historical data may be preserved, and to make prompt returns to the Stated Clerk of Synod, Rev. Louis Voss, 3427 Chestnut Street, New Orleans, La.

QUESTIONNAIRE:

Presbytery of New Orleans, Name of Church: Prytania Street.

Organized: June 14, 1846.

Pastors and Stated Supplies:

Names

Dates of Service.

1. Rev. Elias R. Beadle — June 21, 1846 to Sept. 10, 1852
2. Rev. Isaac J. Henderson, Dec. 3, 1852 to March 24, 1865
While the Rev. Mr. Henderson was in Europe the pulpit was supplied by Rev. Benjamin Wayne, founder of the Napoleon Avenue Church, June 25, 1864, to Dec. 31, 1864, and Rev. W. F. V. Bartlett, Jan. 1, 1865 to Nov. 1, 1865.
3. Rev. Robert Q. Mallard, D.D., Dec. 9, 1866 to March 10, 1878.
During the illness of Dr. Mallard the pulpit was supplied by the Rev. M. H. Houston, Oct. 19, 1877 to July 3, 1878.
4. Rev. James H. Nall, D.D., Oct. 3, 1879 to May 14, 1884
5. Rev. Frances L. Ferguson, D.D., Nov. 13, 1884 to Dec. 15, 1890.
The Supplies between Dec. 1890 and Nov. 1892 were:
Rev. C. W. Lyman, June, July and Aug. 1891.
Rev. R. M. Dubose, Sept. and Oct. 1891.
Rev. C. W. Carter, November, 1891
Rev. Julius W. Walden, D.D., March, 1892
Rev. R. E. Steele, April and May, 1892.
Rev. S. E. Chandler, June and July, 1892.
Rev. R. E. Steele, Aug., Sept. and Oct. 1892.
6. Rev. Julius W. Walden, D.D., Nov. 13, 1892 to Oct. 25, 1896.
The Supplies between Oct. 1896 and June 1899 were:
Rev. D. O. Davies, D.D., Part of Jan. and Feby. 1897.
Rev. F. P. Ramsey, D.D., Part of Feby. and March, 1897.
Rev. J. B. French, April and May, 1897
Mr. J. C. Barr, Licentiate, June 15 to Oct. 15, 1897.
Rev. D. O. Davies, D.D., Dec. 1897 until his death April 28, 1898.
Rev. Thos. Carter (Methodist) Oct., 1898 to May, 1899.
Note: All intervals were supplied by local Presbyterian and visiting Ministers filling the pulpit on Sundays:
7. Rev. William McFaddin Alexander, D.D., LL.D., June 8, 1899.

Elders:

1. David Hadden, June 16, 1846, died Nov. 8, 1883.
2. Henry T. Bartlett, Nov. 12, 1847, dismissed in Aug. 1854.
3. Moses Greenwood, Jan. 24, 1851, died Aug. 1, 1888.
4. Eduard G. Hyde, Jan. 24, 1851, dismissed Jan. 5, 1853.
5. Elijah Peale, March 4, 1855, died May 11, 1874.
6. Samuel B. Newman, March 4, 1855, died Feb. 3, 1893.
7. Henry Ginder, Feb. 23, 1876, died June 23, 1922.
8. John E. Rodd, Dec. 11, 1882, died April 9, 1921.

9. William C. Shepard, Dec. 11, 1882, died June 30, 1909.
10. A. H. Ford, Dec. 22, 1897, dismissed Nov. 30, 1904.
11. James M. Pagaud, Dec. 22, 1897, died March 27, 1918
12. John D. Schmidt, March 24, 1907.
13. A. B. Dinwiddie, March 24, 1907.
14. E. T. George, May 1, 1910.
15. Chas. S. Fay, May 1, 1910, dismissed Mar. 1, 1928.
16. Prof. J. Adair Lyon, May 1, 1910.
17. William Lansing Shepard, May 1, 1910, died Aug. 23, 1910.
18. Thomas G. Hardie, May 1, 1910, dismissed Apr. 23, 1916.
19. George A. Watson, May 1, 1910, dismissed Oct. 6, 1913
20. O. J. Morel, March 2, 1919.
21. E. L. Powell, March 2, 1919.
22. A. G. Tebo, March 2, 1919, died July 15, 1929.
23. Donald L. Andrews, March 2, 1919, dismissed Mar. 6, 1923.
24. John McFetridge, March 2, 1919, died Nov. 19, 1921.
25. W. B. Utley, March 2, 1919, dismissed Mar. 7, 1926.
26. Dr. Wm. Dinwiddie, June 8, 1919.
27. Dr. H. E. Buchanan, July 5, 1919.
28. Dr. Hugh M. Blain, July 5, 1919.
29. C. C. Lynd, July 5, 1919, dismissed Mar. 7, 1922.
30. Chas. R. Owen, July 5, 1919, dismissed Oct. 3, 1922.

OUR OFFICIAL FAMILY

With dates of membership and Office.

Pastor:

Rev. William McFaddin Alexander, D.D., LL.D.

Clerk of Session:

John D. Schmidt, church member since June 16, 1894.

Deacon: January 16, 1898.

Elder: since April 14, 1907.

Clerk of Session: since January 3, 1922, succeeding Elder Henry Ginder.

Asst. to Pastor and Deacons: since June 20, 1929.

Supt. Third Street Mission School April 3, 1897, to 1911 when building was sold.

Supt. Main Sabbath School July 1, 1912, during absence abroad of Dr. Alexander.

Ruling Elders:

1. John D. Schmidt, Clerk of Session.

2. Dr. Albert B. Dinwiddie, member since Dec. 19, 1906. Elder, Apr. 14, 1907.

3. E. T. George, member since Feb. 7, 1898. Elder May 29, 1910.

4. Dr. J. Adair Lyon, member since Jan. 13, 1901. Elder May 29, 1910.
5. O. J. Morel, member since Apr. 4, 1909, Deacon May 29, 1910. Elder, Mar. 30, 1919.
6. E. L. Powell, member since Dec. 4, 1901, Deacon, May 29, 1910. Elder, Mar. 30, 1919.
7. Dr. Wm. Dinwiddie, member since Apr. 13, 1919, Elder June 8, 1919.
8. Dr. Herbert E. Buchanan, member since Jan. 2, 1921, Elder, July 5, 1919.
9. Dr. Hugh M. Blain, member since Jan. 2, 1921, Elder, July 5, 1919.
10. J. Woodruff George, member since Oct. 6, 1901. Deacon, Mar. 30, 1919. Elder, Jan. 25, 1931.
11. Claude G. Rives, Sr., member since Apr. 6, 1930, Elder Jan. 25, 1931.

Board of Deacons:

Elects officers annually in March.

1. Frank E. Richmond, member since May 18, 1876; deacon since Dec. 17, 1882.
2. Collins C. Diboll, member since July 19, 1900; deacon since May 29, 1910.
3. John S. Kendall, member since Jan. 31, 1906; deacon since May, 29, 1910.
4. Albert R. Tebo, member since May 28, 1902; deacon since March 30, 1919.
5. Henderson Barkley, church member since April 4, 1915; deacon since March 30, 1919.
6. H. W. Bechtell, church member since Feb. 6, 1916; deacon since March 30, 1919.
7. John W. Woolfolk, church member since April 15, 1917; deacon since March 30, 1919.
8. Alexander B. Orr, church member since Jan. 5, 1919; deacon since March 30, 1919.
9. Claude G. Rives, Jr., church member since Nov. 21, 1915; deacon since June 8, 1919.
10. Robert B. Foster, church member since Oct. 10, 1915; deacon since July 9, 1921.
11. Burr M. Johnston, church member since Oct. 8, 1911; deacon since Jan. 11, 1931.
12. Dr. Ford N. Jones, church member since June 15, 1913; deacon since Jan. 11, 1931.
13. B. Palmer Orr, church member since Jan. 5, 1919; deacon since Jan. 11, 1931.
14. Forest C. Buchanan, church member since Jan. 2, 1921; deacon since Jan. 11, 1931.
15. Gordon S. Bowdish, church member since June 3, 1923; deacon since Jan. 11, 1931.

16. William C. Ermon, church member since Jan. 6, 1924; deacon since Jan. 11, 1931.
17. Parks B. Pedrick, church member since Feb. 28, 1928; deacon since Jan. 11, 1931.
18. George A. Dumas, church member since April 4, 1928; deacon since Jan. 11, 1931.

Board of Trustees.

(Elected by the Congregation annually in November).

1. E. L. Powell, member since Dec. 4, 1901.
2. Albert R. Tebo, member since May 28, 1902.
3. Claude G. Rives, Jr., member since Nov. 21, 1915.
4. B. Palmer Orr, member since Jan. 5, 1919.
5. Gordon S. Bowdish, member since June 3, 1923.

ORGANIZED WOMAN'S WORK
in the
Prytania Street Presbyterian Church.

It is strange but true that the organized Woman's Work in our church had its beginning with a man, in the person of Mr. John Jung, or John Young, as his name appears on the church record. He united with our church on profession of faith on September 7, 1850, and as a professing Christian entered the work of the church with earnestness and zeal. The kind of missionary work to be undertaken suggested itself by the condition of the field in the midst of which our church was the center. French, English and German speaking people lived side by side in our territory extending from Felicity Street to Eighth Street and from the river back to the borders of the swamp. Mr. Young became the Sexton of our new brick church and thus he came in personal contact with the people of the neighborhood.

The approach and contact with the foreign speaking people suggested as a beginning the medium of suitable tracts. Mr. Young, being of German descent, became impressed with the importance of disseminating evangelical truth amongst the German fellow citizens. He was gifted with a good knowledge of the German tongue. Filled with missionary zeal, he was impelled with the desire to help and search out the German speaking element and supplied them with Gospel literature provided by our church. By doing this he followed up the activities of the Jesuits, as well as preceded them by house to house visitation. Thus, Mr. Young became an important factor in mission work under the guidance of his Pastor, the Rev. Elias R. Beadle, and the Session. This enterprise grew step by step. His work of distributing tracts also found open doors for tracts among the French and English.

The Session in its report for the year ending March, 1851, shows an expenditure of \$305.00 for tracts and \$226.00 to Mr. John Young for service as colporteur.

The seed here scattered by this one man during the latter part of the Rev. Mr. Beadle's ministry in the surrounding territory of our church called eventually for organized effort. It resulted in the following year, in 1852, at the very beginning of the Rev. Isaac J. Henderson's ministry, in an organization known as the "Tract Society," at a meeting of the congregation on December 14, 1852. On December 21, 1852, the constitution of the "Tract Society of the Prytance Street Presbyterian Church" was adopted with the election of officers to direct the affairs of the Society, Rev. Isaac J. Henderson, President; E. P. Peck, Secretary; W. O. Thomas, Treasurer; and I. B. Gribble and Gardiner Frierson as an advisory committee. The congregation then invested the officers with the following authority: Resolved; that the executive Board be authorized to obtain everything necessary to carry on the operations of the Society.

The work had grown to magnificent proportions. The territory surrounding our church was now divided into numerous districts. Each district was in charge of a woman distributor and visitor of homes and all under the direction of a Superintendent and Tract Missionary.

Among the earliest active women distributors and visitors, whose names are given, we find the following ladies: Mrs. Mary Elizabeth Auch, Mrs. J. S. Copes and daughter, Miss Elizabeth Copes; Miss Susan Henderson; Mrs. Julia Hilliard; Mrs. Hadden; Mrs. Sunderland; Mrs. Mary Wing; Mrs. Elizabeth Hinckle; Mrs. Bryson; Miss Mary Wood; Mrs. J. B. Gribble; Mrs. Jarvis; Mrs. Isabella Willis; Mrs. Nicholas Grener and Mrs. Berry.

The activities of the Tract Society however were not confined solely to the distribution of Evangelical truth. The open doors afforded by this enterprise to our Visitors to Homes found much destitution among those visited—calling for much varied Christian charity. Our lady visitors helped the needy in various ways, mostly through voluntary financial and other contributions. Children were gathered into the Sunday School—and to accomplish this, some had to be provided with shoes and other articles of clothing. The Session, according to their report for the year ending March, 1852, established a "Poor Fund" and the financial help given the Tract Society for this cause during that year (1851) amounted to \$167.00.

The date of the organization of the Ladies' Benevolent Society of the Prytania Street Presbyterian Church is set down as of June, 1868. In the Minutes of the Tract Society, however, of June 15, 1854, we read: On motion of Mr. Frierson: "Resolved that the Treasurer of this Society be requested to call

upon the Treasurer of the Ladies' Benevolent Society and receive from her such sum as the Society may desire to contribute to aid the cause of the tract distribution."

In the minutes of January 26, 1855, we read: "Early in March a correspondence was begun with the Ladies' Benevolent Association of this church respecting the support of a missionary, who should aid this Society as Superintendent of Tract Distribution. This resulted in the generous offer of twenty-five dollars per month for such agency. As no suitable person could be had for the exclusive service of this church, your Board determined to obtain, if possible, a portion of the time of Mr. Viall, then engaged in a similar work for the Ladies' Missionary Society of the Second Presbyterian Church. This arrangement was effected and Mr. Viall devoted a portion of his time to the work of this Society for three months in the Spring and Summer, being paid therefor by the Ladies' Benevolent Association."

The outstanding fact in connection with this great enterprise carried on by our Tract Society is the tremendous share of the work undertaken by the ladies, aided by Mr. John Young and Mr. Viall for part of the time and later by Mr. Wm. A. Hall. There were actively engaged from eight to twelve ladies distributing tracts and visiting homes over a territory divided into 28 tract districts. In one year the report states: There were distributed 8246 evangelical tracts; of these 2210 were in German, 2150 in English and 1211 in French and 2675 miscellaneous publications. It is also stated that of this total number one-third were distributed in the territory close by the church by colporteur John Young.

Of the work accomplished, the Board of the Tract Society speak in their Annual Report for 1855 in high praise of the spirit and Christian character and self-denial of the distributors and visitors in their persistence in doing their duty regardless of the difficulties in the way. They say:

"So impressed are the members of your Board with respect for the Christian character of the distributors of the past year, they cannot take official leave of them, at its close, without availing themselves of this opportunity to give it an expression. They have nobly exercised the rare and precious grace of self-denial; they have wrought during the burden and heat of the day; have borne reproaches and contempt of such rabble as ignorant as they that hurled them upon their blessed Master; and for his name's sake have met this duty; when sick at heart from the view and experience of wide-spread suffering, they might well have sought the repose of their own habitations. "Blessed is he who, when his Lord cometh, shall be found so doing." "May their pathway ever be that of the just shining brighter and brighter unto the perfect day."

Then follow resolutions reading:

"Resolved; that this Society gratefully record their sense of obligation to and their fraternal regard for the Tract Distributors of the past year. May they each receive the welcome invitation: "Come, ye blessed of my Father, inherit the Kingdom prepared for you."

And again:

"Resolved; that in the fact that during the last year, though an epidemic one, no entire interruption of the work of this Society has occurred, we have abundant reason to thank God and take courage for times to come."

Such faithfulness in the Master's work has its own reward. It resulted in increasing the attendance upon the services of the Church. Prayer meeting and Sabbath School and the church membership. Through the missionary spirit and zeal of our faithful Sexton and colporteur quite a number of Germans were brought into our church. In the course of time many of them became influential in the affairs of the church and community. On the occasion of the celebration of the fiftieth anniversary of the Prytania Street Church our then pastor, the Rev. Dr. Julius W. Walden, took opportunity to pay him the following tribute: "The founding of the First Street German Church was really the work of Mr. John Jung, for 44 years our faithful sexton. In the early years of our church he labored as a colporteur and as such gathered those Germans into the Prytania Street Church. He was a man full of earnest missionary zeal." The First German Church may therefore be considered as a daughter of the Prytania Street Church. The First Street Presbyterian Church was incorporated on April 5, 1854, under the name of "First German Presbyterian Church of New Orleans." It was natural for our German membership to desire to become united with that church with worship and preaching in their mother-tongue. The Session of our Church, therefore, on September 6, 1854, passed a resolution reading as follows: "Resolved; that all the German members of this Church who desire to aid in organizing the First German Presbyterian Church, receive their regular certificates of dismissal from this Church to the one about to be organized."

As already stated their wives and daughters were active in the Tract Society as Distributors and Visitors of Homes. Among those who were given Certificates of Dismission who are named in the record we find the following:

Kaspar Auch, Gottlieb Korner, Philip Hinkle, Nicholas Grener, Martin Hagelberger and John Hollinger, who are numbered among those signing the charter of the First German Presbyterian Church. Among others dismissed are: Jacob Hinkle, Mrs. Elizabeth Hinkle, Mrs. Elizabeth Auch, Wilhelmina Hollingsworth, John Hollingsworth and Mrs. Catherine Hollings-

worth, Frederick Leininger, Heinrich Monck (Munch), Miss Johanna Miller, Richard H. Miller, Miss Margaret Greener, Christian King, Mrs. Rosina Zablin, George Martin Zinser, Mrs. Lucy Ann Hardenhook, Augustus Robbel, Valentine Shentz and others.

There is no record when the activities of the Tract Society were discontinued. The last minutes recorded by its Secretary, Mr. A. B. Griswold, are dated November 28, 1861. Due to ill-health the President, Rev. Dr. Henderson, had gone to Europe. It is inferred that the women members of the Tract Society were merged with the Ladies' Benevolent Association and re-organized at a meeting held June 1, 1868. At that meeting a constitution was adopted and officers appointed with Mrs. C. G. Southmayd, President, Miss Florence Smith, Treasurer, Mrs. Martha Ginder and Mrs. Adelaide Preston as Managers. According to the constitution of this Society, the funds raised shall be "for any benevolent object the Society may choose." Their financial assistance, all through the many years as an organized body of women, were directed to the support of Home and Foreign Mission work in the support of missionaries in the field and for the relief of persons in need of our church.

On October 12, 1894, there was organized a Band of the young women of our church under the name of "Lottie Sterling Home and Foreign Mission Band" in honor of Miss Sterling who went out from our church as a Missionary to Japan. Miss Charlotte E. Sterling was a useful member of our church for many years. She left for her field of labor in Japan after a farewell meeting held by our congregation in her honor on February 24, 1888. The Session of our church pledged \$300.00 annually toward her support.

The first officers of the Lottie Sterling Missionary Band were Miss Mary Tebo, President; Miss May Walden, Vice-President; Miss Erin Sherrard, Treasurer and Miss Aline Rodd, Secretary. Under the constitution adopted the efforts of this Band were to be directed in keeping informed of the work done by the Presbyterian Church to make known the glad tidings of a Saviour to all Nations and do all that is possible to help in this work and to assist our own church."

In the year 1895 another organization came into being. Under the leadership of Mrs. James Franklin, there was organized a band of the older girls of our church, in honor and memory of Mrs. Elizabeth Hadden, the grandmother of Miss Elizabeth Hadden Pagaud and Miss Mary Virginia Pagaud. This organization was known as "The Elizabeth Hadden Missionary Band." Its aims and purposes were identical with those of the Lottie Sterling Band. In addition however, they assisted financially in the work of our Third Street Mission Sabbath School; contributed to the Assembly's Home and

School at Fredericksburg, Va.; and to the support of an orphan in Japan; paid entirely for the Pulpit Furniture of our church and also contributed towards the building of the church; on the whole a most astounding Christian work, amounting to thousands of dollars during their twenty-five years of consecrated Christian effort.

The activities of the organized woman's work of our church—the Ladies' Benevolent Society; the Lottie Sterling Missionary Band and the Elizabeth Hadden Missionary Band—continued their helpful consecrated Christian service unabated, according to the minutes of the Session of our church, to the close of the church year March 31, 1920. During the following year these several organizations were merged and replaced by the organization now known as the Woman's Auxiliary with its several Circles, with results deserving the highest praise.

In its "Narrative of Religion" sent to the Presbytery of New Orleans, at the close of the Church year for March 31, 1921, the Session says of this event: "The most outstanding work in our church this year was the successful inauguration of the Woman's Auxiliary with its various Circles. It has put a new interest in the church and its work, on the part of women. We look for larger things from it." It began with 80 members and has now grown in membership to 189, and with an annual budget in excess of \$2000.00.

The first officers to direct the affairs of the "Woman's Auxiliary" for the year 1920-21, unanimously elected were:

Mrs. E. L. Powell, President; Mrs. E. T. George, Vice-President; Mrs. Chas. R. Owen, Secretary; Mrs. J. M. Pagaud, Treasurer.

This Board was succeeded for the year 1921-22, by Mrs. E. T. George, President; Mrs. E. L. Powell, Vice-President; Mrs. Chas. R. Owen, Secretary; Mrs. J. M. Pagaud, Treasurer.

The officers for the past year, 1929-30, were: Mrs. R. B. Foster, President; Mrs. Ford N. Jones, Vice-President; Mrs. Woodruff George, Secretary; Mrs. Walter R. Stone, Treasurer; and the officers elected for the current year, 1931-32, are: Mrs. John S. Kendall, President; Mrs. Walter R. Stone, Vice-President; Mrs. Woodruff George, Secretary; Mrs. C. C. Diboll, Treasurer.

ORGANIZED MEN'S WORK
in the
Prytania Street Presbyterian Church.

Our Brotherhood.

On Tuesday evening, March 31, 1908, a temporary organization of the Brotherhood of this church was called to order by our Pastor, Dr. W. McF. Alexander. After

devotional exercises the report of the nominating committee of officers was adopted, resulting in the election of the following first officers:

President: John D. Schmidt.
First Vice-President: J. Adair Lyon, Jr.
Second Vice-President: John McPetridge.
Secretary: John S. Kendall.
Treasurer: Charles S. Fay.

Under the constitution adopted, the efforts of the Brotherhood are to be directed in the prosecution of the aim and purpose as contained in Article II, reading:

"The object of this association shall be the upbuilding of the Prytania Street Presbyterian Church in accordance with the constitution of the Presbyterian Church in the United States; to promote Christian fellowship among the men of the Church; to afford the Pastor and the work of this Church moral and financial support and personal aid; to devise ways and means for building up the congregation numerically; to invite men, especially strangers in the city and the non-church-goers, to come to this church and to endeavor by personal solicitation to make our Church their Church home or to cast their lot with us while in the city, and any other work touching the welfare of the entire Presbyterian Church."

The activities of the Brotherhood, as outlined above, were allocated to the following permanent committees with the slogan, "Every man in the church in the Brotherhood and every man in the Brotherhood at work in a committee."

The committees with duties defined and the members serving on them follow. The members serving on the committees constitute the roll-call of members of the Brotherhood as first organized. Quite a few of them would not answer the roll-call today, because the Lord has called them home. And some, while still living, have gone to other fields of labor. God grant that none have forsaken their Lord.

Permanent Committees:

1. Committee on Church Attendance: This committee shall promote and encourage the attendance of the services of this church on Sabbath morning and afternoon and the prayer meetings, also to devise plans for building up the Sunday School numerically.—Chairman: John McPetridge; Members: Dr. A. B. Dinwiddie, James Lea Pagaud, W. B. Utley, W. C. Fox, Jr. Bartlett Jones, R. S. McKnight, W. G. Taylor, John B. Riley.

2. Committee on Missions: This committee shall educate the members of the Brotherhood to a sense of their responsibility for the evangelization of the world; locally and generally, but particularly in the Mission Work of this Church and to set the example of appreciation of their duties in connection therewith.—Chairman: George A. Watson; Members: Prof.

J. Adair Lyon, J. M. Armstrong, Jas. Sherrard, Sr., John O. Schaedel, Louis Jones, Walter Nolte.

3. **Committee on Personal Work:** The duty of this committee shall be to promote personal effort among the Brotherhood to lead men to Christ and to build them up in him.—Chairman: Dr. George W. Rembert; Members: James M. Pagaud, W. H. Black, Scott Lyon, J. M. Duff.

4. **Committee on Ways and Means:** The duties of this committee shall be to devise ways and means of raising the finances for carrying on the work of the Brotherhood and to formulate a plan to retire the indebtedness of the Church.—Chairman: Robert E. Craig; Members: Henry Ginder, F. E. Richmond, Captain Thos. J. Woodward, W. T. Jones.

5. **Committee on Strangers:** This committee shall look up strangers and non-members of the Church, to invite them and induce them by all legitimate ways to attend the church.—Chairman: E. T. George; Members: Chas. S. Fay, H. H. Frey, O. B. Bartlett, Jas. Sherrard, Jr., Collins C. Diboll, Thos. G. Hardie, Alexander Allison.

6. **Committee on Sick:** This committee shall look after and visit the sick and advise with the Pastor and the Session with regard to it.—Chairman: Robert B. Jones; Members: John E. Rodd, W. C. Shepard, Wm. L. Shepard, E. D. Davenport.

7. **Committee on Social Entertainments:** The duty of this committee shall be to promote fellowship among the members of the Brotherhood and to provide interesting and dignified social occasions for mutual acquaintance.—Chairman: T. B. Lynd; Members: A. G. Tebo, Dr. W. M. Perkins, Albert R. Tebo, George D. Black, Chas. N. Duley, R. Y. Hardegen, Harry Hardie, John S. Kendall.

The financial support of the activities of the Brotherhood are derived from the annual membership fees, gifts and donations and individual contributions for specific causes.

On May 15, 1910, the first set of officers was succeeded by: Mr. John McPetridge, President; Prof. J. Adair Lyon, Vice-President; Mr. Harry Hardie, Secretary; Mr. O. J. Morel, Treasurer.

These officers continued with a few changes as vacancies occurred from time to time and in 1922 the following were elected and were continued in office until 1928: Mr. Collins C. Diboll, President; Mr. Claude Rives, Jr., Vice-President; Mr. Robert B. Foster, Secretary; Mr. W. G. Taylor, Treasurer.

In 1929 the following were elected as officers and reelected again this year: Mr. Gordon S. Bowdish, President; Mr. Wm. C. Ermon, Vice-President; Mr. B. Palmer Orr, Secretary, Dr. Ford N. Jones, Treasurer.

The Brotherhood under its constitution as set forth above, from the very beginning of its existence determined to direct its moral and financial efforts to doing things worth while, as opportunity may present itself.

The pages of its minutes during its 23 years of existence tell the story of worth while deeds that are outstanding monuments of what it has accomplished and which characterize the Christian spirit of the entire membership past and present. The things undertaken and objects accomplished are largely due to the leadership of our Pastor, who is leading us in every good work by example, guiding us by his teaching and counsel and in preparing the way by his prayers.

It has always been the joy and aim of the Brotherhood to extend a wholehearted and generous hand where needed. No needy cause within the bounds of our church, yea, and beyond, brought to its attention was passed by on the other side. Somehow, the Lord seemed always to provide a way and means for it, and within the ranks of our membership there exists an unstained liberality and Christian spirit of helpfulness ever seeking to emulate our Master who went about doing good.

Outstanding among the number of worth-while things upon which the Brotherhood fastened its hold is the aid afforded to candidates for the ministry. The Brotherhood has always been of one mind for this cause. In the gratifying results obtained in several cases the Brotherhood has found ample reward.

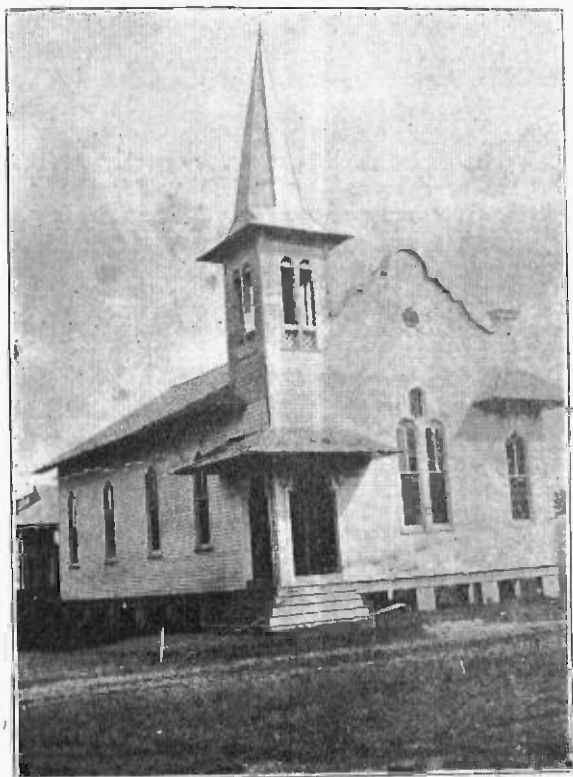
In fact, the Brotherhood has been greatly blessed in the past in its Christian activities by men of strong Christian character, who stood shoulder to shoulder in the work to the end of their days and time when our Heavenly Father took them home into the Father's House to the place prepared for them by their Master whom they faithfully served in our church. They will ever be missed. The memory of them will ever bring to our minds and hearts pleasant reminiscences of what their lives meant to us and to our church. And who of us does not remember: Henry Ginder, John E. Rodd, Robert E. Craig, James M. Pagaud, William C. Shepard, William L. Shepard, James Sherrard, James T. Rodd, Dr. W. M. Perkins, George A. Watson, Capt. Thos. J. Woodward, Albert G. Tebo and John McFetridge?

It is proper and in fact a sacred duty to say here in conclusion that in the sudden death on Thursday, November 9, 1921, of our brother, friend and benefactor and President of our Brotherhood since 1910 John McFetridge, we have sustained a great loss. In the page set aside in its minutes, the Brotherhood records its deep sorrow in his death, his worth as a man, upright, honest, dependable and of unimpeachable integrity; serving his Master as an Elder in the Church which he loved, and as President of the Brotherhood, with loyalty, faithfulness and devotion; and a helpfulness in every good work.

that we shall miss in a way as few of our members will be missed. He fully appreciated the work the Brotherhood was doing in the name of the Master, and in which he so generously took part that he left the Brotherhood a legacy of \$5000.00. The income from this endowment is being used to carry on the beneficent work of the Brotherhood.

By way of a codicil it must be stated that since then, the endowment fund has been enriched by another gift of \$350.00 through the generosity of our friend Dr. E. Z. Browne.

“Could a man be secure,
That his day would endure
As of old, for a thousand long years,
What things might he know!
What deeds might he do!
And all without hurry or cares.”
(From an old song).



THE MADISONVILLE CHURCH.

THE MADISONVILLE CHURCH.

When the Presbyterian Church was organized in 1844 at Madisonville, La., it was placed in charge of Rev. H. G. Blinn who had been a Methodist minister, but had come into the Presbyterian faith by his own choice. While serving in the Methodist pulpit, he delivered the first Protestant sermon ever preached in that town. He held the service in a bar-room, the only available place for holding a meeting.

Under those in charge of the organization committee, the church was organized in full, with elders and deacons.

Elders Messrs. Deane and Johnson.

Deacons names unknown (records lost in Civil War).

Later, about the years 1850-1852, Lieut. Henry L. Smith of the U. S. Army served as elder.

Between the date of organization and the close of the year 1863, the church was served by six ministers, four or five of whom were fully ordained. The others were licensed.

Four of our ministers left the church to serve the pulpit of the Canal Street Church, known in those days as the Gasquet Street Church, and Mr. Moor's church.

After the close of the year 1863, owing to the results of war, no minister could be secured for the Madisonville Church, and it drifted into disorganization.

Many years after the Civil War the church was reorganized without elders or deacons—and taken under the care of the Home Mission Committee of the New Orleans Presbytery. Later the Rev. J. M. Williams was called, accepted the call, and was installed pastor of the church (without officers).

Five years ago, a later pastor, Rev. W. A. Downing made an appeal for officers for the church, with the result of having officers elected and installed, thus completing in full the organization of the church.

The Sessional Records of the Madisonville Church were destroyed by fire in the home of the Clerk of Session, Wm. Koepf, on the night of Nov. 26, 1930.

Pictures of Dr. Blinn, and the old church in Madisonville (burned down in 1901) are beyond present reach. The picture now at hand represents the new building, taken a few years after erection.

LUCY W. PERKINS.

THIRD PRESBYTERIAN CHURCH

New Orleans.



THE THIRD PRESBYTERIAN CHURCH.

Esplanade Avenue near Broad St.

During the stirring times preceding the War with Mexico in the early part of the past century a group of zealous Christian workers under the leadership of Mr. Frederick Stringer established a mission Sabbath School in the Third district of our growing city. Many men and their families were passing through New Orleans to settle in the new independent state of Texas. Some of these tarried in our city and made their homes here. Among these were many Protestant families from the east and north. These with others who were already residents made up the constituency of the newly formed school and mission. At first a simple place of worship and study was fitted up on the ground floor of 20 Moreau Street. In this place of worship the Rev. E. R. Beadle, who was brought from the north by the First Church as a city Missionary in conjunction with the editorship of the New Orleans Protestant, conducted divine worship for the first six months of the school's life.

In the year 1845, the school was removed to the home of Mr. Elkin on Chartres Street. Here it remained for several months until the Rev. James Beattie took charge of the Mission and opened services in his own home at 181 Esplanade Street, near Burgundy Street.

On the 7th of March, 1847, after a sermon by the Rev. William A. Scott, D.D., the Third Presbyterian Church of New Orleans was organized with a colony of eighteen members set off from the First Church. The following persons were charter members of this organization: Mrs. Mary A. Barr, Mrs. Abby E. Beattie, Mrs. Rebecca Burns, Mrs. Madeline Fink, J. J. Lugenbuhl, Mrs. Amanda C. Lyon, Benjamin R. Lyon, Charles C. Lyons, Mrs. Mary McLane, Mrs. Susan Phillips, Mrs. Phoebe L. Raymond, William C. Raymond, Mrs. Harriet H. Stickney, Mrs. Amanda Ann Stringer, Frederick Stringer, John S. Walton, Mrs. Julia Ann Whann, Mrs. Susan Williams. The first member to be received by profession of faith was Mrs. Sarah Ann Many who was received on April 10, 1847. After the organization of the Church the following men were elected Ruling Elders: William C. Raymond, Frederick Stringer and Charles C. Lyon. William C. Raymond was secretary of the session until the spring meeting of the Presbytery in 1848. After this time Frederick Stringer became Clerk of the Session. He held this office until the time of his death in 1894.

The Rev. James Beattie continued his services with the Third Church as Stated Supply until April, 1850, at which time he and his family moved to the north.

In 1848 a neat frame building, with about 150 sittings, was erected on Casacalvo Street, which was the extension of Royal Street below Esplanade Avenue. This building cost \$2500 and was occupied by the Congregation until the completion of the house of worship on Washington Square. That building was begun in 1853 and was seven years in erection, not being completed until January 1st, 1860. The cost was about \$45,000.

During the summer of 1850, the Rev. James Leckie and the Rev. Mr. Doremus supplied the pulpit and conducted divine worship. In December of this year, the Rev. D. S. Baker began his supplyship in the Church. He continued his services until February 1st, 1854.

The first regular pastor, the Rev. James Richards, D.D., was installed on February 5th, 1854. He served the church until the spring of the next year. In the fall of 1855, the church called the Rev. Nathaniel G. North to become pastor. He was installed October 21st, and served until November of the next year.

The Rev. Henry Martyn Smith became the third installed pastor of the Church on March 22, 1857. He continued pastor of the church for thirty-one years. It was during the pastorate of Dr. Smith that the church passed through the trying days of the Civil War and Reconstruction. When the South withdrew from the Union and the Presbyterian Church of the Confederate States was formed, the Third Church with other Churches in

the city entered wholeheartedly into the new Assembly which held its first meeting in Augusta, Georgia, in 1861.

In the spring of 1888, the Rev. Charles A. Hyland was called to fill the pulpit in the Third Church. He continued its pastor for five years. On December 3rd, 1893, the Rev. Keff Smith was installed. Mr. Smith remained only two years. For ten years after his pastorate the Church was served by many stated supplies. The Rev. R. W. Mecklin, Rev. W. J. Sechrest and the Rev. S. Gordon Hutton serving for a brief time as pastors of the church during this period.

In 1903, the Rev. George Summey, D.D., LL. D., editor of the Southwestern Presbyterian, was made stated supply. For seven years Dr. Summey continued this relation until January 2nd, 1910, when he was duly installed as pastor of the church. An indefatigable worker was the new pastor, and through his labor and wise guidance the Church grew to be one of the leading Churches in the Synod of Louisiana. It was during the pastorate of Dr. Summey, that a mission school was begun in the Esplanade and Broad Street district. This school eventually became the Esplanade Church which in 1919 merged with the old Third Church to form the present organization.

During the summer of 1922, the Rev. Bertram Oliver Wood acted as co-pastor until he was called to the pastorate of the San Angelo Church in Texas. In the year 1926, the Rev. David Worth Roberts of Wilmington, North Carolina, was called as co-pastor of this church.

After Dr. Summey's call to the Professorship of Systematic Theology in the Austin Theological Seminary, in 1927 the church made Mr. Roberts its pastor, which position he now holds.

PHILO H. GOODWYN.

Died March 28th, 1860, aged 57 years.

Mr. Goodwyn was a native of the state of New York, but for forty years past has been a resident of the Southwest in whose commercial enterprises he at one time held a prominent place.

During the last nine years he was an active and honored member of this church. And since March 29th, 1857, served it as Ruling Elder.

Consistent and exemplary in all the relations of life, he seemed to be an illustration of the possibility of an unimpeachable integrity, while the gentleness of his manner and the transparent amiability of his character, commend him as strongly to the affection of those who knew him. Many a private Christian has been cheered and encouraged, perhaps received an instructive lesson of rebuke from the punctual consistency and the deep humility of our departed friend. And as an officer of the

Church, his prudence and self-sacrificing zeal were equally conspicuous.

The Church of which he was a strength, an ornament, the community blessed by his Christian influence, and the cause of the Redeemer in the Southwest have certainly been afflicted in this sudden and unexpected loss, which none but the great Head of the Church can repair. Yet, for him, no doubt, it was gain to depart and be with Christ. He was calm and untroubled. He died as he lived. And it is his best epitaph.

Oh! for the death of those,
Who slumber in the Lord!
Oh! be like their's my last repose
Like their's, my last reward.

FREDERICK STRINGER.

Died March 20th, 1894. Frederick Stringer, Ruling Elder. Be it resolved, that, in the death of the Senior Elder of this Church Mr. Frederick Stringer, which occurred on the 20th ulto., that the Session recognizes a great loss, and are constrained to say, "Oh! how are the Mighty fallen." For forty-seven years he has been the leading spirit in the Session, the Sabbath School, and the temporal management of the Church. And while he was quiet and unassuming, his influence has been a potent factor in its spiritual as well as temporal interests and as an Elder, a superintendent of the Sabbath School, as a man abounding in the work of the Lord, his loss will be almost irreparable. Being thoroughly posted on all matters affecting our Church at large and taking an intelligent and lively interest in all its affairs, he was always a safe, yet liberal counselor, and a wise and prudent ruler in God's house.

His views of the great truths of God's word were clear cut, his faith and love simple as a child, his zeal for souls great. He was a swift witness for Jesus, a tower of Christian strength and he has left behind him a rich heritage of love and devotion in the hearts of all who knew him.

As our senior elder he has studied our interests and responded liberally and cheerfully to our needs with his time, his influence and his means, and we will miss him.

To the church he loved we would say, our death roll is lengthening and many of our members have crossed over to welcome us on the other side; and to his stricken family we offer the ministry of our love and sympathy and would point them to that Glorious Resurrection when we shall all meet around the throne of God, where all tears will be wiped away and sorrow and crying will be no more.

REV. HENRY MARTYN SMITH, D. D.

Pastor of the Third Presbyterian Church, 1857 to 1894.



Memorial Adopted by the Presbytery
of New Orleans.

Prepared by Rev. B. M. Palmer, D.D.

The subject of this memoir was born in Carlisle, Pa., on the 24th of June, 1828. He died on the 4th of June, 1894, lacking just twenty days of reaching his 66th birthday. His grandparents on the paternal side were from Germany, his grandparents on the maternal side were from England. It

would not be difficult to trace the blending of the two national characteristics in his physical and mental structure alike. His father, Peter S. Smith, an engineer by profession, is described by his cotemporaries as an austere man, an elder in the Presbyterian church in Carlisle, singularly gifted in prayer, possessing marked ability, and impressing his character for piety upon the community in which he lived. His mother, Mary Greenwood Smith, survived long enough to be remembered by the second generation of children, who have a pleasing recollection of her as a beautiful old lady, very bright and witty, uniting a well-rounded Christian character with her sparkling intelligence. It was from her, doubtless, that Dr. Smith derived his keen sense of humor, his trenchant wit and power of sarcasm. Possibly he might be adduced in confirmation of the theory, that the intellectual traits descend ordinarily from the mother, while the moral are inherited from the father. As above described, they were both distinctly reproduced in the son, and upon these two lines. The piety common to them both was signalized in the baptismal name of Henry Martyn, in honor of the saintly missionary who first immortalized it.

In his boyhood, like most children, he was full of life and fun, but even then giving evidence of the scholarly tastes which distinguished his after years. He was fond of reading and of reading what was instructive rather than amusing. Whenever missed from the family group, he was generally to be found curled up in a chair, entirely absorbed in the contents of some fascinating volume. His early education was obtained in the public-schools of his native town; until at sixteen years of age, he was matriculated in Dickinson College, at Carlisle. Here he remained two years, when his scanty means required to be recruited by a year's teaching in the State of Kentucky. He then recommenced his studies at Jefferson College in Canonsburg, Pa., where he graduated. With the aid of these dates we are able to trace his career of academic training up to the twenty-

first year of his age, when it became necessary to choose his future path in life.

Returning to his boyhood, we take up the thread of his religious history. He is said to have been converted under the ministry of that faithful man of God, Rev. Dr. Thomas Vernor Moore, then settled at Carlisle. This important event occurred when he was only twelve years old. His connection with the church, by public profession of his faith, was however delayed two years; when at the age of fourteen, he was admitted to the communion of the Second Presbyterian church in Carlisle, under the ministry of Rev. Dr. A. T. McGill. Under the influence of this eminent divine he was led to enter the Theological Seminary at Alleghany City, in preparation for the Gospel ministry. In the year 1852, Dr. McGill removed from Alleghany Seminary to that of Columbia, S. C., where he had been elected Professor of Church History and Government; to which latter place he was followed by his attached pupil. In the year after, Dr. McGill transferred his relations to the Seminary at Princeton, N. J., where he invited the companionship of his young friend, representing that the conflict then pending between the North and the South would culminate in the final separation between the two. In the face of this prediction young Smith determined to remain at Columbia, and to finish his studies there. It was at this juncture the writer's special acquaintance and affection began with the subject of this sketch. Being chosen, in 1853, as the successor of Dr. McGill, he was brought immediately in contact with both T. R. Markham and Henry M. Smith members of the same class, in the office of daily instruction. These close relations, maintained through the greater part of two years, laid the foundation of an intimacy which was destined, in another sphere, to be continued through forty years.

In the Spring of 1854, Mr. Smith was licensed by the Presbytery of Charleston; and in the succeeding July he became the young assistant of Rev. Dr. Thomas Smyth, in the city of Charleston, S. C. Here he remained through two years, until the Autumn of 1856 securing the warm affection of the congregation which he served. Feeling then that the time had come to seek an independent charge of his own, it was in the writer's power to forward his wishes, by directing his course to the city of New Orleans. His own transfer from the Seminary at Columbia to the pastorship of the First Presbyterian church happened to be just at that moment determined; and Mr. Smith was requested to precede him and occupy his pulpit during two months, before his actual release. At the expiration of this short period, Mr. Smith was promptly invited to take charge of the Third Presbyterian Church, New Orleans, which was then vacant. This relation resulted in his permanent settlement as its pastor—the ordination and installation taking place on the 22nd of March, 1857. This proved to be his single and only

pastoral charge, through the long period of thirty years and ten months, which he was compelled by failing health to resign on the 15th of January, 1888. His last sermon, as pastor, was delivered on the 22d of April in that year.

A few years of peaceful labor were enjoyed; until the breaking out of hostilities between the North and South, together with the occupation of New Orleans by the Federal forces, drove the city pastors to exercise their ministry among the soldiers in the field. It is with deep regret we are unable to furnish a detailed account of his chaplaincy in the army. After the evacuation of Corinth, he became separated from the writer; and during the remainder of the war he was identified with the Trans-Mississippi Department, under General Kirby Smith. He continued, however, in the service until the termination of the struggle—diversifying his labors as a preacher by editing and publishing a small paper for circulation among the troops.

Upon the return of peace, he resumed his connection with his pastoral charge. The first grave undertaking was the removal of a heavy debt which threatened the extinction of the church. At the time of his installation, in 1857, the congregation was worshiping in a small building on Royal street, near Elysian Fields. It was soon determined to erect a suitable house of worship, which now stands facing Washington Square, not far from the former site. This was necessarily done on credit; the debt being held by parties in Europe. They, naturally concluding the congregation to be now bankrupt, instituted proceedings for the sale of the church. While the hammer of the sheriff thus rested on the property, the creditors were approached, through their agent, with the statement that Presbyterians always paid their debts; and that if time were granted this debt would be paid, with all the accruing interest. The offer was backed by the presentation of a subscription list, for a very large portion of the claim, which had been obtained in the churches of the city, the payment being extended three years and collected semi-annually. Execution being thus stayed, the debt was finally cancelled—though a large remainder had slowly to be collected, after the first subscriptions had been all gathered in. The church building now stands, a monument to the indefatigable energy of the pastor and to the concurring zeal of his feeble flock.

We approach now another section of our friend's history, in which his power was richly displayed, and his great reputation justly gained. *The True Witness*, published under the editorship of Rev. Dr. R. McInnis, having been suspended during the war, was not re-issued at its close. It was therefore determined by the Synodical Board of Publication, located in New Orleans, to establish an organ of the Synod which should be under its control, and to serve as the public tongue by which God's truth should be proclaimed. The first number of the new

journal, under the editorship of Dr. H. M. Smith, was issued February 25th, 1869. In conjunction with his pastorate, Dr. Smith discharged the responsible duties of Editor of the "South-western Presbyterian" through a period of twenty-two years and nine months. He tendered his resignation to the Synod at Columbia, Miss., November 19, 1890. Synod, however, declined accepting it, requesting the city pastors to aid him in his failing health. The necessity of relief became, however, only too apparent during the year; and on the 11th of November, 1891, his resignation was reluctantly accepted by the Synod meeting at Brookhaven, Miss. His name appears for the last time, at the head of the Paper, on the 12th of November, 1891—Rev. Dr. R. Q. Mallard succeeding to the vacant chair. It was in the early part of this period of his life that Oakland College, under the presidency of Dr. Calvin, did itself honor in conferring the degree of Doctor of Divinity upon him. In the year 1873, the more distinguished honor was bestowed upon him, in his election as Moderator of the General Assembly meeting at Little Rock, Ark.

On the 16th of May, 1859, Mr. Smith was united in marriage with Miss Lucy M. Coleman, of Vicksburg—the daughter of Hon. N. D. Coleman and Lucy A. Marshall. Both parents were of distinguished reputation—the father having once represented Kentucky in the National Legislature, and the mother descending from one of the most gifted families in Kentucky. After a happy married life of thirty-five years, Dr. Smith was taken to his rest, leaving his widow and two grown daughters. It is a somewhat sad coincidence, that, in the act of penning these lines, intelligence has just been received of the call to the suffering and sorrowing wife to join her husband, after four months of separation, in the Home in which there "shall be no more death, nor sighing, nor tears, but where the former things are passed away."

The clouds begin to gather around the setting sun. "The sentence of death in our members," of which the apostle speaks, may possibly be written from our very birth. In the case of our friend it became clearly legible to the eye of the skilful physician as early as 1886; when rest for the troubled brain was immediately ordered, resulting in a Summer's travel as far as California. From this extended tour he returned greatly refreshed, and resumed the double labor to which he had been accustomed. It was however a brief reprieve; since, as we have seen, he was compelled in 1888 to resign the care of his Parish. The burden of Editorship was still retained; until this, too, was laid aside in 1891. The mental strain of this double work, through a period of twenty-two years, exhausted his vital force; and the breakdown manifested itself in the organ most heavily taxed. When the crash came, it was with profound sorrow his friends traced the gradual eclipse which day by day darkened that strong

intellect in which so many had rejoiced. It betrayed itself in the form of aphasia, disabling him from recalling the word which would express his thought. This deepened as the months rolled on, until speech sunk into total silence; and it became difficult to determine to what extent his mental power was impaired. His physical frame wasted away, until with decreasing strength he gently slid into the peaceful rest which comes only under the signature of death. On the fifth of June, a large concourse of sympathizing friends assembled in the First Presbyterian church, where impressive funeral services were rendered by the pastors of the city. His body was then reverently laid side by side with that of his classmate and most intimate friend, Rev. Dr. Markham, in the writer's tomb.

Nothing remains but a general estimate of him whose career has been briefly sketched. Dr. Smith was endowed with a penetrating and vigorous intellect, which moved with great caution on all lines of truth. This was eminently shown in his whole course as editor of a public journal. Naturally secretive in disposition, he kept his own counsel on all questions of controversy, until he was prepared to speak. He silently collected all the authorities on a given subject, and then suddenly opened his artillery upon his adversary. In one of the recent controversies in the Church he was asked how he came to be so well posted beyond the rest of his brethren in the ministry? He answered: "The publishers send to me, as editor, the books they issue from the press: I run them hastily through for review, noting the pregnant passages with my pencil for future reference, and, at the proper time, I have the whole matter in a nutshell." His friends came thus to know, that, whenever he put down his foot, he had already measured the ground. He was a born controversialist—fitted for it by his native instincts and the cultivated habits of his mind. His editorials were always sharp and pungent. Wit and wisdom are closely allied terms; only wit pierces through what wisdom discovers, oftentimes with a sarcasm like unto Ithuriel's spear. It requires a world of grace to possess the gift of sarcasm, and not to use it in controversial encounters. Unfortunately it is often regarded as a vice of the heart, when it is only a trick of the intellect. Thus men who possess the dangerous endowment are exposed to serious misconstruction throughout life. Known to multitudes only through their writings, they are condemned as harsh and bitter in temper, when they intend merely to be sportive with wit. Besides our friend, who is passing under this criticism, three other of the most distinguished names in our Church could be cited as completely misunderstood; regarded as men unlovely in character; whilst in private life they were the most amiable and affectionate of their race. It affords the writer unfeigned satisfaction to bear this testimony in behalf of our departed brother; and to know that as he came to be disclosed in

the sanctuary of his inner life, the sweetness of his natural qualities were more and more appreciated. No man is of bitter spirit who carries his child-heart along with him through life; and Dr. Smith won the affections of the little ones of the household in every home which he entered. He had a simple, loving nature; and his sympathetic emotions were easily touched, which like the dew refreshes the earth around.

The piety of our now glorified brother was both fervent and deep. Cast in the mould of the Calvinistic faith, it had backbone and strength. His religion was one distinctively of principle, yet not destitute of feeling. Indeed, the two were mingled in very just proportions. Too reserved to speak directly of his own experience, its particular type was recognized only as it leaked out in familiar intercourse, or as it was betrayed in his character and walk. He recognized the sovereignty of God in His providence, as well as in His grace. The field allotted to each believer was, in his opinion, to be cultivated with equal contentment and fidelity, whether elevated or obscure. In the judgment of the writer, Dr. Smith was one of the most genuine Christians it has ever been his privilege to know. Yet in representing the sturdy character of his friend's piety, it should not be robbed of its gentleness and grace. The tenderness of his emotions found often a subdued expression in tremulous tones, or in the complete choking of the voice. In the blending of its traits, his piety was one to lean upon in times of sorrow and of conflict. He was never known to desert a friend, or to dishonor his Master. This darkness shrouded his declining hour, in which he was not allowed the privilege of uttering his last testimony for the truth of God. What a joy it must have been to pass out of this eclipse into the light of heaven!

"Death is another life, We bow our heads,
At going out, we think, and enter straight
Another golden chamber of the King's
Larger than this we leave, and lovelier."

REV. C. A. HYLAND.

Pastor of the Third Presbyterian Church, 1888-1893.



Rev. Charles Augustus Hyland, born Nov. 11, 1861, licensed 1887 by Central Mississippi Presbytery, ordained May 6, 1888, by New Orleans Presbytery, pastor Third Church, New Orleans, 1888-1893, Stated Supply, Jeanerette, La., 1903-1904, Morgan City and Centreville, 1907-1910, Morgan City 1907-1915, Westwego, 1924-1928.

SAMUEL M. RODD.

Elder of the Third Church, 1894-1902.

While on his way to work Samuel M. Rodd, an old and highly esteemed citizen, was attacked with heart failure at the corner of Fourth and Chestnut and expired shortly afterwards in his home, opposite. He was widely known in commercial circles, and was an ardent worker in the cause of Christianity.

Mr. Rodd was 78 years of age. He was born at Dartmouth, in Devonshire County, England. Early in his youth he removed with his relatives to Montreal, Canada, and resided there until 1855. He then removed to the United States with his brother, Edward W. Rodd, formerly of this city. Shortly after coming here he engaged in the stationery business. For some time he was a member of the firm of Palfrey, Rodd & Purcell. At the time of his death he was connected with the firm of Dameron & Pierson.

During his entire life he engaged in church work, and became noted for his earnest and energetic efforts in the cause. He was elder of the Third Presbyterian Church. He was of a modest and retiring disposition. He divided his time with the church and his family. He was an ardent missionary worker and was the organizer of several missionary societies. Aside from the Church societies which he formed he took little interest in social or fraternal organizations.

In 1868 he was married to Mrs. Harrison in this city. His wife long preceded him to the grave. There were no children to the union. His nearest surviving relatives were three nephews—John E., Edward W. and Charles M. Rodd, all of this city, and three nieces—Mrs. Lacey I. Moffett, Mrs. Layton Stuart and Mrs. Harry Castle, all of whom are serving as missionaries in China.

RULING ELDER GEORGE BATTALORA.



The subject of this sketch was born on December 29, 1858 in New Orleans, of Swiss-German parentage. After leaving the Public Schools of this city he entered the printing business, and eventually was connected with the "Southwestern Presbyterian," where he remained for 28 years. After the transfer of this paper to Richmond, Va., he entered the linotype business of his own. He was happily married to Miss Elizabeth Miller on June 17, 1879. Three girls and four boys were the fruits of this union. Mr. Battalora and his wife celebrated their "golden wedding" in 1929.

In his long employ of the Presbyterian paper of this city, he was naturally thrown in contact with the old-time Presbyterian preachers of this city, among whom he classed as his warmest friends the late Rev. Drs. H. M. Smith, B. M. Palmer, Thos. R. Markham and R. Q. Mallard.

Mr. Battalora was born a Roman Catholic, and after his connection with the "Southwestern Presbyterian" joined the Third Presbyterian Church of this city, then situated opposite Washington Square, on October 8, 1880, under the ministry of Rev. H. M. Smith, being one of the oldest of the members of this historic church. He was elected Deacon in 1888, and Ruling Elder since June 4, 1902. He has been the Clerk of its Session, since July 10, 1902.

After serving for years as the Temporary Clerk of the Presbytery of New Orleans, that venerable body several years ago elected him as their Permanent Clerk. The Synod of Louisiana, in like manner, has elected him as their Permanent Clerk, both of which positions he occupies at present.

The Presbytery of New Orleans has also honored Mr. Battalora by electing him as Moderator at Houma, La., in April, 1911, and as their commissioner to the General Assemblies in Greenville, S. C., in 1916, and at Charlotte, N. C., in 1920.

REV. W. J. SECHREST.

Pastor, Third Church, 1898-1899.

Rev. W. J. Sechrest, resident of Austin, Texas, for the past ten years, passed to his eternal reward January 31, 1931, and was laid to rest in the cemetery at Austin on the day following.

Mr. Sechrest was born at High Point, N. C., December 27, 1846. For some years he was successfully engaged in business in Knoxville, Tenn. Being impressed with the call of God to the work of the Gospel ministry, he attended Union Theological Seminary, from which he was graduated in 1891. In 1889 he came to Texas and was received by the Presbytery of Eastern Texas as a candidate for the ministry, July 13, 1889. He was licensed to preach by the same Presbytery, June 22, 1893, and ordained to the full work of the ministry, September 15, 1893. He was married to Miss Maude Bergman at Moscow, Texas, November 28, 1894. Mr. Sechrest labored faithfully in evangelistic and home mission work in the Presbyteries of Eastern Texas, Red River, New Orleans, Atlanta, and Ouachita. He was devoted to the preaching of the Gospel and winning souls to Christ; and though his labors were in fields requiring unusual hardships, difficulties and privations, he was uncomplaining and happy in the Lord's work.

His ministry was greatly enhanced and enriched by his peculiar talent for music, both instrumental and vocal, aided by a devoted wife of remarkable musical gift. He was author of a number of Gospel songs, the best known of which is "Blessed Whosoever, That Means Me," published in "Life and Service Hymns" number 33. He expressed the wish that when he was gone the Gospel would continue to be preached in the publication and singing of this beautiful song.

While engaged in evangelistic work in Atlanta Presbytery he was stricken while in the pulpit with an illness from which he never recovered, necessitating retirement from the ministry. In his last years, though much of his time was spent in bed and in a hospital, his meditation was constantly upon the Saviour and the joys of salvation through Christ. He was uncomplaining and always praising God for His goodness.

He is survived by his wife, who resides in Austin, Texas, and two brothers, Henry and Frank, of High Point, N. C.

W. C. TENNEY.

ESPLANADE PRESBYTERIAN CHURCH

The Esplanade Presbyterian Church of New Orleans was organized on Sunday evening, January 4th, 1914, by a Commission of the Presbytery of New Orleans whose members were Rev. George Summey, D.D., LL. D., Rev. Geo. H. Cornelson, Jr., D.D.; Rev. Theo. F. Hahn, Ruling Elders William T. Hardie, Albert B. Dinwiddie, Ernest T. George, and the Session of the Third Presbyterian Church, viz., Ruling Elders George Battalora, J. Andrew Thomas, W. M. Bogel, J. E. Bader, E. A. Suarez. One hundred and one communing members were enrolled, and fifty-nine non-communicating baptized members. The sermon was preached by Dr. Cornelson. The charge to the officers was delivered by Dr. Dinwiddie, and the charge to the people by Mr. George. Congratulatory addresses were made by Mr. Hardie and Dr. Hahn. A letter from the Session of the Third Church was read, conveying its tender love and best wishes, and assurance of its desire and prayer for the success and happiness of the new church, which it regarded as its own daughter.

The congregation unanimously elected the following officers: Ruling Elders, J. E. Bader, W. S. McCann, and J. T. Young; Deacons, Wm. F. Deloteus, Thos. H. Roberts, F. Harold Bayhi, and E. V. Willey; Trustees, Dr. Arthur Weber, Eugene Nolan, S. W. Purdum, J. Andrew Thomas, David Bruenn, W. S. McCann and J. E. Bader.

It unanimously called to its pastorate, Rev. George Summey, D.D., for such time as the Third Church, of which he is now pastor, may consent to give to the Esplanade Church.

It adopted as its formal name, "The Esplanade Presbyterian Church of New Orleans." The ruling elders and deacons, except Mr. Bayhi, who was necessarily absent, were formally inducted into office, all of them being ordained with laying on of hands, except Mr. Bader, who had been a ruling elder in the mother church.

The incidents leading up to the organization of this church were in general, as follows: On March 18th, 1906, a little band of members of the Third Church began a Sunday School in the Building at the corner of Bayou Road and LaPage Street, where these streets join North Broad Street. With the pastor were Mrs. S. M. Edgett, Mrs. T. E. Anderson, Mrs. George Summey, Miss May St. Clair, Col. Livingston H. Gardner and Messrs. J. E. Bader, W. L. Moore and G. H. Crais.

Twenty-three scholars were enrolled that day. On April 15th, 1906, the School was formally organized, Mr. Bader being elected Superintendent and Mr. Crais, Secretary. The School continued at this place for nearly four years. During this period the following persons aided in its work, besides those just named: Mrs. E. C. Hopkins, Mrs. J. P. Olivier, Mrs. Thos. V. Ellzey, Miss J. Sebastian, Miss Emma Bader, Miss Olga Malm afterward Mrs. Arthur Crosby. Not a Sabbath was missed during this period, except at one time, when a contagious disease in the community caused a quarantine for two weeks.

Preaching services soon followed the Sunday School's initiation, and were maintained at least twice a month, with several special meetings. A number of persons were received into the church, from time to time, the Session of the Third Church receiving them. The school and services were not liked by certain classes in the neighborhood, and those who knew better incited the more unruly to acts that were designed to discourage or drive away the workers, such as stoning the building, hooting, and jeering and making unnecessary noises, and marching noisily up and down the sidewalks past the house, and on two occasions, when night services were in progress, driving goats through the congregation from one door to another. The faithful band kept on however, unperturbed, and by persistence, with much kindness and gentleness of spirit, at last won hosts of friends even among those whose religious faith was against us, and the work grew.

On February 15, 1910, better quarters were found at 2814 DeSoto Street, in a cottage which fronted on both DeSoto Street and Esplanade Avenue, realizing at last the purpose that was in the minds of the founders of the work and which had been expressed in calling the School by the name "Esplanade" all the time.

In its new quarters the School continued to grow, and many persons were received into the Church on profession of faith.

In March, 1912, the property was sold from under the School, and great fear spread among the workers and their friends, but God interposed, and at the very darkest hour, and most unexpectedly, the way was opened for the property to become our own, generous helpers were raised up, and immediately the whole enterprise received a splendid impulse which it has felt to this good day.

From the time of the removal from the old location and up to the organization of the Esplanade Church many faithful workers were added to the list already mentioned and the work moved forward until sufficient numbers and strength having been gathered, a petition was sent to the Presbytery signed by ninety-three persons, asking for the organization of a Church. The petition was granted on October 23, 1913, a Commission was appointed by the Presbytery, and on the date and with the enrolment named above, the Church was formally constituted. Its very first act after its officers were installed, was to make an offering to the extension of Christ's Kingdom, the offering to be divided equally between foreign and home missions. "For Others" has been the unvarying principle of those whose work developed into this church and the newly constituted church wishes to make it the key-note to its life, sounded in its very first formal act.

The Esplanade Church continued its fine work in Kingdom building under the leadership of consecrated men and women until the beginning of the year 1919, when the Third Church made overtures for a merger. This was accomplished on October 1st, 1919, and the two churches were united under the name of the Third Presbyterian Church of New Orleans.



PRESENT HOME OF CANAL STREET PRESBYTERIAN CHURCH
Canal and Hennessey Streets.

HISTORY OF
CANAL STREET PRESBYTERIAN CHURCH
By REV. M. W. TRAWICK.

As the congregation of the Canal Street Presbyterian church are now engaged in the erection of a church edifice on the corner of Canal and Derbigny streets in this city—the writer has been requested to prepare a brief history of this church for publication and for deposit in the Corner Stone, which is expected to be laid in a few days with appropriate ceremonies.

It is certainly a peculiar honor and privilege to the present pastor to be permitted to review and record the labors of his predecessors and brethren in the Lord who have toiled for our common Master in connection with this church.

It is still more blessed to be allowed to offer this brief history as a testimonial of God's covenant faithfulness to a particular congregation of His people. Though trials and vicissitudes have marked the record of His dealings with this church—

yet after twenty-eight years of an eventful history the church still lives to lift her voice in praise to God, saying, "For He is Good; for His mercy endureth forever."

Origin.

In the fall of A. D., 1836, the "Seamen's Friend Society" sent to the city the Rev. H. Loomis for the purpose of establishing a "Seamen's Bethel." An upper room over a storehouse on the Levee near Esplanade street was obtained for that purpose, where many seamen and others were permitted to hear the Gospel. It is believed that this was the first preaching of the Gospel in English, below Canal Street.

A few earnest Christian young men organized a Sabbath school at that place and sustained it for four or five years without interruption.

After this the "Bethel" was removed "uptown"—but those young men, not wishing to abandon their field and work continued their labors in the Sabbath school by removing to the Engine House on Dumaine street. Afterwards they removed to a house on Rampart street, and subsequently a house for their use was built on the corner of Canal and Franklin street—in which the church was organized.

It deserves to be mentioned that one of the young men engaged in the early Sabbath school work that gave birth to this church is now one of the active ruling elders, viz: Dr. C. C. Lyon, who, with Charles Clapp, deceased and A. P. Ozanne, now of Cleveland, Ohio, were the active movers in the enterprise. A valued memento of that early history can now be seen in our chapel in the form of a neat book case made by the hands of Dr. Lyon himself—to whom the writer is indebted for these first items of our history.

At the meeting of the Presbytery of Louisiana held at Plaquemine, on the 17th day of March, A. D., 1847, a committee was appointed to organize a church on Canal street. This Committee consisted of Revs. E. R. Beadle, Jas. Beattie and R. L. Stanton; and ruling elders, John Hume and Charles Gardiner.

Accordingly on the 11th day of April, 1847, at 4 o'clock, P. M. the above Committee met in the Canal Street Chapel, and after a sermon by Rev. E. R. Beadle from Psalm 84:1, proceeded to organize the church.

The following persons were received as members, viz:—Alexander Reid, Mary Meaker, Agnes McLaurin, Matilda Davis Eunice Hartwell, by letter from First Presbyterian church of New Orleans.

Heman Packard, Eunice Packard; from Congregationalist church, Mass.

Mrs. McLaurin and Mrs. Geo. Waterman were received on profession of their faith.

The above persons were then constituted "The Fourth Presbyterian church of the City of New Orleans;" and immediately afterwards Mr. Heman Packard was elected ruling elder and Mr. Alexander Reid, deacon, who were both ordained to their respective offices.

It is a matter of some interest to note that the "Canal street Chapel," the little house in which the church was organized is still extant and apparently in good condition, as it is seen near Canal street on Franklin.

And it is still more interesting to note that two members of the original nine are still living in connection with the church—able still to attend upon her services and do active work in her cause. These two persons are Mrs. Mary Meaker and Miss Mathilda Dean and now Mrs. Miller. On the following November—another member whose service is still valuable to the church was added in the person of the present Mrs. Kells—then Miss Sarah Packard.

It is also worthy of additional notice that Rev. J. Beattie, one of the original Committee of Presbytery to organize the church, still lives in this city—and from time to time during these 28 years has rendered much valuable service to this congregation. During intervals when there was no pastor, he has steadily supplied the church with preaching, moderated their sessional and congregational meetings, and rendered other favors for which the church will ever hold him in grateful remembrance.

The first communion of the Lord's Supper was held by this church on the sixth day of June, 1847, being administered by Rev. Dr. Scott who was then pastor of the First church.

During the spring and summer of that year the congregation was served by Rev. Noah F. Packard, whose brief ministry was terminated by death from yellow-fever on September 3rd, 1847. The Sessional record states that "He was a man of faith and much prayer and ardently desired that this church should be truly a praying church. His death is deeply felt and mourned by the church."

As a manifestation of the deep sorrow felt in his loss, the congregation met in special prayer for the Lord's sustaining and sanctifying grace, in their behalf. This death of their first minister was the first great trial the church was called to suffer, and with the record of this event, we close this first article.

After the death of Rev. Mr. Packard, their first minister, the church remained vacant until March 1st, 1848, a period of six months; during which time the pulpit was occasionally supplied by Revs. Messrs. Twitchel, Beadle and Beattie.

On March 1, 1848, a unanimous call was made for the pastoral services of Rev. Henry G. Blinn, a licentiate, who came to this city from Madisonville. The call was signed by twenty-three names and on the following November was renewed with the stipulation of a double increase of salary.

There is no record that Rev. Mr. Blinn was regularly ordained and installed pastor—though his ministry covered the period of fourteen months. It appears that his labors were interrupted by the overflow of this portion of the city in the summer of 1849. About this time he removed to Jamestown, New York, and in the list of ministers of the Northern Presbyterian Church for 1873, his name appears as being located at Cambridge, New York.

After the removal of Mr. Blinn, the congregation were regularly supplied by Rev. B. Wayne, who is the present incumbent of the pulpit of Napoleon Avenue church of this city. At that time Mr. Wayne was a licentiate, and entered upon his labors with this church in July, 1849. His services were continued for eight months, at the expiration of which time, on March 24th, 1860, he was regularly ordained by the Presbytery of Louisiana in session at Buhler Plains.

After this the pulpit was vacant for two months: being supplied a few Sabbaths of that time by Rev. Messrs. Smith and Lecky, of whose subsequent history we have no information.

Subsequently, for a few months the congregation was stately served by Rev. Robt. Campbell, who removed hence to Madisonville, and several years afterwards was one of the first settlers of Hazelhurst, Miss.

After a short residence at the latter place, he was translated to his home above. The writer cannot refrain adding, that the excellent wife of Mr. Campbell, after his death, assumed the control of the large and prosperous school of which he had charge, and by her efficient labors and influence did much to lay the foundation of the Hazelhurst Presbyterian Church.

The records of Session from 1850 to 1853 are very meager, there having been only a few meetings during that time, moderated by Rev. N. G. North, Nathan Harned and A. Campbell.

It is ascertained, however, that during twelve months of this time the church was favored with the regular ministry of Rev. N. G. North, who removed to Charlestown, Va., and whose residence in 1873 was Mt. Holly, Ark.

It is proper here to pause in the current of these changing events and note the fact that the effort to maintain the existence of the church during these years was a constant struggle. Up to 1854, there had been but few additions to our number, and at this time great discouragements stood in our way. Indeed

it was thought better by some to abandon the enterprise altogether; and in all human probability this would have been done had it not been for the strong faith and self-sacrificing devotion of Mr. Heman Packard, who was at that time the only ruling elder, and of whom it will afford us great pleasure to speak hereafter.

It is also proper to state that in the midst of the difficulties of that period, the church was counselled by Dr. Scott "to hold on" and hope for a better day.

And soon a better day dawned. On the 20th of November, 1853, Rev. Wm. McConnell, a licentiate and a graduate of Dr. Cook's College, Belfast, began to minister to the congregation. On March 12, 1854, a congregational meeting was held, moderated by Rev. I. J. Henderson and Mr. McConnell was unanimously elected pastor. On the 16th of April following he was ordained and installed.

A private journal affords the information that the attendance of the congregation began to increase with Mr. McConnell's ministry. The Sessional records show an increase of thirty-one persons to the roll of membership during the first year of his pastoral charge.

On Jun 27, 1855, Messrs. Jas. R. Young and R. F. Viall were elected ruling elders. The latter was chosen clerk of Session—which office had been filled by Mr. Packard, hitherto the only ruling elder. Mr. Viall was called away by death from yellow fever, September 12, 1855, only a few weeks afterwards.

The name of John D. Henderson, who was received from the Natchez church, January 6, 1856, appears also as a member of Session under date of September 6, of the same year. About the same time also Mr. A. McVicar was elected and installed deacon.

Nothing remains of any special interest to note in connection with the pastoral work of Mr. McConnell, except that additions continued to be regularly made to the church up to the close of his ministry in November, 1857.

In 1855, twenty-four were added mostly on profession of faith. In 1856, there were only 6, but in 1857, there were twice that number of additions.

On account of the feeble health of his wife Mr. McConnell, was constrained to ask for a dissolution of the pastoral relation which was granted, and his useful ministry closed in the winter of 1857. He removed to Houma, La., and is now laboring in the Master's vineyard in Canada.

Immediately after the close of Rev. Mr. McConnell's ministry, Rev. Gaylord L. More entered upon his labors with this church: reaching the city November 4, 1857; and on the second Sabbath following began to preach. Shortly after this, January 12, 1858, occurred the death of Mr. Heman Packard. To him more than to any other man, under God, this church owes her existence and perpetuity through the early years of her struggling history. A writer in "The American Messenger" says: "The Fourth Presbyterian church of New Orleans is regarded as among the memorials of his faith, patience and perseverance. His life, crowned by useful labors, shows what can be accomplished by faithful consecration even by a confirmed invalid."

He was a native of Bridgewater, Mass., and of Puritan descent. He early became a subject of deep impressions, which finally resulted in an entire consecration of himself to Christ. He says "At the communion table I covenanted to serve God at any place he should call me to. God showed me that I must consider no place too high and none too low to which He appointed me. My prayer was "O Lord, let no duty go undone that I can do. If those to whom it properly belongs do not do it, let me do it." These words give us an index to his whole heart and life as afterwards revealed.

In 1838 he came on a mission of good to this city. His heart was moved by the spiritual destitution of the Flatboatmen and Raftmen that came down the river. For four years he labored at his own expense in the good work of distributing books and tracts among that class of persons. In 1842 he was appointed by the American Tract Society as colporteur of this city. Next the agency of the S. W. Bible Society and of the American S. S. Union and of the Presbyterian Board of Publication all came into his hands. To these great duties he devoted his whole heart, and said: "To God, who of his grace chose me to this work, be all the praise."

His characteristic devotion was also laid upon God's altar in the service of this church of which at the beginning and for nearly eight years afterwards he was the only ruling elder. Amid the most trying discouragements he believed that a place of worship was greatly needed in this part of the city—and by prayer, and faith and most self-denying labor, he spent his all in efforts to meet that necessity.

He lived to see the prospects of the church somewhat brighter and to realize that his labor had not been in vain in the Lord. On his death, resolutions of respect were passed by the Session, and Board of Trustees, and as a memorial of the high regard in which he was held by the congregation, a pew in the New Church on Gasquet street was afterwards presented to his family.

HEMAN PACKARD.
Elder of the Fourth Church.

We insert here a memorial of Elder Packard, adopted by the Presbytery and ordered to be published in the True Witness (Minutes of New Orleans Presbytery, March 20, 1858).

In the year 1837, Heman Packard came to this city from Massachusetts, the State of his nativity, and although in feeble health immediately commenced the work of tract distribution among the boatmen and raftmen along the Mississippi River, and for four years persevered in these efforts without pecuniary compensation. He then was commissioned as Colporteur of the American Tract Society on a salary of \$150 per annum, and subsequently was appointed Superintendent of Colportage in the Southwestern States. The Depositories of the Tract and Bible Societies, of the Sunday School Union, and of the Presbyterian Board of Publication were severally placed at various times under his supervision. And funds being furnished by benevolent individuals for the gratuitous distribution of these publications, he was enabled to exert a wide influence through all the Southwest.

Under his quiet and unobtrusive nature, with the cooperation of a few laborious spirits like his own, and in answer to their prayers, has grown up from infancy, this sisterhood of benevolent institutions whose charities are communicating truth, morality, righteousness, peace and salvation to millions of the human family.

Among the memorials of his faith and patience is the *Fourth Presbyterian Church of New Orleans*.

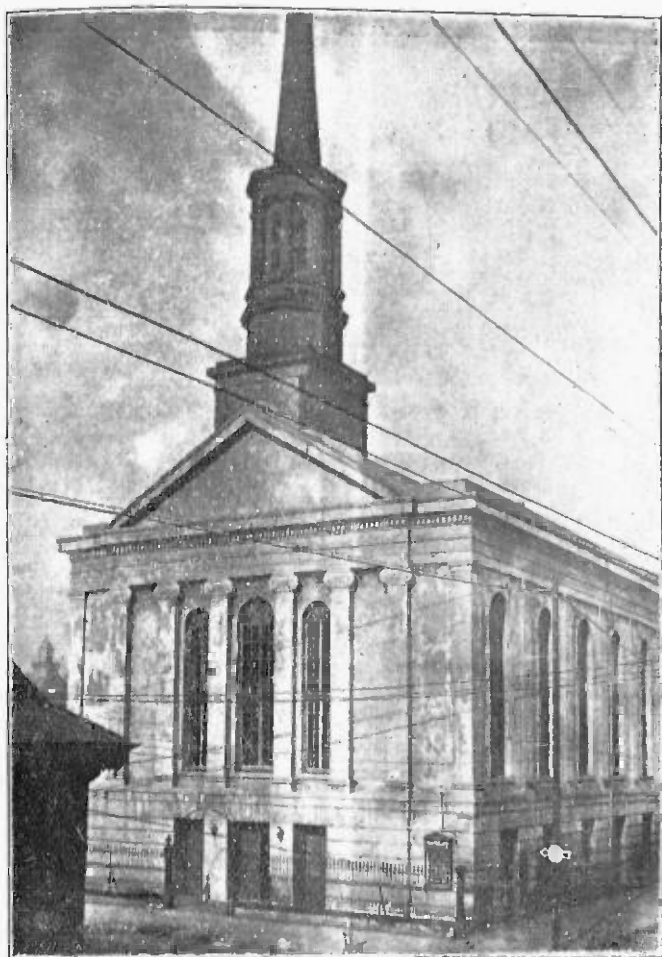
Believing that a house of worship was needed in that part of the city, under the most disheartening circumstances, he clung to the promises at the throne of grace, until before his death he obtained satisfactory evidence that his supplications were effectual. While the church to be erected, will be Mr. Packard's monument, it will also attest the truth and faithfulness of God, as the hearer and answerer of prayer. May it prove the Gate of Heaven for many souls.

In ecclesiastical matters he was a wise and reliable counsellor. The Judgment Day alone will disclose the fruit and extent of his labors for the salvation of sinners.

In his daily intercourse with men and with his family he was a model Christian. In conversing, or uniting with him in prayer, the uniform impression was, *this is a man of God*.

He survived his public labors only twenty-days. He was born in Bridgewater, Mass., December 4, 1799, and entered into rest, January 12, 1858.

"The memory of the just is blessed."



FOURTH PRESBYTERIAN CHURCH

South Liberty and Gasquet Streets

1860-1872.

When Mr. More began work, it was first thought best to build a brick house of worship on the corner of Canal and Franklin streets at a cost of \$9000. Two lots had already been purchased at a cost of \$6000, fronting 53 feet on Canal and 114 feet on Franklin, and also a third lot fronting 28 feet on Franklin and 75 feet deep.

A debt of \$6000, made it necessary to sell the lots on Canal St., which was done for the sum of \$9000, and suitable lots were purchased on the corner of Liberty and Gasquet Streets, for the sum of \$4200. A contract was then made with Messrs. Jamison & McIntosh to erect the large and elegant brick edifice at that location for the sum of \$29,000.

On Sabbath, May 6, 1860, the basement of the church was entered and a precious communion service was held. On Sabbath, November 4, 1860, the new church was dedicated, sermon was preached by Rev. Mr. More from Is. xi:9. Prayer was offered by Dr. S. Woodbridge and an address was made by Dr. B. M. Palmer, after which a collection was taken up in behalf of the church. This was just three years after Mr. More entered the city. The congregation then began to increase and the Sabbath school grew to be very large. In 1863, the Sabbath school had 600 names on its roll, with an average attendance of about 400. For a part of the time Mr. G. W. Kidd, now of Houston, Texas, had charge of the Sunday School.

In 1862, Gen. Butler ordered the citizens of New Orleans to take the oath of allegiance to the United States.

On September 26, of that year, Mr. More was personally required to comply with this order which he declined to do, but promised obedience to the laws and constitution of the United States as long as he lived under the same. He was then ordered before Gen. Butler and was prohibited from exercising his ministerial office and was silenced until Gen. Butler was superseded by Gen. Banks.

During this time all the services were conducted by Mr. Jno. D. Henderson, one of the ruling elders. He read sermons to the congregation, conducted their worship and superintended the Sabbath school.

In the person and work of Mr. Henderson this church was also greatly blessed. He was a man of self-denying spirit, and unostentatious but munificent liberality. He was indeed peculiarly qualified for that position, and his name is still held as a precious memorial of his work.

After the city was blockaded Mr. Henderson published a Sabbath school paper called "Our Paper" printed by Mr. J. P. Wilson. The paper was very popular, Mr. Henderson left the city and returned to Natchez in 1863. When Gen. Banks assumed command, Mr. More was allowed to resume his duties. Every day he was with the sick, wounded and dying U. S. Soldiers and attended many of their funerals.

On Sabbath, May 10, 1863, while preaching an officer came to his house and left an order for Mr. More and family to leave the city for the Confederate lines within five days. They were only allowed to take their wearing apparel and ten

days provisions. Under a flag of truce, in company with Mr. M. Greenwood and others from this city Mr. More was sent with his family to Pascagoula. He went thence to Fort Gaines, Ga., and supplied the church at that place two years. He returned to New Orleans, November 4, 1865, and continued his labors until June, 1868.

At the commencement of his charge the roll of members was 55; when he left in exile in 1863 there were 107 members; when he returned in November, 1865, there were 75 members; and when he finally left, June 4, 1868, there were 107 members on the roll.

On December 9, 1866, Messrs. J. P. Wilson, Joel Murray and Francis Cook were elected ruling elders and installed the following Sabbath. Mr. Murray was appointed Clerk of Session, January 3, 1867.

Mr More's ministry was one of peculiar labors and trials. His name in the congregation is still pleasantly remembered; and we are happy to add, that being compelled in 1868, to seek a more northern climate on account of his health—he is still living and laboring as a minister of Christ in the city of Wilmington, Delaware.

It ought to have been mentioned in our last, that after the exile of Rev. Mr. More, the services of the church were conducted for eight months by Dr. J. S. Copes, a ruling elder of this city—who also, during a second absence of Mr. More, was similarly engaged. Through his agency the church property was held, and by his influence in procuring co-laborers, the organization was prevented from what might otherwise have been its dissolution.

The record shows that at a sessional meeting held June 5, 1868, ruling elder, J. A. Maybin of First church, was also invited to conduct the morning service.

It ought also to be mentioned that in 1865, while Mr. More was absent, the pulpit was supplied by Rev. Wm. H. Cooke, from Baltimore, whose labors were highly appreciated, and who, had it not been for Mr. More's purpose to return to this city, would have been called as pastor.

Six months after the close of Mr. More's ministry, the congregation made a regular call for the pastoral services of Rev. A. F. Dickson, of Orangeburg, S. C.

The call was accepted, and he entered upon his labors in the beginning of the year 1869. His name first appears as Moderator of Session, January 7th, 1869. On June 6, following Messrs. Thos. Carew, N. S. Curtis and Oscar Gentin were elected to the office of Deacon. And on the 26th of the following September, Dr. C. C. Lyon, was elected and installed ruling elder—having been previously ordained to that office. For six-

teen months the name of Dr. Lyon appears as the only ruling elder in the congregation.

On July 16, 1871, Messrs. W. R. Lyman, A. H. White and W. T. Brown were elected unanimously to the office of ruling elder—the two former having been received by letter from the First church. They were installed July 30, 1871—and Mr. Brown September 24, following.

On the removal of Mr. Joel Murray by letter to the Lafayette church—who had long been a ruling elder, the Session passed in his favor resolutions of esteem. Mr. Lyman was appointed clerk of Session, August 4, 1871, which office had been filled for some time by the pastor.

Mr. Dickson's pastoral charge continued until December 3rd, 1871, when he tendered his resignation, which was caused doubtless by the heavy financial pressure under which the church was then laboring. During his ministry and for some time previously the congregation was largely assisted by members of the First church—who also most generously assumed in our favor, a heavy responsibility in meeting pecuniary claims on the church building.

The records show that the ministry of Mr. Dickson was a successful one. During the three years of his labors, there were fifty-six additions to the roll; forty-two of whom were on profession of faith. His "visiting book," which is casually in the writer's hands, also exhibits commendable diligence as a pastor. He was called to the First Presbyterian church, Wilmington, N. C.

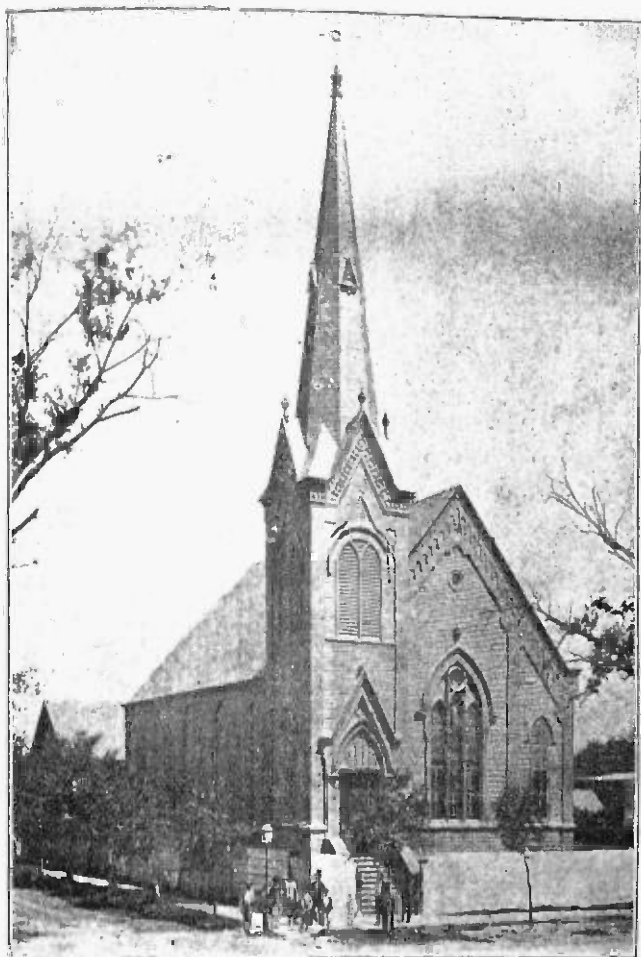
After his departure all the regular services were maintained by the elders by which the congregation was held together and they were enabled to discharge a considerable debt which remained to be paid.

In January, 1872, a correspondence was opened with Rev. Dr. Howe of Columbia inviting a young man from the seminary to visit this church. Mr. W. S. Thompson, of the senior class was recommended and the invitation was extended to him to supply the church for six months, which was declined. Attention was then turned to Mr. T. C. Johnson of the same seminary—who, on March 13, 1872, accepted the invitation to become the stated Supply of the church for six months—beginning with first Sabbath of June, thereafter.

Before that time arrived, it was deemed expedient by the trustees to sell the property on the corner of Liberty and Gasquet streets.

Accordingly on May 12, 1872, "the older church" in which the congregation had worshipped for twelve years, passed into other hands, for the sum of twenty thousand dollars.

An eligible site was then purchased at the corner of Canal and Derbigny streets—and arrangements soon made for the erection of a suitable lecture room on the rear of the lot,



HOME OF CANAL STREET PRESBYTERIAN CHURCH

Canal and Derbigny Streets.

1872-1926.

In the meantime the temporary use of a chapel was secured on the corner of Rampart and Bienville streets, in which Mr. Johnson began his ministry, May 26, 1872. On the following Sabbath however, the service was held in a temporary shed on our church lot, and on July 14th, the congregation entered the new chapel—yet unfinished.

On October 16, 1872, by overture to Presbytery the name of the church was changed from "the Fourth Presbyterian church" to the "Canal Street Presbyterian church." At the same date Dr. George Bairns father and Mr. John Stewart were elected deacons.

At the expiration of the six months for which Mr. Johnson was engaged—the invitation was renewed to him to continue as stated supply for the same period, which was accepted. On the 22nd of February following, however, he tendered his resignation and the pulpit became vacant.

During the short ministry of Mr. Johnson the roll of members was increased by fifteen names added on profession and nine by letter. A correspondence was immediately begun with Rev. Wm. M. McElwee of Kentucky which led him to visit the church March 9, 1873, and which resulted on the 6th of the following month, in his reception of a formal call to become pastor. After some consideration the call was declined and Mr. McElwee left the 29th day of June. The congregation published in his behalf resolutions of his regard.

Rev. Mr. Beattie was then engaged to supply the pulpit stately for the Sabbath morning service, and the regular weekly prayer meeting and Sabbath evening services were conducted by the elders. In this way for more than six months the uninterrupted worship of the sanctuary was maintained until the present pastor was called from the church of Hazellhurst, Miss., who began his ministry the first Sabbath of March, 1874, and was installed the 26th of the following month.

A contract has been made with Mr. P. R. Middlemiss to erect a neat and substantial frame edifice, at the corner of Canal and Derbigny streets—which when completed will cost about the sum of ten thousand dollars. The work of building is now in progress and the house is expected to be ready for use by the 1st of September next.

The writer will simply add that from the date of its organization there have been received into this church three hundred and forty-nine members—two hundred and twenty-nine having been added on profession. The present membership numbers one hundred fifty-five.

(Note—The above is a reprint of a history written by Rev. M. W. Trawick and deposited in the Cornerstone of the building at Canal and Derbigny Sts., and now redeposited in the Cornerstone of the new church at Canal and Hennessey Sts.)

REV. M. W. TRAWICK.

(Minutes of the Presbytery of New Orleans, Nov. 7, 1878).

Rev. Dr. Palmer read a minute on the death of Rev. M. W. Trawick, which was adopted and is as follows:

The Presbytery of New Orleans is called with sorrow to record the death of one of its members, the Rev. M. W. Trawick, who, on the 8th of October last, fell a victim to the pestilence by which our city and land have been so severely visited.

On the following day, October 9th, his remains were committed to the tomb, together with those of his beloved wife, who followed him to the heavenly rest within a few hours after his own departure. Glad must have been their mutual surprise upon greeting each other within the gates of pearl, at the very moments when a weeping church was strewing flowers over the caskets which held their perishing forms. Few of those who were present will ever forget the pathos of that double funeral.

From the resolutions of love and respect drawn up by the church in Hazellhurst, Miss., we learn that the name of our departed brother appears first upon the roll of its members when it was organized on the 29th of July, 1860. At the same date he was elected to the office of ruling elder, the duties of which he faithfully discharged until his licensure on April 3, 1863, to preach the Gospel. On the 15th of May following he was ordained to the full work of the ministry, and was installed as pastor of the church in which he had for three years served as a ruling elder. In this relation he remained for a period of eleven years, more and more endearing himself to the people of his charge as, ripening in knowledge and in grace, he himself grew more and more abreast the duties of his high calling.

In 1874 he received and accepted a call to the Canal Street church, in the city of New Orleans, over which he was duly installed pastor on the fourth Sabbath in April of the same year. A brief ministry of four and a half years, in this new charge, was singularly fruitful in its results. He was in no small degree fitted to the field which he was called to occupy. A cheerful and winning address made his approach easy to every individual of every class. The glow of a sincere and healthful piety which was perhaps his most distinguishing characteristic impressed the conscience and heart of those with whom he mingled. His pulpit ministrations, always practical and full of unction, built up his people in faith and godliness. His pastoral care, minute and constant, bore him through the week into all the families of his flock. His warm affections were diffused over all who had any claim upon his sympathy or service. His catholic spirit freed him from the trammels of sect

and party, and drew to him the friendship of many without his own communion who loved and followed the same Saviour. With this combination of excellent qualities, crowned as they were with a sound and discriminating judgment, he was slowly but surely shaping and strengthening the feeble mission church of which he had taken charge, into one of massive solidity and proportions.

In this regard, his death inflicts a loss as great upon the Presbytery as upon the congregation to which he ministered. We mourn not only the absence of one with whom it was a joy to hold Christian and official communion, but we deplore the loss of a faithful co-laborer in the great and difficult field assigned to us in common, and the cry wrung from us in this bereavement is, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

The last words of our departed brother were those of a preacher of righteousness. Upon the negro nurse he urged, just before death, the necessity of being born again; and to the Christian friend who asked for a life-word to be given her from the Bible he instantly replied: "The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." Thus, with his dying breath, did this faithful servant of God minister to the two classes betwixt which a pastor's care is always divided.

To our human views, the death of such a minister, at the age of 40 years, may seem premature. But who can tell whether like Samson, he may not be found to slay in his death more than all which he slew in his life? He has furnished a noble example of devotion to duty, in his own words which deserve to be inscribed upon his tomb, as the key to his character and usefulness. "I had rather stay with my people and die, than go away and live. Life is not worth anything, unless it is laid upon the altar of Christ and offered up to His service in the way of duty." With these immortal words, the Presbytery registered the name of this martyr spirit upon the roll of the sainted dead.

HISTORY OF THE CHURCH.

From April 13, 1875 to the present time.

By Reverend C. S. Sholl, D. D.

I.

The laying of the corner stone of the new building, to which event the church was looking forward when Reverend M. W. Trawick wrote his part of this history, took place on April 13, 1875. One of the principal features of the occasion was an eloquent address by Reverend R. Q. Mallard, long one of the distinguished Presbyterian divines of New Orleans. Among those present and still in our midst were Miss Amelia Miller, now our oldest member in length of membership and Mr. William Frantz, now our senior elder, but then an elder in the Second German Presbyterian Church.

On Sunday, October 24th of the same year, the new building having been completed, was solemnly dedicated to God. A service of dedication proper was held at 11 o'clock A. M. The dedicatory prayer was offered, and also the dedicatory sermon was preached, by the Pastor, Reverend Mr. Trawick. That afternoon at 3:30 o'clock another service was conducted in which many members of the other Presbyterian churches of the city were present to congratulate and rejoice with the members of this church over the completion and dedication of their new house of worship. In this service the sermon was preached by Dr. B. M. Palmer, of the First Church, on "The Fulness of the Blessing of the Gospel of Christ."

The next few years were good ones with the church. Martin W. Trawick was a rare man, a loyal servant of Christ, a wise and sympathetic pastor, and an earnest and able preacher. He had been greatly beloved by the Presbyterian Church at Hazelhurst, Mississippi, which had reluctantly, yet generously, released him that he might come to what seemed a larger field of usefulness presented by this church. Here also he loved and was beloved.

In April of 1877, Mr. William Frantz was elected and installed as an elder. This past spring marked the fiftieth anniversary of his continuous service of our church in this capacity.

The narrative submitted to the New Orleans Presbytery at its meeting in the spring of 1878 reported the condition of the church as furnishing "abundant cause for sincere gratitude and praise to God." But sad days were ahead. During the summer and fall of 1878, New Orleans was visited by one of the most terrible epidemics of yellow fever in all its history. Mr. Trawick, realizing the special personal risk to himself involved, remained with his flock in their time of sore adversity. Of this course in so doing he wrote: "I would rather stay with my people and die, than to go away and live. Life is not worth

anything unless laid upon the altar of Christ as a sacrifice to duty." His fidelity cost him his life. He made the supreme sacrifice in fact as well as in spirit. Both he and his beloved wife died of yellow fever on the same day, October 8, 1878. Their mortal bodies were laid to rest in a plot in beautiful Metairie Cemetery, provided by a loving and stricken congregation. Later, a memorial table bearing the honored name of its martyr pastor, and his words of Christ-like devotion quoted above, was placed in the church with the building of which he had had so much to do.

II.

In the church of Christ workers come and go, but the work goes on. At an informal meeting of the Session a few days after the death of Reverend M. W. Trawick, the elders decided it would be inexpedient to call another pastor at once, in view of the epidemic still raging, but that they would maintain the services of the sanctuary. And so the Sunday morning service was kept up with the reading of sermons by one or another of their number, and the Wednesday evening Prayer Service was conducted by them in turn. This plan seems to have been followed until early the next spring. Then in His good Providence, God sent the church another faithful and able minister as their under-shepherd.

Reverend A. N. Wyckoff, of the Dutch Reformed Church, preached his first sermon in the Canal Street Presbyterian Church March 2, 1879. After supplying the pulpit for two months, with great acceptance, Mr. Wyckoff received and accepted a hearty and unanimous call to become the pastor. This was the beginning of a happy and fruitful pastorate which continued for practically five years. During this period an indebtedness of over \$1,800.00 which remained on the building, was paid in full. A pipe organ which continued in use until the fall of 1926 was installed and paid for. Attendance upon the services of the church was excellent. This was especially true at the Sunday School service. The average attendance of officers, teachers and scholars for the church year of 1882-83 was 237. A number of members were received, a greater part of them on profession of their faith in the Lord Jesus Christ. Among these additions were Mr. and Mrs. Charles Benson, who came from the Ames Methodist Episcopal Church of New Orleans. An increased interest in the cause of Missions was developed. The custom of observing a monthly concert of prayer for Missions was instituted. One of the elders undertook and carried on for some time the teaching of a class of colored boys every Sunday in the "House of Refuge." Work among the Chinese of our city was begun in 1882. The leading spirit in initiating this work was Miss Lena Saunders, a most consecrated and zealous servant of Christ and of humanity. She was successful in enlisting the interest of a number of the young people of the

church who took an active part in teaching a Sunday School for the Chinese. This was the beginning of the present Chinese Mission now in the forty-eighth year of its existence, as a home and Sunday School for these sojourners in our midst.

In the spring of 1884, Mr. Wyckoff was obliged to tender his resignation as pastor on account of ill health. It was with sincere and deep regret that the church united with him in asking Presbytery to dissolve the relation between them, which had been so harmonious and profitable. In voicing the feeling of the congregation on this occasion, Mr. W. R. Lyman, long an elder and a leader in the activities of the church, paid a feeling tribute to the retiring pastor as "a sound, earnest, and able preacher of God's Word; an accomplished man and devoted pastor, faithful and wise counsellor."

Mr. Wyckoff was unmarried, but he had a devoted companion in his home and a tower of strength in his work, in the person of his sister, Miss Mary Wyckoff. To her was due much of the credit of the progress of the church under his ministry. She took the lead in securing the new organ of which mention has been made, and otherwise abounded in self-denying and active labors as her brother's co-worker. At the termination of his pastorate, the Session placed before Presbytery in its spring narrative its record of its "grateful appreciation, . . . deep respect, and abiding regard for her in the Lord."

III.

The next three years were somewhat trying ones for the church. This was largely due to long intervals when the congregation was without a minister to serve it as pastor or as stated supply, and also to the fact that the terms of service of those who so served it were brief. From April 28, 1884, when Mr. Wyckoff preached his last sermon, until the first Sunday in November of the same year, the services of the church were conducted by the elders and such ministers as they could secure.

Reverend Dr. J. William Flinn of the Franklin Street Memorial Church filled the pulpit on Sunday evenings during the months of June and July. Reverend Dr. Joseph Bardwell was with the church as stated supply from November 1884, until May of the following year. Dr. Bardwell was a minister of prominence. He had been pastor of the First Presbyterian Church of Meridian, Mississippi, and was afterwards Professor of English Bible in the Southwestern Presbyterian University then at Clarksville, Tennessee. The congregation was unable to give him the financial support which the expenses of his large family required. After he left, the church was without a minister until the opening days of the year 1886. During this interval of seven months, the pulpit was variously supplied. Reverend Mr. Wyckoff filled a temporary engagement with the church during the month of June and had a warm welcome

from the members of his former charge. During July and August, Reverend J. William Flinn, of the Franklin Street Memorial Church again came to the assistance of the Canal Street Presbyterian congregation by preaching at the Sunday morning services. For the remainder of the year, the services were maintained by the elders.

On Sunday, January 3, 1886, Reverend E. P. Palmer, D. D., and brother of Dr. B. M. Palmer, preached his first sermon as pastor-elect. He was formally installed as pastor on Sunday, May 9, 1886, but only remained until April of the following year. At the end of that time, he resigned to accept a call from the Presbyterian Church of Oxford, Mississippi. As has been intimated, the church suffered from the frequent changes thus noted. It also sustained a serious loss in this period of its history by the removal of Mr. W. R. Lyman to the Carrollton Presbyterian Church in December, 1886. Mr. Lyman had been identified with the church for sixteen years, and had served it zealously and ably in many ways, especially as a member of the Session and Superintendent of the Sunday School. His going left the church, for quite a while, with only two elders: Messrs. William Frantz and Edward Bruckerman.

Through these years the church continued its active interest in the work among the Chinese of New Orleans. On April 11, 1884, the Session received George Wisley, native of Korea, on profession of his faith in the Lord, Jesus Christ, after a thorough examination lasting about two hours. On the following Sunday, October 12, this new recruit for Christ, "the first visible fruit of the Chinese Mission Work" received Christian baptism in the presence of the members of the Canal Street Presbyterian Church, gathered in their accustomed place of worship for the observance of the Lord's Supper.

In October of 1884, the Mission was taken under the care and control of the Presbytery of New Orleans, but this church being nearest to it and feeling an especial concern for it, was given special sessional oversight of it. A number of the Chinese were also accustomed to attend the regular Sunday evening services of the church.

IV.

Very soon after the resignation of Reverend E. P. Palmer, the church called Reverend Corydon W. Trawick to become its pastor, "Correy" Trawick, as he was familiarly called, was a son of the beloved and lamented Martin W. Trawick. He was only fifteen years old when his father and mother both died of yellow fever in 1878. At that time, members of the church had said to him, "we will be your parents." In keeping with this promise the church had assisted him in completing his education. He was just finishing his theological training in the

Southwestern Presbyterian College at Clarksville when the call to the pastorate was extended him. He was licensed to preach by New Orleans Presbytery on June 24th, 1887. At the same time, the call of the Canal Street Church was placed in his hands and accepted. Mr. Trawick however did not take up his work with the church at once. The week following his licensure, he left for a summer of travel in Europe. Upon his return in the fall, he was ordained to the ministry and installed as pastor of the church October 23, 1887. This was the beginning of a pastorate which lasted for six years. These years were marked by large accessions to the membership of the church. There were 187 additions in all—145 on profession of faith in the Lord, Jesus Christ, and 42 by letters from other churches. Among these were quite a number of Chinese from the Chinese Mission, who had embraced Christianity.

Of our present elders, Mr. John S. Talmage, and Mr. John L. Many came to the church while Mr. Trawick was pastor. Mr. Talmage was elected as an elder November 29, 1891, after having served as Superintendent of the Sunday School for a year. At one time during this pastorate the church had three of its young men preparing for the Gospel Ministry: C. W. Lyman, H. J. Cumpsten, and Spencer Jackson, (colored). Of these three, Mr. Cumpsten died some years ago after years of faithful service in the ministry. Spencer Jackson is still at work in the ministry, serving as pastor of the St. Andrew Church, Nashville, Tenn.

On account of continued poor health, Mr. Trawick was obliged to tender his resignation which took effect at the end of September, 1893.

V.

The church was not long without a pastor after the departure of Mr. Trawick. Reverend J. H. Nall, D. D., was elected as pastor, November 19, 1893, and installed upon the following Saturday November 28, 1893. Dr. Nall was no stranger to the congregation. His daughter, Miss Louise Nall, was the wife of his predecessor, Rev. C. W. Trawick. He had also, while serving as Synodical Evangelist, held a splendid meeting for the church in March, 1892, which had been marked by a gracious revival of religion. And he supplied the pulpit for several weeks prior to his being formally called as pastor. He was a man of distinguished bearing, scholarly attainments, and devout Christian character. During the well nigh fifteen years that he remained with the church, he was most sympathetic and helpful in his ministering to those in trouble and to the sick, and a worthy example of holy living to his flock. He was also greatly aided in his work by his daughter, Miss Bessie Nall, now Mrs. Bright, of Chattanooga, Tennessee.

It was while Dr. Nall was with the church that Mr. John L. Many and Mr. Charles Benson, of our present church session were elected and ordained to the eldership. During the church year of 1898-99, a church bell was purchased and put into use. This was done through the efforts of the Bell Society, which was organized for this special purpose and took this name from it. The bell remained in use as long as the church occupied the edifice at Canal and Derbigny Streets, and has been placed in the present building for continued service.

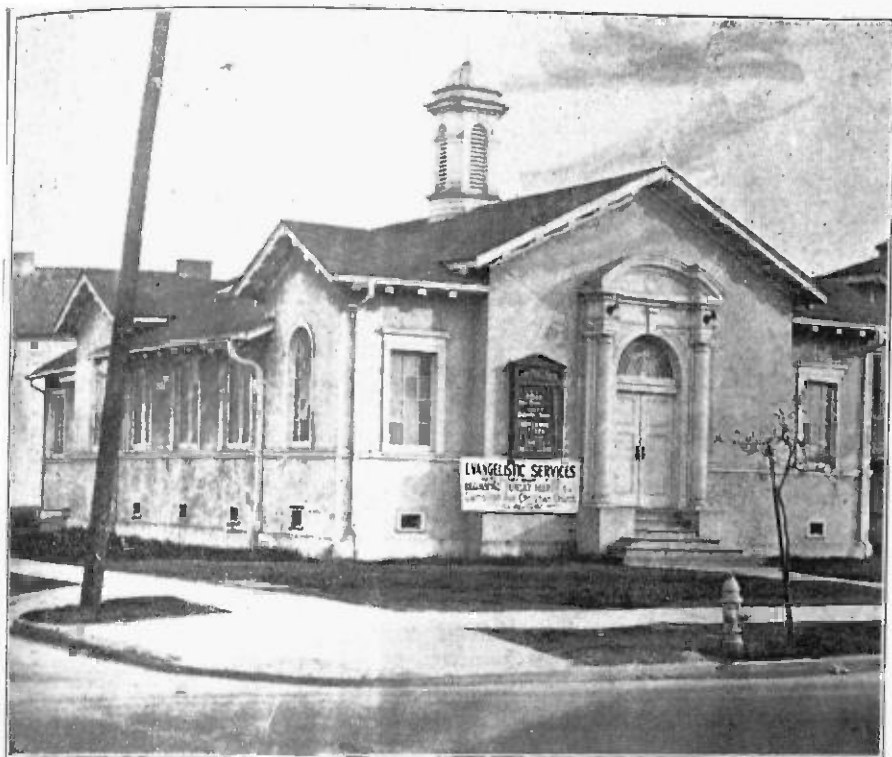
In the spring of 1908, Dr. Nall tendered his resignation as pastor, feeling that his strength was no longer equal to the growing demands and opportunities of the field. He remained with the church until mid-summer of the same year. His last years were spent quietly with his daughter in Chattanooga, Tenn., and it is quite a number of years now since he entered into his heavenly rest. His memory is still cherished and revered by many of our present members who knew and loved him.

Réverend C. S. Sholl, D. D., the present pastor, came to the church in the fall of 1908, and was installed as pastor in December of that year. In the years that have passed since then, great changes have taken place in our church and the city and in the world at large.

On September 29, 1915, the city was swept by a terrible tropical hurricane—one of the worst in all its history. Our church building, in common with many other structures, was seriously damaged. In connection with the repairing of this damage, the main building and also the Sunday School building in the rear of it, underwent a number of changes and a general renovation.

During the years of 1917 and 1918, while the United States was involved in the World War, a number of our young men saw service in behalf of our country, and the church also took much interest in the enlisted men on duty in our city.

In the spring of 1909, a Branch Work was begun in a growing section of our field, some twenty to twenty-five squares farther out from the business section of the city, than the location of the main church. This work grew steadily through the years. It was first conducted in rented rooms at 238 S. Cortez Street, then it was carried on in a cottage at 416 Pearce Street, which was given the church by Mr. Charles Benson. In 1915 lots were purchased and a chapel known as Westminster Chapel was erected at the corner of Carrollton Avenue and Palmyra Street. From the inception of this work and practically through all the years it was maintained as a branch of the main church. Mr. W. J. TeSelle, one of our elders at present, was the Superintendent of the Sunday School in connection with it. To his devotion and energy, and the cooperation of his corps of Sunday School officers and teachers, and of the members of the Ladies



WESTMINSTER CHAPEL.

Carrollton Avenue and Palmyra Streets.

Aid Society, is due, under God, much of the credit for the growth of this enterprise. For quite a while a Friday night service, conducted by the pastor, was held in connection with this branch work. Then for a season a Sunday night service was maintained in which the church had the assistance first of Reverend W. G. Harry and later of Professor Meade. At length, on November 7, 1920, the plan of holding divine worship on Sunday morning at 9:30 o'clock, prior to the Sunday School, was initiated. This service was in charge of the pastor who also preached at the main church each Sunday at 11 A. M., and 7:30 P. M. It was maintained as long as the two sections of the church continued to have public services at their separate places of worship.

For a number of years the conviction had been growing that the church should move its main plant from the old location at Canal and Derbigny Streets. This was due to changes

taking place in that locality, such as its being increasingly given over to commercial purposes. There was also the feeling that the work carried on by the main church and its flourishing branch, should be conducted at one center located in the more residential part of our field occupied by the branch. This eventually resulted in the sale of the property at Canal and Derbigny Streets during the summer of 1926 for the net sum of \$75,000.-00. The last services in the old church which had stood on this spot over fifty years, and which was dear to many, were held on Sunday, September 19, 1926. On the following Sunday, the now consolidated congregation held its first services at Westminster Chapel, corner of Carrollton Avenue and Palmyra Streets.

At a meeting of the congregation on Sunday, November 14, 1926, both the sale of the Westminster Chapel property at Carrollton Avenue and Palmyra Street for the sum of \$25,000.00 to the Carrollton Avenue Christian Church, and the purchase of property at the corner of Canal and Hennessey Streets for the sum of \$35,000.00 was authorized. During the year 1927 the church occupied Westminster Chapel which it had sold to the Carrollton Avenue Christian Church, jointly with that organization, though holding services at different hours from it.

In the Summer of 1927 ground was broken at Canal and Hennessey Streets looking towards the erection of a new House of Worship, to cost, including its furnishings, in the neighborhood of \$105,000.00, which together with the cost of the lots (\$35,000.00) would represent an investment of over \$140,000.00.

Under the supervision of the architectural firm of Sam Stone, Jr. & Company the building was erected by G. E. & E. E. Reimann Co., Ltd.

The credit for the successful carrying out of the building project was largely due to the untiring efforts of Mr. J. L. Many, Chairman of the Building Committee, who spared neither time nor effort in this work.

The corner-stone of this new Edifice was laid with Churchly and Masonic ceremonies on Sunday afternoon, October 9, 1927. In the great crowd gathered on this occasion were several who had witnessed the laying of the corner-stone of the old building at Canal and Derbigny Streets more than fifty years before. Among them were Mr. William Frantz, our senior Elder and Miss Amelia Miller, our oldest member in length of membership.

The first services in the new building were held on Sunday, January 1, 1928, in the Sunday School Assembly Room of the then unfinished Edifice.

In addition to the Elders whose names have appeared in this narrative up to this point, mention should be made of a few others who rendered our Church faithful service in that office in the years that have past and gone. Their names and term of service in this capacity are as follows:

Dr. C. C. Lyon. September 26, 1869—May, 1885.

Mr. A. H. White. July 30, 1871—June 21, 1880.

Mr. W. T. Brown. September 24, 1871—June 8, 1884.

The new church is equipped with a three-manual pipe organ which has on it a plate reading as follows:

"Dedicated
to the
Worship and Glory
of God
Donated by
Mr. and Mrs. W. J. TeSelle"



REV. CHARLES STILLMAN SHOLL, D. D.

Born in Gainsville, Ala. Reared there and in Birmingham, Ala.

Graduated from College of Southwestern Presbyterian University, Clarksville, Tenn., with A. B., June, 1894, and from its Theological Department with B. D., June, 1896.

Ordained by North Alabama Presbytery July, 1896.

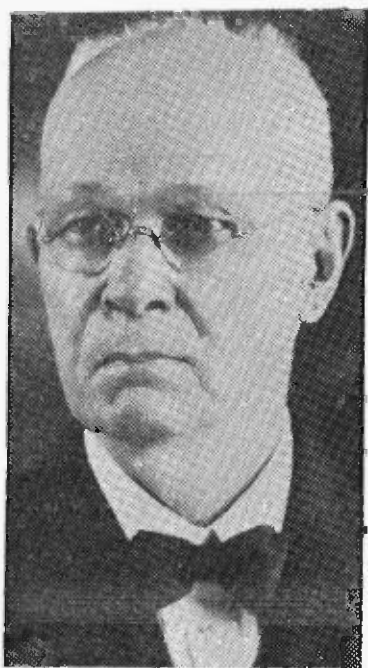
Pastor of Presbyterian Church, Avondale, Ala., 1896-1900; and of the Presbyterian Church, Brownsville, Tenn., 1900-1907.

Post graduate work at Princeton Theological Seminary, Princeton, N. J., 1907-1908.

Installed Pastor of Canal Street Presbyterian Church, New Orleans, December, 1908.

Received degree of D. D. from Southwestern Presbyterian University, June 7, 1921.

Moderator Synod of Louisiana, 1927.



Courtesy of Item-Tribune

WILLIAM FRANTZ.

Born February 24, 1845. Died June 28, 1930.

The death of Mr. Wm. Frantz came as a shock to the community owing to its suddenness and unexpectedness. As usual he had attended to his business on the day of his death. It was his custom to go to the office of the Third District Homestead Association, of which he was the President, at 9 o'clock every morning, and at 11 o'clock to visit the store of Wm. Frantz & Co. Thus he attended the Homestead office on Saturday, June 28, but not feeling well asked a friend to take him

home, saying that he had probably overtaxed his strength on the day before. On that Friday the temperature had risen to the record heat of 101 degrees. Upon reaching home, the family physician was called. About 40 minutes later he sank rapidly and never regained consciousness. Death was attributed to heart trouble.

His funeral on Sunday afternoon from the Canal Street Presbyterian Church was attended by a vast throng which filled the church and overflowed into the church grounds and sidewalk. It was conducted by his pastor for 21 years, Rev. Dr. C. S. Sholl, assisted by Rev. Dr. A. H. Becker, pastor of the First Evangelical Church who had been a friend of Mr Frantz for more than 40 years. Dr. Sholl spoke of Mr. Frantz as a leader in civic, social, industrial, philanthropic and religious movements, but dwelt more at length upon his activities as a member of the church and as a Christian, as a devout man who loved private and public worship and sought to lead all the members of his family into the service of God.

Mr. Frantz attended every service in the church. He had been present on the previous Wednesday at the prayer service, though the excessively hot and sultry night might well have excused a man of his age from attending. For his daily devotion he used a small book, of which he sent a copy to several of his intimate friends every year, containing a passage each from the Old and New Testaments and some lines of sacred poetry, for every day of the year. The passage from the New Testament for Saturday, June 28, which he had read that morning was: "Go in peace," Mark 5:34, and the following lines:

I came to Jesus to be blessed,
I came because he bade me come;
I found in Him my peace, my rest,
My joy, my light, my soul's true home.

Mr. Frantz was a member of the Canal Street Presbyterian Church since November 8, 1875, and an elder since April, 1877. Prior to that he had been an elder in the Second German Presbyterian Church, now the Claiborne Avenue Church.

William Frantz beheld the light of day February 24, 1845, in a modest and humble Alsace village, Wiebersweiler, nestled along one of the many small streams running through that section of the country. His ancestors were wall and tower clock makers; but when the Black Forest clock industry developed, his forefathers gave up this industry, fostered for generations back and became village blacksmiths. In the early spring of 1857, his parents emigrated to New Orleans with their three sons, seven, ten and twelve years of age respectively.

Those were the days when the most dreaded of all visitations came upon New Orleans, at periods separated by only a few years. One year after their arrival New Orleans was visited

by one of those distressing epidemics of yellow fever. The Frantz family occupied one room sparsely furnished. A chest brought from the old country served as a wardrobe, table and chairs. At meals the children would kneel at the sides of the chest, the parents sitting at either end. The dreaded scourge entered that humble immigrant's home, the members of which, one after another, became its victims, waiting on each other as best they could. The Howard Association, that noble and benevolent organization, sent its physician and supplied medicine and in the providence of God they all recovered. The faithful attending physician, a graduate of the Louisiana Medical University, having just returned from Paris where he had taken a post graduate course, was stricken also, and in spite of the best medical attention and all possible nursing and care, died.

Mr. Frantz, in May, 1867, married Miss Wilhelmina D. Koepf whose father was a Swabian and a veteran of the Texas War of Independence from Mexico. Eight children blessed their marital life. One died in its infancy, another at the age of twenty-two years. Their three sons and three daughters married and established their own homes.

Mr. Frantz started in business September 1, 1874, with nothing but his mechanical profession. For many years the store of Frantz & Opitz, Jewelers, was located at the corner of Royal and Bienville streets. It was in that store where on a certain night in 1885 a meeting of German ministers and laymen was held for the purpose of initiating the founding of a German Protestant Home for the Aged and Infirm of which he afterwards became a director and its president for many years. Gradually Mr. Frantz worked his way to Canal Street and then to Carondelet Street, where the firm is still located. He retired ten years ago and two of his sons, with two of their friends, carry on the business. Besides his widow he leaves three sons, W. L., Henry and Louis Frantz, all of New Orleans; three daughters, Mrs. John Behrend, Mrs. L. J. Roberts, New Orleans, and Mrs. W. W. Harper of Salem, Ala.; one sister, Mrs. Henry Ortland, New Orleans; 14 grandchildren and three great-grandchildren.

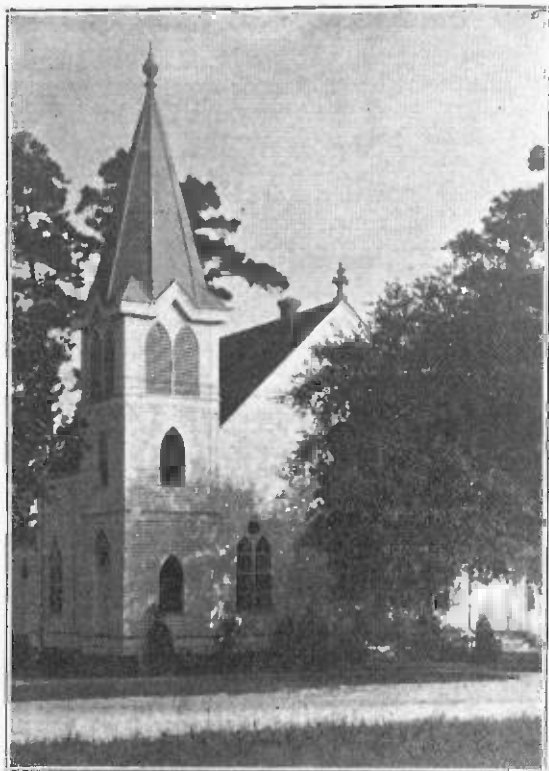
Mr. Frantz was one of the organizers of the second oldest homestead associations in the city, the Third District Building (Homestead) Association, a member of its first board of directors, and its president at the time of his death.

For twenty years he was member of the Orleans Parish School Board, a record probably never attained by any other member of the School Board. It seems to us that in recognition of his long and faithful service as director of our public schools, the next public school building erected in our city should be named after him.

Mr. Frantz became a member of the German Society in 1877, was a member of its board of directors from 1882 to 1893, when he became its vice-president to 1911 and president to 1915. On retiring he was made an honorary member and later honorary president. He was active in effecting an amalgamation of all the principal German organizations of our city into one body, the Deutsches Haus. He was a booster of New Orleans and had assisted in a score of improvement projects for the city during his lifetime.

But most of his time and interest was probably given to the Protestant Home for the Aged, an institution that was especially dear to him. Though not a charter member like the ministers and laymen representing their respective churches on the board, he was elected as a director at large at the first annual meeting and as vice-president of the board in 1887-1889 and 1891-1898. He has been president of the board of directors since 1899. In addition to his official duties he devoted much time in looking after the welfare of the inmates of the home. Though not a member of the House Committee, which has the direct oversight of the internal affairs of the institution, he was a constant attendant at its meetings to aid and counsel them in their deliberations. At every recurring Christmas celebration he would address the inmates and guests recalling his childhood days and his abiding love for the land of his birth. Three times he returned to his native land, the last time only a few years ago, when his grandson accompanied him. His devotion to the cause of the aged found a beautiful expression in the annual reports of the Protestant Home for the Aged which he prepared with the greatest care and much skill, all breathing the spirit of piety ascribing all glory to God for the accomplishments of the Home and giving thanks to God for His blessings. He has finished his work. It was well done. His labors have not been in vain in the Lord.

LOUIS VOSS.



THE COVINGTON CHURCH.

The first mention made of a Presbyterian or any other Protestant minister in Covington is shown by the following note from Mr. J. E. Kirkpatrick, Field Secretary and Assistant Professor of History in Washburn College, Topeka, Kansas, to Rev. J. M. Williams, residing in Covington.

"Topeka, Kan., Feby. 15, 1910.

"Dear Sir and Brother:

"In the year 1823, Timothy Flint was a pastor in your town, and as he was a New England Presbyterian it was probably in your church that he officiated.

"If your records or traditions have any reference to him, I should be glad to mention it in my forthcoming work,

Sincerely,

"J. E. KIRKPATRICK."

The records show the first mention of services held in Covington on September 18, 1842.

Rev. Henry G. Blinn visited Covington from Madisonville on Sunday, January 19, 1845. He may have held services in Covington, on that date, since the service in Madisonville was omitted on that day.

Rev. Henry G. Blinn was an ordained Methodist minister, who later, probably in 1843, was received into the Presbyterian Church, and licensed to preach.

In the year 1848, Rev. Sam. B. Hall left Madisonville and located in Covington, where he became a teacher in the Covington Academy for several years.

In 1848 he organized and built a Presbyterian Church in Covington, with Mr. Isaac W. Cutrer as ruling elder.

Mr. Hall was succeeded in both church and school by Rev. J. R. Hutchinson, D. D., who remained three or four years.

Lic. J. C. Graham followed the ministry of Rev. J. R. Hutchinson as evangelist in 1855, and, with the exception of two years absence in Texas, served the Covington and Madisonville churches until December 1863, when the work ceased on account of Civil War conditions. He was ordained in Covington at the Spring meeting of the Presbytery of New Orleans in 1857. Rev. R. S. McAllister was ordained at the same meeting as an evangelist.

"Throughout a long historical period of sixty or seventy years, up to 1893, not one year has passed, perhaps in fifty years of that long period, without St. Tammany Parish having the ministrations of the Gospel and its ordinances by Presbyterian divines; and not only that, but Presbyteries have held meetings in the said parish" (Quoted from an article by the Rev. J. C. Graham).

In the same article he mentions the meeting of the Louisiana Presbytery in Covington in the Spring of 1861.

NOTE—It was at an adjourned meeting held in Thibodaux, April 18, 1857, that Rev. R. S. McAllister was ordained. The sermon was preached by Rev. H. M. Smith from Col. 2:14. The constitutional questions were put by the Moderator, and the charge to the Evangelist was given by Rev. N. P. Chamberlain.

Rev. J. C. Graham was ordained in Covington, April 1, 1857. The sermon was preached by Rev. H. M. Smith, from Eccl. 9:10, "Whatsoever thy hand findeth to do, do it with thy might." The charge to the Evangelist was delivered by Rev. B. M. Palmer. (Minutes of Presbytery)—At the same meeting it was "resolved that in the Minutes of Presbytery hereafter the Literary titles of members be omitted." Louis Voss, Stated Clerk).

After the departure of Rev. J. C. Graham from Covington, in December, 1863, there was no resident Presbyterian minister in St. Tammany Parish, until the coming of the Rev. J. M. Williams in 1899.

During the interval between the Spring of 1874 and the year 1899, as in Madisonville, occasional services were held in Covington by city pastors during the summer months.

Rev. W. C. West, Presbyterian Evangelist, may have held services in Covington during the years that he supplied Madisonville monthly.

For some time previous to taking up his residence in Covington, Rev. J. M. Williams served as visiting evangelist. He followed the work of Rev. W. C. West in ministering to a group of churches outside of New Orleans. About the year 1899 Rev. J. M. Williams was placed in charge of the group of churches in St. Tammany Parish by the Home Missions Committee, remaining in the work until called to the pastorate of the church at Crystal Springs, Miss., in 1913.

In that year, Rev. F. C. Talmage, who was then pastor of the Amite Presbyterian Church, received a unanimous call from the St. Tammany group of churches. The call was accepted by him and he came to Covington in September, 1913, to serve under the Home Missions Committee.

He continued with the group until August, 1924, when he was placed in charge of the Kirkwood Church in Atlanta, Ga.

The vacancy was filled by Rev. W. A. Downing, who in turn was succeeded by Rev. D. A. McNeill.

LUCY W. PERKINS.



REV. FRANKLIN C. TALMAGE.

Born in New Orleans, son John S. Talmage who is an elder in the Canal Street Presbyterian Church of that city.

Made his profession of faith at the age of 14 and became a member of the Canal Street Church.

Was educated in the public schools of New Orleans and attended Tulane University where he received the degree of Bachelor of Engineering in 1908.

His theological studies were pursued at Southwestern at Clarksville, Tenn., with a further year at Princeton Seminary.

Ordained to the ministry in 1911, he became worker under the Home Mission Committee of New Orleans Presbytery in the upper Tangipahoa field, where he served two years holding the pastorate of the Amite Church.

In 1913 he assumed charge of the St. Tammany group of churches, including Covington, Slidell and Madisonville Churches.

During this period of service, this field was divided, Mr. Talmage retaining the oversight of the Covington and Madisonville churches, where he served until 1924.

Since leaving this group, Mr. Talmage has been pastor of the Kirkwood Presbyterian Church of Atlanta, Ga.



REV. DANIEL A. MCNEILL.

Pastor of Covington and Madisonville Churches.

Born in Robeson County, N. C., Dec. 8, 1883.

Graduated from Raeford Institute, N. C., in 1907, from Davidson College, N. C., in 1911, with degree of A. B., and from Union Theological Seminary, Richmond, Va., in 1914.

In 1915 he did post graduate work at Princeton Theological Seminary and received the degree of B. D.

Licensed by Fayetteville Presbytery at Aberdeen, N. C., June 3, 1914.

Ordained by Norfolk Presbytery, June, 1915.

Assistant minister in the First Presbyterian church in Norfolk, Va., 1917.

Served as chaplain in the U. S. Army in France, 1917 to 1919, and at present holds commission as Field Lieutenant Chaplain in the Officers' Reserve Corps, U. S. A.

Pastor of the church at Mangum, Okla., 1919 to 1921, of the Pulaski Heights Presbyterian Church of Little Rock, Ark., 1921 to 1923, of the Claiborne Avenue church, New Orleans, five years, of Covington and Madisonville churches, since 1928.

Married July 19, 1920, to Sarah Elizabeth Tegg, of Norfolk, Va. Six children, two boys and four girls, have been given to them.

FIRST GERMAN PRESBYTERIAN CHURCH.

In the history of this church which was published in a separate pamphlet last year, the following account of its organization and the memorial of Elder Kasper Auch did not appear. As these are of historical interest they are published herewith.

ORGANIZATION OF THE FIRST GERMAN PRESBYTERIAN CHURCH.

New Orleans, June 29, 1854.

At a meeting of members and friends of the Presbyterian church in the Fourth District, New Orleans, convened by invitation at the house of Mr. David Hadden, and having for its object the building of a church edifice and the organization of the First German Presbyterian Church, in New Orleans, a statement of these purposes having been made by Mr. Th. Hadden, on motion of Mr. Greenwood, J. M. Dierhammer, Esq., was called to the chair, and Dr. J. S. Copes was elected Secretary.

The president, by request, again explained in the German language the objects of the meeting. Messrs. Wunsch and Auch having made statements concerning properties already secured for the church site, and explained other matters pertaining thereto, and the president having interpreted and explained the remarks of these and other gentlemen so far as was necessary to the due understanding of all parties, on motion of Mr. Hadden, the charter of the First German Presbyterian Church as completed was read.

A resolution of Mr. Wunsch, seconded by Mr. Greenwood, to build upon the lots purchased by Messrs. Auch and Freudenstein, was after discussion withdrawn to give Mr. Greenwood opportunity to offer the following which was adopted:

Resolved, that Messrs. Wunsch and Freudenstein be appointed a Committee to examine and report the best site for the church, said report to be made to an adjourned meeting to be held at this house on Thursday evening next.

On motion adjourned till next Thursday evening (6) at 8 o'clock P. M.

J. J. COPES, Secy.

J. M. DIERHAMMER, Pres.
Thursday, July 6, 1854.

In accordance with adjournment on the 29th, the friends of the First German Presbyterian church met at the house of Mr. Hadden. Mr. J. M. Dierhammer took the chair and read a note from Dr. Copes, Secy., that he could not be present owing to engagements; wherefore, Mr. Th. Hadden was requested to act as Secretary.

The meeting was opened with prayer by Mr. Wunsch, after which the Committee appointed at the last meeting was called upon to report.

Mr. Wunsch made a verbal statement to the effect that he and Mr. Freudenstein were agreed to sell both properties and the leading members being not fully reconciled to this, it was deemed best not to press the matter for the present.

After a free exchange of views, the following resolution was offered and adopted unanimously.

Resolved, that this meeting recommend that the Charter of the First German Presbyterian Church be transcribed into a record book—that the persons named as Trustees in that charter or as many of them as are willing to serve, meet and elect persons to fill any vacancies that may exist—and organize by electing a Chairman, Secretary and Treasurer—and that the Board of Trustees, when thus organized, be directed to select a suitable site for a church edifice and adopt the best measures for the erection of a house of worship.

On motion the meeting adjourned.

D. HADDEN, Secy.

J. M. DIERHAMMER, Pres.

The two lots previously purchased were sold at a profit of \$126.

KASPER AUCH.

Born in 1811. Died January 28, 1886.

The venerable Kasper Auch, whose form has been so familiarly known and whose character has been so much respected in our business community for nearly half a century, departed this life on Thursday last, January 28th, 1886.

He has made a name for himself in this community, by the large and generous charity which he has established in this city—a city already known to fame by the comprehensive and great charities of many noble citizens.

After specifying a number of legacies to friends and relatives, Mr. Auch made the following disposition of his estate:

“To the incorporated religious associations of the city of New Orleans, propagating the teaching of religion according to the form of government and book of discipline of the Presbyterian Church all the rest and residue of the property and effects that I may die possessed of, of whatever nature or kind,

to the end that the poor of said respective churches in this city may be cared for."

O. F. Theisman, grocer, corner Thalia and Magazine streets, and Fred. Wicke or Weick, who resides on Tchoupitoulas, between Washington and Fourth streets, engaged in the oil business, are appointed executors of this the deceased's last will, with seizin and detainers of the estate.

The amount of property included in this bequest, is possibly over \$100,000, but cannot yet be stated accurately. * His object seemed to be to keep his name remembered by the poor in every Presbyterian church in the city, which has been so many years his home. And it indicates the warmth and depth of his affection for this church, in making it the custodian of the accumulations of his industrious life.

Those who knew him chiefly as a man of business, might not have suspected the strength of his church attachments, for he was very quiet and reserved. Nevertheless he always closely identified himself with the interests of the church of his choice. He was one of the original colonists who formed the First German church in this city in 1851. He was then a faithful and most effectual Sabbath school superintendent, and no one engaged more fully the love and confidence of the children. His benevolent face attracted them to him and he was fond of them. As a ruling elder he was efficient—never shirking from his share of labor or sacrifice. When, during the war, the pastor of that church carried it over the Northern Assembly he left it and associated himself with the Prytania church.

And when, after peace was restored, the church resumed its original relations to the Presbytery of New Orleans, he returned and resumed his place in its eldership, under Rev. Lesko Triest. The church being unable to free itself from the debt incurred while in connection with the Northern Assembly, was sold and Mr. Auch bought it in, and the present congregation, under Rev. Louis Voss, have been worshipping in it ever since.

He was a ruling elder, at the time of his death, of the Southern Presbyterian Church, with which he has always been identified, and towards whom he has given this final expression of love and confidence. It was the closing act of an unostentatious and consistent life.

The following well-written tribute appeared in the Picayune of last Friday:

On last Thursday, died Kaspar Auch, who was at one time among the best known men of New Orleans. He was born in Wurtemberg, Germany, in 1811. When six or seven years

* The inventory showed \$177,953.50. Bequests to 15 individuals amounted to \$28,000. Each of the 11 incorporated Presbyterian organizations received about \$11,000.

old he came to the United States. He was a bright, intelligent boy, learned rapidly, and was at work at an early age. Auch tested various vocations until about 1826, when he was employed in the lumber business. This was conducted on the Levee, and the interests of the trade necessitated his visiting Louisville, Cincinnati and other cities. The lessons of travel were not lost upon him and were valuable adjuncts of his self-education.

In 1840, he bought out the omnibus line then running, and put on a regular line from Jackson to Canal street. After running the omnibuses for several years, he sold out his interest in the project and returned to the lumber business.

Auch devoted himself to the lumber trade and real estate speculations and was enterprising and successful. Thoroughly imbued with the spirit of progress, he made a good citizen and was foremost in every measure of public welfare. He was among the first members of the Volunteer Fire Department and was one of the organizers of Volunteer Fire Company No. 1.

The portion of the city in which he resided was then the distinct municipality of Lafayette. He was a member of the Lafayette City Council during two terms and in 1849 was elected to the Legislature. After the municipality became one of the districts of the present city, he took little further interest in politics. He was nevertheless, always largely identified with the city's interests. He sought building improvements, and was a pioneer in securing the introduction of square block paving.

The Lafayette Insurance Company was founded by Mr. Auch. He was one of the founders of the German Presbyterian Church on First Street. These are but instances of his public spirit. The history of his good work and his business enterprises extend over nearly his whole life.

Mr. Auch married in 1844. Five children blessed the union. Four of them died in early youth. The first born lived until manhood and then left his parents alone. They lived and loved together through long years and were almost together in death. She died on the 6th inst., just twenty-two days ago. To Kasper Auch home and wife and family were sacred terms and meant a great deal. He was seldom away from them except on business, and he dearly loved the cheerfulness around his own fireside.

The deceased was a charitable man in the true sense of the word. He made it his business to investigate cases of need which came within his knowledge, gave according to the measure of want he found, and never made his deed public.

As a business man his long career was one of strict integrity, as a friend he could be relied upon in any emergency. He was a man of firm principles and unyielding opinions. The

latter, instead of being a fault, was only characteristic of the man. He was slow in forming an opinion, considering well before he did so, but when once formed it seldom changed. Mr. Auch was a practical Christian, discarding everything irreverent in speech or deed, and carrying out the cardinal teachings of the divine law.

It is for these reasons that the death of Mr. Auch causes a great degree of sorrow. Many were devoted to him. As long as he took interest in public affairs he was recognized as a leader. He had natural ability and sturdy manhood, lived a life of honor and usefulness, and his memory will be honored and respected after his death.—*Southwestern Presbyterian*, Feb. 3, 1886.

The will of Kaspar Auch was contested by a stepsister of the deceased on technical grounds, but upheld by the civil district court, Judge Rightor giving judgment in favor of the churches and declaring the will to be good.

An appeal taken to the Supreme Court was denied by that tribunal in the following decision:

No. 9952—Succession of Kaspar Auch—Appeal from civil district court, parish of Orleans.

"A legacy to the incorporated churches of a particular Christian denomination in the city of New Orleans 'to the end that the poor of said respective churches may be cared for,' is a donation to pious uses expressly recognized in the Civil Code and highly favored by our jurisprudence. It contains no element of *fidei commissum* or prohibited substitution. The uncertainty in such a designation of the beneficiaries of the bequest is a characteristic of donations to pious uses and is no obstacle to their validity. There is no uncertainty as to the legatees described in the will. Charity is not foreign to the objects and purposes of incorporated Christian churches but, on the contrary, is an essential function in their economy, and they are competent to receive and administer donations for charitable purposes. Judgment affirmed."

According to the notary who drew up the will, it had not been the intention of the testator that the money should be divided, but that it should form a common fund. When asked, why, in drawing up the will, he had not so stated, his answer was: "It is very difficult to draw up a will of this kind that will stand the test of the courts." Under the terms of the will, the money could not be disposed of in any other way.

Thus Mr. Auch became one of the greatest benefactors the Presbyterian Church of New Orleans has produced. His body lies in his own tomb in the cemetery on Washington and Prytania Streets, which is lovingly cared for by the churches who

were the beneficiaries under his will, through a committee of the First German Church. At the request of the other churches mentioned, the title of his grave and tomb was transferred to the First German Church, of which Mr. Auch had been the reverend and beloved elder for more than thirty years. An organization of women in that in that church perpetuates his memory by having adopted the name "Kaspar Auch Circle of King's Daughters." To him may well be applied the words of the Psalmist: "Blessed is the man that feareth the Lord . . . Wealth and riches shall be in his house. . . . He hath dispersed, he hath given to the poor; his righteousness endureth forever." (Psalm 112).

LOUIS VOSS.

CARROLLTON PRESBYTERIAN CHURCH

A Historical Sketch, prepared for the 23rd Anniversary of the
pastorate of Rev. J. W. Caldwell, Jr., D. D., and his
last Sabbath with the Church, May
11 th, 1919.

At a meeting held in the old church building, (which had been erected by the Committee of Domestic Missions, as a mission center in Carrollton), on the 16th of July, 1855, Messrs. A. Whiting, R. G. Latting and H. T. Bartlett, were appointed a committee to request Presbytery to take steps to organize a church in Carrollton. In compliance with this request a committee from Presbytery, consisting of the following ministers, viz: I. J. Henderson, Edson Hart and Daniel S. Baker, met with the congregation on the 1st day of September, 1855, and organized the *First Presbyterian Church of Carrollton*, with seventeen members, viz: From the First Church, 7; from the Second Church, 1; from the Prytania Church, 9.

The first Elders were: R. G. Latting from First Church, J. S. McComb from Second Church; H. T. Bartlett from Second Church.

The first Deacons were: Abijah Whiting, First Church; Jacob Baumiller, First Church, but it appears that both these gentlemen declined to qualify.

The first Board of Trustees, elected on Dec. 31, 1855, was: I. M. Everett, W. T. Scott, D. G. Hitchcock, Abijah Whiting and R. G. Latting.

The Rev. D. S. Baker served the church as the representative of the Domestic Missions Committee until the last of 1855, when his engagement with the Committee expiring, the Rev. N. P. Chamberlain was elected pastor and served the church until January 31, 1858, when he resigned and was succeeded by the Rev. I. R. Hutchinson, D. D., who was at the time con-

ducting a Female Seminary in the vicinity. He remained with the church until August, 1860, and was followed by the Rev. James Purviance, but his tenure of office is uncertain and the last record of the Session held July 14, 1861, was moderated by the Rev. R. McInnis. A memorandum of a meeting of the elders only, is noted February 9th, 1862, when the record is closed until the Spring of 1866. During the intervening years the city was in the throes of War and after the occupation of the city by the Federal armies, the church building was taken over by the authorities and made the headquarters of the Freedmans Bureau and the congregation scattered, so that it was reported to Presbytery at its Spring meeting in 1866, that the Carrollton Church had neither elder nor male member.

The spark of Presbyterianism had, however, been kept alive by Mrs. Rosina Prague and her daughters, looking after the children, assembling them in Sabbath schools when possible and promoting religious meetings in private houses, the reorganization committees assembling in her residence. The financial burdens for some years were borne principally by her.

Mr. Latting having returned, sought to reorganize the work and late in 1866 Presbytery appointed a committee to take charge of and direct the affairs of the church, with authority to fill the pulpit, receive and dismiss members and perform any and all duties properly belonging to the Session, until the church should have a membership from which to organize a Session of its own. Rev. B. Wayne and Elders W. C. Black and R. G. Latting, constituted the committee. It arranged that service should be held on Sabbath afternoons to be conducted by Presbyterian ministers of the city in rotation. This plan appears to have been carried out with very satisfactory results. Meanwhile a Sabbath school was reorganized with a roll of about one hundred, including many children of other Protestant families.

In April, 1867, the Rev. I. E. C. Doremus was engaged as Stated supply. He remained but a short time when the rotation system was resumed, but with what results we are unable to determine, since the only report of the Presbyterial Committee was made on the 21st of June, 1868. From this time until June 8th, 1884, or a period of nearly sixteen years, no written history of the church exists, so far as can be ascertained.

The work, however, was not entirely neglected, but through the efforts of Mrs. Prague, the Ladies Benevolent Association of the First Presbyterian Church assumed charge and the minutes of their meetings gave us much interesting data. Through their instrumentality, the Rev. James Beatty, the City Missionary took up this work.

He organized a Sabbath school and preached on Sabbath until his removal from the city June 1870, when Mr. May-

bin took up the work and continued it until failing health brought about his resignation in 1876.

He was followed by the Rev. A. J. Witherspoon, then chaplain of the Seamen's Bethel on Fulton Street. He accomplished much in a constructive way and the membership having increased sufficiently, a request was made to Presbytery to reorganize the church.

On the afternoon of Sabbath, June the 8th, 1884, a committee of Presbytery consisting of Rev. B. M. Palmer, D. D.; Rev. J. W. Flinn, and Elder Wm. F. Ogden, assembled the congregation and organized *The Carrollton Presbyterian Church* with seventeen members, Mr. W. T. Brown and Mr. Silas McK. Chamberlain, being elected elders and the Rev. H. W. Flinn was engaged as Stated Supply.

Mr. Flinn remained with the church until March 1889, when he removed to Bessemer, Ala., and was succeeded later by the Rev. John N. Lyle for half his time. On July 5th, 1891, a note is made in the records, that service had been discontinued because of lack of congregations and for nearly a year no records appear.

During these dark days the work of elder W. T. Brown deserves special commendation for he was faithful, even to death, which occurred on May the 6th, 1893, soon after our dear Mr. Lyman became associated with the church and Sabbath school.



W. R. LYMAN, ELDER, 1893-1901.

COL. W. R. LYMAN.

Born at Lyons, N. Y., July 2nd, 1838.

A man of strong character, pleasing personality and charming manners. Very active in the civic and social life of New Orleans.

Came from Napoleon Avenue Presbyterian Church to Carrollton, June 8th, and was installed elder on June 29th, 1896.

Dismissed to Ruston Presbyterian Church, Feb. 3rd, 1901.

Returned to Carrollton church, April 4th, 1920. Aided by Mrs. C. W. Boutcher and her Wall-Builders he was largely responsible for the beautiful brick church erected at corner of Hampson and Burdette streets, in 1897. To his vision and energy, the church is largely indebted for its early growth. Died at Bay St. Louis, Miss., October 23rd, 1927.

On the 5th of March, 1893, Mr. W. R. Lyman and Mr. W. G. Brothers were elected elders. Regular Sabbath meetings were begun and to Mr. Lyman's ability as a leader must be attributed the beginning of the work which has been uninterrupted up to this time. In 1894 Major Crouch came to his help as an elder from the Lafayette church.

The church was served from the Spring of 1894 to the fall of 1895, by the Rev. R. E. Steele. He was followed by Dr. Robert H. Nall until the 1st of March, 1896.



REV. JOHN W. CALDWELL, D. D.
Pastor, 1896 to 1919.

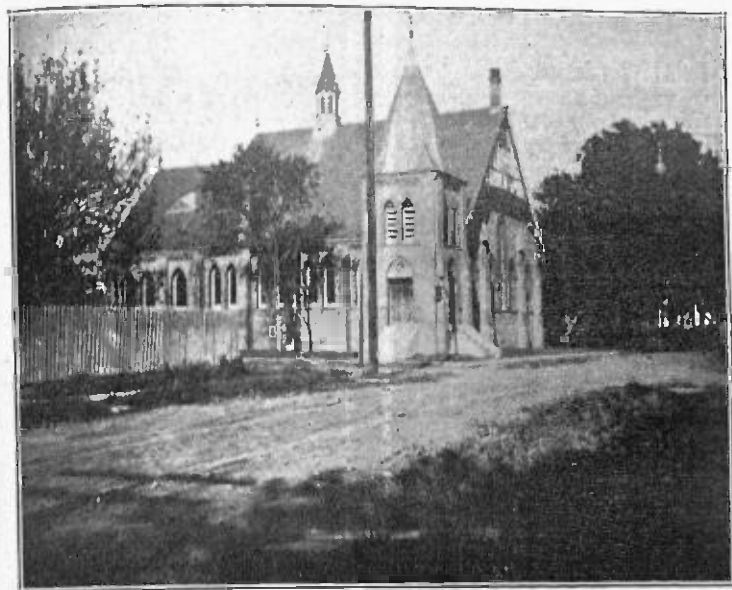
JOHN W. CALDWELL, JR., D. D.

Son of Professor John W. Caldwell and grand-son of the Rev. B. M. Palmer, D. D. Was born in New Orleans on the 25th of December, 1872.

An Alumnus of Tulane University, finished his Seminary course at Union Theological Seminary, Richmond, Va., in 1896.

Called to the pastorate of Carrollton Church, June 14th, and ordained as a minister and installed as pastor on June 28th, 1896.

After a most successful pastorate of twenty-three years, he accepted a call in April, 1919, to the Westminster Presbyterian church, Atlanta, Ga. He was greatly beloved.



HOME OF THE CARROLLTON CHURCH.
Hampson and Burdette Streets.
1898 to 1922.

I have given you these facts to show that during a period of forty-one years, this church was served by twelve ministers, as pastors or stated supplies, and yet the membership on the seventeenth of May, 1896, when the Rev. J. W. Caldwell, Jr., began his pastorate, there were only forty-five members on the roll; the entire contributions were less than nine hundred dollars per year, the Sabbath school numbered only one hundred and was made up largely of children from Baptist and Episcopal families, neither of these churches having an organization in Carrollton at this time.

Of the forty-five members on the roll the following remain with us at this date: Mrs. William Beattie, Mrs. Hannah Blankenstein, Mr. and Mrs. George W. Boutcher, E. T. Brown, Mrs. Hornbeck Frye, Mr. Roger F. Granzin, William Hopkins, Mr. and Mrs. Alexander Hay, Miss Josephine Khant, Mrs. Elizabeth Lund, Mrs. Mina Krause, Mrs. Mollie Miller, Mrs. Adelaide McClintock, J. C. Quinette, Frank Quinette, Mr. and Mrs. F. U. Rochester and Miss Livinia Rogers, or twenty out of forty-five. There were three elders, W. R. Lyman, W. G. Brothers and Major W. C. Crouch and four deacons, Alexander Hay, F. U. Rochester, John P. Hopkins and High Fitzsimmons.

The erection of a new church building was the first large work undertaken, an organization called the Wall Building, having begun work some time previously, and had done excellent work. The building was occupied and dedicated on January 23, 1898, and the entire debt cancelled in four years. In 1897 Mr. R. J. Barr was added to the eldership. In 1901 we suffered a great loss in the removal of elder W. R. Lyman to Ruston, La., and in 1902 were bereaved by the death of our Dear Major Crouch and of Mrs. Prague, who by her long, faithful and abundant labors for this church, is justly named its Mother, and a beautiful memorial window keeps her memory and deeds fresh in our minds. During this year the church lost its most able and devoted friend, the Rev. B. M. Palmer, D.D., who died on May 28th, 1902.

In 1903 the Session was strengthened by the addition of Dr. J. W. Caldwell, father of our pastor, and Mr. F. U. Rochester, one of our charter members. In 1907 Dr. Walter Miller was elected an elder and in 1910 Mr. Alexander Allison.

During these last years the pastor was reaping the harvest he had been sowing, there being added by examination 23 members in 1906. In 1907, 15 by examination and 15 by letter from other churches. In 1908, 15 on profession and 14 by letter. In 1910, 13 by profession and 14 by letter and in 1912, 27 by profession. The additions on profession were practically all from the Sabbath School.

In 1910 our membership had reached 237 and the Sabbath school 320, while contributions totaled \$3932, of which \$1232 went to the benevolent causes of the church outside our own bounds and the church sent Mrs. A. P. Hassell to Japan as its missionary, where she is still laboring for us.

Thus in fourteen years under Dr. Caldwell our membership increased five hundred per cent, our Sabbath school more than four hundred per cent and our contributions over four hundred per cent.

In 1912 Doctor Miller was dismissed to Columbia, Mo. In 1907 Mr. Alexander Allison, Jr., Mr. C. E. Heckerthorn,

and Dr. E. A. Bechtel, were added to the eldership and Mr. H. W. White, Mr. F. B. O'Leary and Mr. J. C. Hay were added to the Diaconate. In 1918 Mr. Heckerton was dismissed to Corpus Christi, Texas.

During these nine years the church made progress along all lines, there being added to the church one hundred and fifty-five persons, but due to removals, our membership increased only 67, leaving our present membership three hundred and seven.

Within the twenty-three years of his pastorate Dr. Caldwell has received into the church on a profession of their faith in Jesus Christ as their Saviour 202 persons and by letter from other churches 246, or a total of 448 members; but as already stated above, the losses by removal from the city have been unusually heavy and in most cases these persons, being active workers, the church has been crippled and the result of our pastor's labors not so apparent as would otherwise have been the case. It is unfortunate that our congregations have not been more permanent, but if we have been enabled to enrich other sections and have helped to build up the Master's work in those places, we are content. But building up the membership is not by any means the greatest work of the pastor. It should not be alone intensive, but extensive. Following the Master's words: "Go ye into all the world and preach the gospel to every creature" in his work and ministry, our pastor has been animated by a strong desire to make this church, a Missionary Church, and his efforts have not been entirely fruitless, for in addition to increasing our giving to local causes from \$800 in 1896 to \$3549 in 1918, we have increased our contributions to causes outside our own bounds from \$99 to 1896 to \$2591. in 1918, making a total of \$21,466 for missionary purposes and for all purposes \$82,026, during the present pastorate, and as all know we are not a rich church nor have we any large contributors, but many have been faithful and self-denying, so that others might have the Bread of Life.

I have perhaps been tedious in narrating these details, but the Session is anxious that the church should realize and others may know, that the work of our pastor during these twenty-three years has not been in vain, but having done faithfully and well the Master's work here, he is being called by the Spirit to a larger field and to greater possibilities and we believe his usefulness will expand with the wider opportunities opening up to him and I know that our love and prayers will follow him and we shall cherish the memories of these years of comradeship, until we shall meet in our Father's house above, where partings shall be no more.

R. J. BARR,
Clerk of the Session.

After the sermon, Mr. Barr speaking for the congregation, expressed its sorrow at sundering the ties which had bound pastor and people together for twenty-three years and invoking God's choicest blessing on his work in his new field, presented the pastor with a check for five hundred and thirty dollars, contributed by the congregation, as an earnest appreciation of their love and esteem, also two checks for fifty dollars each, contributed by admiring friends.

Officers of the church:

REV. DR. J. W. CALDWELL, Pastor.

DR. E. A. BECHTEL,
ALEXANDER ALLISON,
ALEXANDER ALLISON, JR.,
F. U. ROCHESTER,
R. J. BARR,

Elders.

G. W. BOUTCHER,
ALEXANDER HAY,
J. C. QUINETTE,
H. W. WHITE,
F. B. O'LEARY,

Deacons.

R. J. BARR,

Clerk of Session.

F. B. O'LEARY,

Treasurer.

II.

HISTORY OF CARROLLTON PRESBYTERIAN CHURCH

The history of this church may properly be considered in four separate periods. The first extending from Sept., 1855, when The First Presbyterian Church of Carrollton was organized to June 9th, 1884, when it was reorganized as the Carrollton Presbyterian Church, with seventeen members.

The second period extending from this date, June 9th, 1884, to May 11th, 1919, terminating the pastorate of the Rev. John W. Caldwell, Jr., D. D., when he was called to the Westminster Presbyterian Church, Atlanta, Ga.

The principal events and persons connected with these two periods have been noted. That is, how they struggled through almost insurmountable difficulties; the terrors of a civil war; the evils of reconstruction days when their homes were devastated, their fortunes swept away; and their house of worship tenanted by Federal troops and the Freedmen's bureau, and though left without a male member to counsel or assist them, the women were loyal and true, some of them living to see their beloved church second to none in Carrollton, a membership of over three hundred, a greater number in the Bible School, a missionary in Japan, holding aloft the torch of life in her name;

a beautiful church building, not one cent of debt and a future bright with promise. Such was the church, when Dr. Caldwell after twenty-two years of labor, was called to Atlanta, Ga., in 1919.

The third may be called the Expansion Period, beginning on Sept. 3rd, 1919, when Rev. W. G. Harry, who succeeded Dr. Caldwell, was called to the pastorate, and extending to Sept., 1924, when he was called to the Presbyterian Church, Newton, N. C.



REV. WOODFIN GRADY HARRY.

Born at Grover, N. C., October 7th, 1889.

Completed seminary course at Columbia, 1916.

Licensed and ordained by Presbytery of Atlanta, 1916.

Served the Manchester, Ga., group of churches, 1916-17.

Lakeview and Palmer Park churches, New Orleans, 1918-19.

Called to the pastorate of the Carrollton church on Sept. 3rd, 1919.

Called to the Presbyterian Church, Newton, N. C., in June, 1924, which call he accepted, preaching his farewell sermon in the Carrollton Church on Aug. 31st, following.

Mr. Harry's pastorate covered five years of expansive and building work, this church absorbing the Palmer Park congregation, and erected a commodious place of worship, corner Carrollton Avenue and Panola Street. The sale of the property, corner Hampson and Burdette Streets, and the securing of funds

with which to erect the new buildings, was mainly due to Mr. Harry's efforts.

The membership of the church was largely increased during his pastorate and he left behind him an enviable record.

During this period of five years, there was a steady growth in numbers; one hundred being received on profession and a larger number by certificate from other churches. The Bible School was thoroughly reorganized and graded, with increased attendance; the Young People's work made splendid strides, not only touching many young people here, but doing a fine work in the Mountain Sections and in Child welfare work in China.

One of our young women, Miss Lois Garrison, after taking a full course in Richmond, has been doing notable work in the city and state, being at present in charge of the Chinese Mission of this city. Others have done well and are making their influence felt in the world.

To the women of this and the past periods is due much of the spiritual, evangelistic and missionary work of the church. Space forbids their enumeration. They seek no praise, but, like Mary, have the consciousness that "they have done what they could."

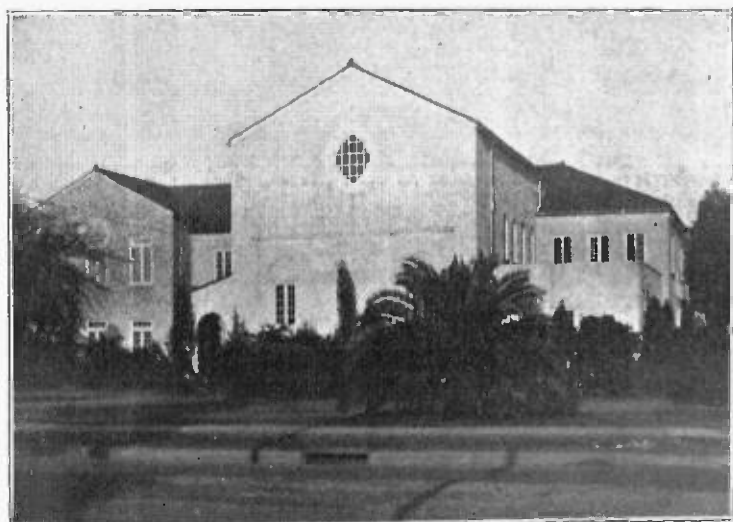
Upon a few persons, during the second and part of the third period, fell the burden of the Ministry of Music and song. Their services being freely given to the church, some mention of them will not be amiss. For a brief period, Miss Augusta Cox, of Aberdeen, Miss.; now the wife of the Rev. Dunbar H. Ogden, D.D., recently called to the Napoleon Avenue Church this city, was organist. She was followed by Miss Bessie Barr, as the first regular organist, who served from October, 1897, to her death in 1903. She was followed by Dr. J. W. Caldwell, Sr., who served until 1918, being succeeded by Mrs. Lucy Mulder, as a paid organist, continuing in this position until 1926.

Miss Claudie Barr was the leading soprano for many years, until called to the same position in the Prytania church. She was followed by Mr. John Fehl until his death in 1922. His long and self-denying service was commemorated in The John Fehl Organ Fund eventuating in the acquisition of our splendid organ in 1928.

Early in Mr. Harry's ministry a movement was inaugurated to bring about a union of the Palmer Park Church with ours. There were difficulties, but all were finally overcome and the congregation of that church united with ours, bringing with them Elder O. W. Bethea and Deacon Frank B. Finney. By action of Presbytery these brethren were continued in their respective offices in this church.

It becoming evident that the population of Carrollton had shifted and that we were being affected by the encroachment of

commercial enterprises, committees were appointed to study the situation and to offer some solution. This resulted in a decision to locate on Carrollton Avenue and Panola Street, where Mr. William T. Hardie donated a corner lot, measuring 150x-120 feet. To Mr. Harry's energy, the urgency of our needs and the munificent liberality of Mr. W. T. Hardie, Mr. and Mrs. W. B. Bloomfield, Col. J. D. Hill and others, together with the liberality of our own congregation, the necessary funds were secured to prosecute the work and with Messrs. Creed Walker, F. B. Finney, Gordon S. Bowdish and Addison Lyman, as a building committee, the erection of a twenty-five thousand unit was begun and finished in 1922. The entire church equipment was moved to the new building and it was occupied on the first Sabbath (the 3d) in December, the pastor preaching the first sermon at the eleven o'clock service. The occasion evoked the enthusiasm of the entire congregation and was a joyful one.



CARROLLTON PRESBYTERIAN CHURCH.
Carrollton Avenue and Panola Streets.

This building erected on the back line of the lot and facing Panola street, is the Bible School unit, but in addition to class rooms above and below, has a central auditorium, with gallery, sufficient to accommodate three hundred and fifty persons, leaving ample pulpit space.

This move largely extended our territory and placed us in the center of a rapidly developing residential section, with no fear of commercial encroachments.

During this period, we have disbursed fifty thousand dollars, ten thousand one hundred and eighty nine dollars going to benevolences of the church at large and one donation of four thousand dollars for orphans being contributed through us by one of our deacons.

The Session has been enriched by the election of the following elders, viz: John A. Bergland, Creed Walker, W. C. Moore, B. F. Fridge, G. W. Boutcher, H. J. Niemann, D. G. Dumas, W. A. Porteous, G. W. Klare, C. E. Heckerthorn and J. C. Blacknell and from Palmer Park Church Dr. Oscar W. Bethea and the Diaconate by the election of the following: John Fehl, Gordon S. Bowdish, D. N. Barr, Victor Hay, Robt. N. Talmage, R. S. Seay, A. B. Hay, P. M. McNeeley, and from Palmer Park Church, Frank B. Finney. We lost, by removal, elders Alexander Allison and Alexander Allison, Jr., Dr. J. W. Caldwell, Sr., C. E. Heckerthorn, E. A. Bechtel and J. C. Bechnell, and by death elder W. C. Moore and Deacon John Fehl, and by removal deacons, G. S. Bowdish and R. S. Seay.

An evangelistic meeting, running from April 2nd through the 13th, 1924, was held by Dr. E. E. Thacker who preached a simple gospel, with much power and effectiveness. He was most ably assisted by Mr. and Mrs. Roddy. Fifty were added to the church by profession and eighteen by certificate. The entire church and community was greatly helped.

Due to the liberality of Deacon A. B. Freeman, we were able in 1923 to engage for full time, a soprano, contralto and tenor, deacon D. N. Barr volunteering to do the work of the basso. This choir, with changes in its personel, has continued to serve the church with great acceptability and is one of the outstanding factors in the work of the church. Mrs. J. L. Carrigan, as contralto, has served continuously for seven years.

In June, 1924, the Presbyterian Church at Newton, N. C., made overtures to Mr. Harry and later making a definite call, he resigned the pastorate here and accepted this call, preaching his farewell sermon on August 31st, 1924.

Mr. Harry did a fine constructive work with this church and left the church and the city much loved.

Disclaiming any reflection on the spiritual work of the former pastors, the fourth period, may be denominated, the *period of spiritual development*.

During the former periods, there was the struggle for perpetuity. There were financial embarassments, building programs and expansions, while we enter on the fourth period a fully organized and equipped church, with none of the handicaps incident to the struggles of the earlier work.

The sudden decision of Mr. Harry to accept the call to North Carolina left us unprepared and to give the Pulpit Committee time to secure a pastor, the Rev. C. W. Nicol, former pastor of Westminster Church, Ottawa, Canada, but south on account of ill health; was asked to supply the church temporarily. Accepting this call, he preached his first sermon on October 5th, 1924, at eleven o'clock.



REV. CLARENCE W. NICOL

Of Scotch parentage, he was born in Elmira, Ontario, Canada, February 8th, 1870.

Died at New Orleans, June 20th, 1930, and was interred in Galt, Canada, June 23rd.

Educated in the Universities of Canada and was licensed to the ministry by the Presbytery of Guelph, in Ontario.

After a few years at Lynn, Mass., he returned to Canada, filling various charges, the last and most important, The Westminster Presbyterian Church, Ottawa.

His health failing, he came South in 1923, locating at Abbeville, La., doing some work for the Home Mission Committee.

In September, 1924, he accepted a call as Supply to the Carrollton Church and remained as such until May 7th, 1930, when he was induced to accept the call to the pastorate, being installed as such, on May 28th.

On June 3rd he met with a serious automobile accident, resulting in his death.

His six years' work with this church was marvelously blessed; his one theme being a Crucified and Risen Saviour, whose expected second coming spiritualized his message.

Mr. Nicol's preaching and his personality made a most favorable impression on the congregation and community and these sentiments being reciprocal, he consented to remain with us as Pastor-supply for six months, these periods were extended semi-annually until May 7th, 1930, when he consented to accept the pastorate and was installed as such by the New Orleans Presbytery on the 28th day of May. Doctors W. McF. Alexander, U. D. Mooney, C. S. Sholl and elder W. B. Utley being the Commissioners. He preached his first sermon as pastor on June 1st, at eleven o'clock from the text. 1st Cor. 2.1-4.

The only building program undertaken by the church during this period, was the remodeling and extension of the Bible School sections giving us three thousand feet additional space, and the same in extending the auditorium, giving us a seating capacity of five hundred persons and the installation of a new organ November 27th, 1927. The amount expended in these improvements, approximated twenty-seven thousand dollars.

During this period friends have been most generous with their gifts, including equipment of every kind, for the Pastor's Study room; the Ladies' parlor; the Bible School rooms; Choir equipment and Organ parts. The most enduring perhaps, is the set of Deagan Chimes, by Mrs. Alban Call, in memory of her mother, Mrs. Sarah Marcy, deceased; the Vox Humana and the Harp Celeste by Mrs. Jules Gogreve Gaillardanne in memory of her late sisters, Mrs. Laura Gogreve Mayer and Mrs. Ida Gogreve Huberwald. These attachments to the organ were dedicated in a beautiful Easter Service in 1930. For all these gifts we are most grateful. They have added much to the beauty of our service of song and to the efficiency of our work. Right here we might testify to the excellent work of our choir, standing as it does, second to none in New Orleans. The choir consists of Mrs. H. W. Moseley, Organist, Mrs. D. S. Elliott as soprano, Mrs. J. L. Carrigan, contralto, Mr. R. G. McPherson tenor and Mr. R. A. Freed basso. They have served us continuously for several years to the great delight of our congregations.

While Mr. Nicol was a great organizer and intensely interested in all constructive work, he was willing to delegate its execution to the proper agencies, devoting his entire time and energy to the ministry and to the spiritual uplift of the people. A winsome personality, a deeply spiritual nature and a marvelous Gospel Message, enabled him to touch the affections, the intellect and the consciences, not only of his own congregation,

but the entire community. This resulted in a deepening of the spiritual life of the church, giving incentive and energy, broadening the activities of every department, infusing a spirit of evangelism which made our church a power for good, in the Master's service, in Carrollton.

These results were more apparent in the work of our women, who through the Auxiliary, the Circles and the Weekly Prayer Meetings brought practically every woman in the congregation into direct and close touch with all the activities of the church, thus greatly encouraging and assisting the pastor in his efforts.

The splendid work of elder Frank B. Finney, succeeded by deacon Robert N. Talmage, ably assisted by deacon Robt. N. Robertson, brought our Bible School to a high degree of efficiency and in numbers the largest Presbyterian school in the city. The enrollment exceeds six hundred and the average attendance over four hundred. The Beginners department, under the management of Miss Hattie Gordin; the Young People's class under Mrs. W. B. Utley and the Adult class taught by elder Dr. O. W. Bethea, are outstanding features of this work, though every department is ably officered and doing a fine work. The entire Young People's work is under the able management of Mrs. M. F. Bundy, who is intelligently and efficiently directing all their activities.

This department and the church suffered a great loss in the death, on March the 26th, 1926, of elder Frank B. Finney. A Revolving Fund of six hundred dollars to assist boys and girls in securing a Christian education, was established in his memory. It has been operative now near five years and Miss Marjorie Lee Sinclair, one of our girls, is in college at Clinton, La., under its protection.

The loss of elder Frank Underwood Rochester, by death on Sept. 30th, 1930, was much regretted. He had been a member of the church for forty-six years and an elder for twenty-eight, and was greatly loved.

The following officers have been added to our official staff within the present period: Elders A. C. Martin, Alexander Hay, Frank B. Finney, L. O. Rudisill, W. B. Utley, W. A. Payne, E. J. Dantonet, G. H. Crais and Geo. A. Carpenter. Deacons—W. A. Porteous, Jr., Robt. N. Robertson, Waldo Moore, Rex Conn, George Egdorf, C. E. Ward, C. W. Fox, Alolph Baumgartner, Monroe Rooks, James A. Williamson, R. M. Martin, John F. Meyer, Alfred A. Smith, Lewis Wakeman and William Wishart.

We have received on profession of their faith in Christ, sixty-eight persons and by certificate or statement, one hundred and sixty-eight.

We have distributed during this period Ninety-three thousand dollars, twenty-nine thousand being for improvements and seventeen thousand five hundred for the Assembly's Benevolences.

As stated earlier, Mr. Nicol preached his first sermon as regular pastor on the morning of June 1st, 1930. His text was from 1st Cor. 2, 1-4, being the platform he enunciated when he came to us, five and one-half years before, as Stated Supply, and to which he strictly adhered. The fact that now he was our pastor, aroused the greatest enthusiasm and hopefulness, making the future of this church radiantly bright, and the following night, Monday the 2nd, a large program was mapped out, among others being the immediate erection of a ten thousand addition to our Bible School annex and the remodeling of our main auditorium and not a cloud in our horizon; but we however found, that, "Man proposes and God Disposes," for at noon the following day, June the 3d. Mr. Nicol en route to visit at Abbeville, La., was seriously injured in an Auto accident, near Houma.

Rev. J. N. Blackburn of Houma went to his assistance and brought him to the city, where he was placed in the Baptist Hospital. He remained unconscious for several days. Regaining consciousness, he became quite cheerful at times, but his heart gave way under the shock and he passed suddenly at 5:40 P. M., on June 20th. "How are The Mighty Fallen."

His body was taken by elder R. J. Barr and deacon Robt. N. Talmage to Galt, Ontario, Canada, his former home, where after a most impressive service in the Old Knox Presbyterian church, he was interred in the family plat, by the side of his late mother.

He is survived by a sister, Miss Mary Nicol of Galt, and one brother in California.

His memory enshrined in the hearts of his people, needs no further eulogy; but the Woman's Auxiliary has raised a revolving fund to be used for boys along educational lines. This will perpetuate his memory in a work most dear to his heart, The uplifting of Young Manhood.

New Orleans, October the 1st, 1930.

R. J. BARR.



Biographical Sketch of the Life of
ROBERT JULIUS BARR.

Elder and Clerk of Session of the Carrollton Presbyterian
Church of New Orleans, Louisiana.

By Robert N. Robinson.

It is with joy and utmost pride that an opportunity is here afforded to sketch briefly the life of Robert Julius Barr, a man of stalwart faith, diligent, enthusiastic and full of zeal; deeply imbued with the spirit of Christ and one whose exemplary life and innate kindness has won for him a lasting place in the hearts of all who know him, especially those with whom he has been closely associated for many years in the Master's work. He was born in Nanafalia, Alabama, on the 24th day of January in the year 1852, the second son of David P. and Elizabeth Barr. His ancestral lineage has been traced as far back as the year 1745, to the time of James Barr, who left Scotland in that year, ultimately landing in Dover, Delaware, in 1751, where he became a member of the Buffalo Presbyterian Church and later an elder. It is thus seen that the earliest known history of Mr. Barr's family finds them active in the service of the Lord in the high calling of the office of elder. Continuing down to the present generation, we find an unbroken chain of loyalty, honor and service in the cause of Christianity constantly manifesting itself and gloriously lived from day to day in the one

whose life is here briefly sketched, magnified by an undying love for the Saviour of mankind.

The family history reveals that David Barr, the first son of James Barr, was a Presbyterian minister, and that the second son of Robert Barr was an elder in the Presbyterian Church and otherwise a man of considerable prominence, whose third son, Robert, Jr., was the grandfather of Robert Julius Barr, of whom this biographical sketch is written. David Pickard Barr, father of Robert Julius Barr, studied for the ministry, but because of falling health took up teaching as a profession in connection with his farming interests, later performing a most valuable service in the Civil War, looking after the needs of destitute families. It is said that he was a man of pleasing personality, a patron of all that was good, influential, deeply loved and honored, which characteristics we find revealed today in his son, Robert Julius Barr.

Honor and praise should here be accorded to the mother of one so highly esteemed, who before her marriage to David Pickard Barr was Elizabeth Schuyler. She was born in Rockingham County, N. C., on the 30th day of May, 1828, of German-English and Scottish ancestry. Her father, William Julius Constantine Schuyler, was the youngest child of the union of a wealthy German shipowner and an English lady, and was a minister of the Lutheran Church. It is thus strikingly interesting to note the deep spiritual life that has always existed in Mr. Barr's family. In speaking of his mother Mr. Barr is quoted as having said in part: "She was an ideal Christian wife, mother, and friend."

We now come to an important phase in the history of the State of Louisiana in connection with the life of Robert Julius Barr, when our attention is drawn to a publication known as "Louisianians and Their State," an article in which refers to Mr. Barr as a grain exporter, prominent for his active support of governmental reform and charitable movements in New Orleans.

Mr. Barr's business career began in the year 1871 as a clerk in a Mobile, Alabama, cotton house. He later became Assistant Tax Assessor and was associated with the Q. & C. Railroad from 1882 until 1888, at which time he entered into business for himself.

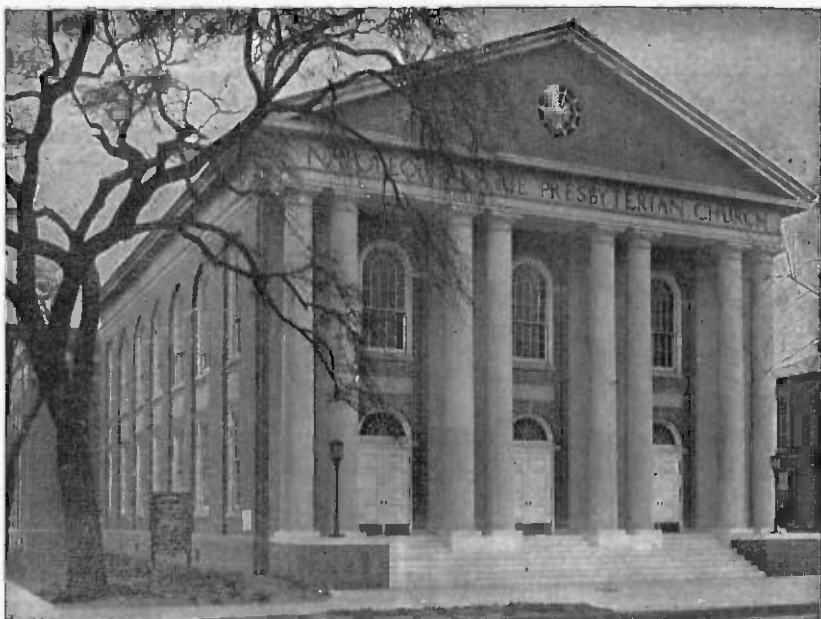
Mr. Barr was married to Miss Ellen Bradley of Alabama, in 1876. There have been born to Mr. and Mrs. Barr five sons and four daughters, most of whom yet survive. Mrs. Barr is a descendant of North Ireland stock, her ancestral lineage having been traced back as far as the year 1782, when they left Ireland because of religious persecutions.

In conclusion it is most interesting to note that at the age of twenty-seven Mr. Barr was instrumental in the organization of the York, Alabama, Church, which event took place on the 29th day of November in the year 1879. He was elected an elder and clerk of session on the same day, and with but a few years lapse has held both offices since. Thirty-seven years of his life have been spent in charge of Bible Schools or the teaching of adult classes.

It was in the fall of 1897 that Mr. Barr, at the request of Dr. Palmer, came to Carrollton Presbyterian Church and was installed as an elder on the 30th day of January, 1898. He followed Col. W. R. Lyman as Clerk of Session and Superintendent of the Sabbath School, because of Col. Lyman's removal to Ruston, Louisiana, in February, 1901. It is said that some of the happiest years of Mr. Barr's religious life were spent with Rev. John W. Caldwell, Jr., who for twenty-three years served Carrollton Presbyterian Church as its pastor, during which time Carrollton Church sent Mrs. A. P. Hassell as its missionary to Japan.

Mr. Barr today is elder and clerk of session of Carrollton Presbyterian Church, which office he has held for thirty years. His life during these years, as well as those that precede, has truly typified the spirit of Christ, which bespeaks the love, honor and esteem of one and all for him throughout the coming years and will be the means of cherishing the memory of his name long after he is called into the eternal habitations of the great beyond. His labors in the service of his Lord are a lasting monument to his name and will serve as a heritage not only to his family and friends in Christ, but to his State and Country as well.

New Orleans, La., February 5th, 1934.



NAPOLEON AVENUE PRESBYTERIAN CHURCH.

Historical Sketch prepared at the request of Session by
Elder S. D. Moody.

New Orleans, La., January 1st, 1908.

In 1850, the Missionary Committee of the Presbytery of Louisiana for missionary operations in New Orleans and suburbs erected a small building on Camp Street near Cadiz Street, in Jefferson City, for a preaching station and Sunday School room. It was used at intervals only for some years.

The Sunday School was resuscitated by D. L. Mitchell in the month of August, 1860.

Rev. B. Wayne commenced preaching in the building in December of the same year.

At the Spring meeting of the Presbytery of New Orleans in 1861, the Presbytery, on application of Rev. B. Wayne, appointed a Committee to organize a Church in Jefferson City, if the way be clear. Two members of the committee, Rev. B. Wayne and Elder S. B. Newman met at the house of worship on Sabbath, May 5th, 1861, and proceeded to organize the Church, which was named "The First Presbyterian Church, of the City of Jefferson," with a membership of twenty. Mr. John Dwyer was elected elder and immediately ordained after the required form,

The first communion service was held on the following Sabbath, May 12th.

The first recorded meeting of the session was on July 12th, 1861. At this meeting Mrs. Mary M. Henry was received into church membership.

The first "Board of Trustees" were elected on September 29th, 1861, and were J. A. Pagaud, D. L. Mitchel, Jacob Baumiller, Thos. C. Bell, and John Dwyer. At this same church meeting Mr. D. L. Mitchel was elected deacon.

The first charter of the "First Presbyterian Church of the City of Jefferson," Parish of Jefferson, State of Louisiana, is dated October 16th, 1861, to exist for forty years. The same was approved by R. L. Preston, District Attorney, on October 24th, 1861, and recorded in Mortgage Book No. 21, folio 751, Parish of Jefferson, October 25th, 1861.

On March 25th, 1866, Deacon D. L. Mitchel and Mr. G. W. H. Marr were elected elders and ordained April 22nd.

The first record of a meeting of the "Board of Trustees" is dated November 8th, 1869; present: T. McGinnis, President, Alexander Hay, J. Baumiller, G. W. H. Marr and James Ricketts, Jr. At that meeting the following resolution was passed: "Resolved, that the Rev. B. Wayne be instructed to negotiate with Mr. Paul Christian upon the most favorable terms for the purchase of his property at the corner of Napoleon Avenue and Coliseum Street, as the location which, in the judgment of this Board, would be most desirable." This was the first step taken towards building the present "Napoleon Avenue Presbyterian Church."

At the next meeting, held January 24th, 1870, Rev. B. Wayne reported that owing to the price asked by Mr. Christian he was unable to purchase his property, but two and one-half lots lying next to this property could be bought of Mrs. E. R. Wilson for twenty-three hundred (\$2300.00) dollars. The Trustees authorized the purchase of this property at a meeting held March 20th, 1870.

The purchase of said property was reported and the plan for a new church building was ordered at a meeting held on January 25th, 1871.

At a meeting held November 2nd, 1871, the plan was presented to the Trustees.

The City of Jefferson having been annexed to the City of New Orleans it was desirable to change the domicile of the church. Various other changes having been suggested by the Rev. B. Wayne and signed by fourteen members of the church and congregation, they were approved by the "Board of Trustees" at the meeting held on November 2nd, 1871. The same were approved by C. H. Luzenburg, District Attorney, on December 27th, 1871, and recorded in Society Book No. 8, folios

596 and 597, in the Mortgage Office, Parish of Orleans, December 28th, 1871.

The Building Committee were Rev. B. Wayne, W. B. Bowman, E. A. Hall, Alexander Hay and J. F. Sugden.

Mr. Hillyer, architect, was employed to make plans for and to superintend the construction of the church building, which was to be brick.

At the meeting of the Trustees, held December 1st, 1871, the contract for the building was given to Thomas Booth. Within five days the work commenced and the building completed ready to be occupied on July 1st, 1872. The cost was as follows:

Lots	\$2300.00
Interest and Costs	150.00
Contract for building	13270.00
Granite steps, flagging, fencing, architect	1700.00
Organ	385.00
Gas fixtures	195.00
Total	\$18000.00

From December, 1870, to October 6th, 1872, there was no meeting of the Session as the only elder, G. W. H. Marr, was absent from the city. On that date Mr. Theodore McGinnis was elected elder and installed on October 13th.

Elder Theodore McGinnis died May 6th, 1874. His loss was deeply felt, as he had been a very devout Christian and efficient elder. On September 20th, 1874, Messrs. Alexander Hay and James F. Sugden were elected elders and ordained September 27th. Elder J. F. Sugden died on December 1st, 1878.

The last meeting of the session at which Rev. Benjamin Wayne was present was held on April 27th, 1879. In August of that year, while bathing in Lake Pontchartrain, Rev. Mr. Wayne was fatally injured and died on the 31st of said month. Mr. Wayne had been the moving spirit of the church. His energy, earnestness, and hard work united with his devotion to the cause of Christ had, under God, brought this Church to be an active force in the vineyard of the Lord. He laid the foundation for what this church has done and what it may accomplish. Mr. Wayne's death left the church without a resident officer.

The Presbytery of New Orleans placed the church in charge of the Domestic Missionary Committee. The Committee called a meeting of the church on November 30th, 1879, for the election of officers. Geo. M. Steirer was elected elder and Frank B. Webster and Charles Seybold, deacons. Mr. Steirer was installed and Messrs. Webster and Seybold were ordained December 14th. Rev. R. Q. Mallard, D. D., was called as stated supply.

In March, 1881, Elder G. M. Steirer moved to Texas, again leaving the church without a resident elder. In the meantime, Rev. R. Q. Mallard, D. D., continued as Stated Supply and the regular services on Sabbath morning, weekly prayer meeting and Sunday School were continued.

On February 12th, 1882, the Committee of Domestic Missions met; present, Rev. B. M. Palmer, D. D., Thos. R. Markham, D. D., and Elder F. Stringer. After sermon by Rev. R. Q. Mallard, D. D., the following were ordained: Eldon S. Upton as elder, William M. Aikman and Emile Schluter, as deacons.

December 17th, 1882, Lyman C. Reed was elected elder and installed December 24th. April 7th, 1884, Elder L. C. Reed was appointed Superintendent of the Sunday School.

March 19th, 1883, the Ladies Aid Society was organized to raise funds for a Sunday School building. Mrs. R. Q. Mallard was elected president and served as such to the time of her death in August, 1889. November 13th, 1887, William R. Lyman was elected elder and installed November 20th. February 17th, 1889, R. H. Crawford was elected deacon and ordained February 24th.

April 11th, 1889, the Trustees passed a resolution that an extension of the church building be built, to be used as Sunday School and Lecture room, the extension to be fifty-two feet by forty feet.

April 18th, 1889, a meeting of the church and congregation was held, and after a full discussion a vote was taken with the following result: Forty-seven to four in favor of the plan prepared by the Trustees. The Building Committee were S. D. Moody and R. H. Crawford. Contract for the extension was authorized at a meeting of the Trustees, September 18th, 1889, for the sum of \$4700.00; additions, plastering, furniture, etc., \$1300.00. Total, \$6000.00.

In February, 1890, the Trustees purchased from Mrs. Parmelee and children, lot No. 10, in the rear of the church property, measuring 30 feet front on Coliseum street by 127 feet deep, for \$600.00. Expense in perfecting title \$28.00; total \$628.00.

Up to March 25, 1890, this church was without a pastor, the acting pastors being stated supplies. The late Rev. B. Wayne being stated supply from August, 1860, to the time of his death, August 21st, 1879. Rev. R. Q. Mallard, D. D., being stated supply from the death of Rev. B. Wayne to the above date.

At a meeting of the Session held on the above date the following motion was carried: "That a meeting of the church members be called for Sabbath April 6th next, for the purpose of considering the advisability of electing a pastor for the church

and that Rev. H. M. Smith, D. D., be requested to preside." The meeting was held in accordance with this order, Rev. H. M. Smith, D. D., presiding, and by a rising and unanimous vote the Rev. R. Q. Mallard, D. D., was elected pastor. He accepted the call and was installed May 11th, 1890. The Moderator of the Presbytery, Rev. W. W. Elwang, propounded the constitutional questions; Rev. B. M. Palmer, D. D., preached the sermon; Rev. H. M. Smith, D. D., charged the pastor and Rev. T. R. Markham, D. D., charged the people. Elder W. C. Raymond was present as one of the commission.

April 6th, 1891, Elder L. C. Reed, resigned as Superintendent of the Sunday School on account of ill health. Elder E. S. Upton was elected as successor to Mr. Reed.

October 17th, 1891, the Trustees purchased from the estate of Christian the two lots adjoining the church property and forming the corner of Napoleon Avenue and Coliseum Street, for \$3000.00.

November 22nd, 1891, F. C. Shepard and S. D. Moody were elected Deacons, and were ordained December 20th. October 15th, 1893, Deacons, R. H. Crawford and S. D. Moody were elected elders, and C. S. Fay and W. B. Vardell were elected deacons. C. S. Fay was installed and the others ordained November 5th.

April 5th, 1894, with the approval of Dr. Mallard's family, as well as the membership of the church and congregation, the Trustees contracted with Edward Lacwar for the building of the manse for the sum of \$4500.00, additions to manse, paving, etc., \$1044.00; total, \$5544.00.

The building committee were S. D. Moody, F. C. Shepard, and R. H. Crawford.

June 27th, 1898, Elder E. S. Upton resigned as Superintendent of the Sunday School. The Session recognized his long and faithful service. Mr. F. O. Dunning was elected as Mr. Upton's successor.

July 27th, 1898, F. O. Dunning was elected elder and installed August 7th.

March 11th, 1900, George E. Pitcher was elected deacon and ordained March 25th.

In March, 1901, the Ladies' Aid Society purchased the organ, costing \$1500.00.

The late Kasper Auch, an Elder of the First German Presbyterian Church, left a large part of his estate to the eleven chartered Presbyterian Churches of this city. There was paid to the Trustees of this church from the estate the sum of eleven thousand six hundred dollars (\$11,600). This amount was invested and has always been drawing interest. With this interest the poor of the church have been provided for, and the investments have been increased to twelve thousand five hundred dollars (\$12,500.00).

A semi-Centennial service was held in the Church on Sunday, May 19th, 1901, at which an historical paper prepared by order of session was read, and an address delivered by the pastor, Rev. R. Q. Mallard, D. D., on Rev. Benjamin Wayne, Founder and First Pastor, also an address by Rev. B. M. Palmer, D. D., on Presbyterianism Past and Present.

April 10th, 1902. Mr. W. K. Seago was elected Superintendent of the Sabbath School. April 27th, 1902. Mr. W. K. Seago was elected Deacon and was ordained May 25th.

On May 11th, 1890, Rev. R. Q. Mallard, D. D., was installed pastor. He continued to serve as such until the day of his death, March 3rd, 1904, making his pastorate thirteen years and ten months. Previous to this he had served as stated supply, commencing in December, 1879, after the death of Rev. Benjamin Wayne to his installation as above, or for a term of ten years and five months, making his term of service for this church twenty-four years and three months. His funeral was held in the church at four o'clock on the afternoon of March 4th. The services were conducted by Rev. Drs. Nall, Alexander Palmer and Rev. Barr.

After the death of Dr. Mallard the pulpit was supplied each Sabbath and all the services of the church were held as heretofore.

In May of 1904, the General Assembly met in Mobile, Ala. One of our elders visited the assembly and while there became acquainted with the Rev. Henry W. Burwell, Ph. D., of Augusta, Ga. The Elder invited Mr. Burwell to visit our city and preach in our church, as the pulpit was vacant. The invitation was accepted and Dr. Burwell preached for us.

The entire church membership and the whole congregation were so pleased that, on May 31st at a meeting of the Session, the following resolution was adopted: "Resolved that a congregational meeting be called, after due notice from the pulpit, for the purpose of calling a pastor, if the way be clear, on Sabbath, June 19th 1904, after morning service, and the Rev. Louis Voss be requested to moderate the meeting." The congregational meeting was held as above directed. Rev. Louis Voss moderating, opened the meeting with prayer. It was resolved to proceed with the election of a pastor. Rev. Henry W. Burwell, Ph. D., of Augusta, Ga., was unanimously elected pastor of our church. Elders R. H. Crawford and E. S. Upton were elected as commissioners to prosecute the call. At a meeting of session on August 26th, the commissioners reported that after some correspondence, Rev. Burwell had accepted the call to become our pastor in October. The moderator of Presbytery called a pro-re-nata meeting to be held on September 1st, 1904, in the City of New Orleans, to take action on our call to Rev. H. W. Burwell. The meeting was held as above and the

call approved. On Sunday evening 7:45 o'clock of October 30th, 1904, the commissioners from New Orleans Presbytery consisting of Rev. J. H. Nall, D. D., Rev. George Summey, D. D., Rev. Louis Voss, and Ruling Elder E. S. Upton were present for the purpose of installing our pastor elect. After prayer and praise, Dr. J. H. Nall preached from Acts 26, 18, and propounded the constitutional questions. Dr. George Summey charged the pastor, and Rev. Louis Voss charged the people.

On November 26th, 1905, Mr. F. C. Shepard was elected Elder and Mr. Charles Weiss was elected Deacon. On Sunday, December 3rd, 1905, Mr. Shepard was installed Elder, and Mr. Weiss was ordained and installed Deacon.

January 15th, 1906, Mr. W. K. Seago was elected superintendent, and Mr. F. C. Shepard assistant superintendent of the Sabbath School.

During 1906 a tomb in the Washington cemetery was purchased for the use of the family of the late Rev. B. Wayne, and the remains of Rev. Mr. Wayne and the deceased members of his family were placed therein.

On February 11th, 1906, at the request of the pastor a number of ladies met at the church to form a Home Missionary Society. The Pastor being present advised the following name: "The Wayne Memorial Home Missionary Society," which was adopted. Twenty-two ladies were present and the following officers were elected: Miss Olive H. Moody, President; Mrs. Charles Weiss and Miss May Fettis, Vice-Presidents; Miss Lucile Vardell, Secretary; and Miss Edna L. Crawford, Treasurer.

During Mr. Burwell's first year, he organized the Young Men's Christian Association of this church. Said Association has been very active and an important addition to the helpful societies of the church. Among other duties they act as ushers and provide the weekly calendar.

In August, 1905, we purchased two lots for a Mission Sabbath School on Napoleon Avenue, corner of South Robertson Street for \$2,800.00; Cost of Deed, \$20.00; Cost of filling lots, \$120.00; total, \$2,940.00.

We feel that in calling our present pastor, we were directed by our Heavenly Father. The three years he has served us have been prosperous ones. The church and officers unite in his support and are edified by his preaching and work among us. The membership has increased from one hundred and ninety-four to three hundred and twenty-two. The membership of the Sabbath School from two hundred to two hundred and thirty-eight.

For forty-seven years, since the organization of this church, we have had but three pastors. The first serving for nineteen years to the time of his death. The second serving nearly

twenty-five years to the time of his death. Our present pastor has been with us three years. At the time of the death of Rev. Benjamin Wayne on August 31st, 1879, this church was left without a resident officer and had never been able to pay a regular salary. Today we have four ruling Elders, five Deacons, five Trustees, and a well organized Sabbath School fully officered.

A Manual and Directory of the Napoleon Avenue Presbyterian Church, issued in connection with the celebration of the Fiftieth Anniversary of its organization in May, 1911, says: "The fifty years of the history of this church have been years of much self-sacrificing labor that has had fine results. During the fifty years 856 members have been received into the church. Figures have been recently made as to the growth of Presbyterianism in this city during the past ten years. While the population was growing 18 per cent, the Presbyterian churches grew 32 per cent. The figures for this church are as follows for the ten years: Growth in membership, 52 per cent; in officers and teachers in Sunday school, 54 per cent; in Sunday school membership, 114 per cent; in giving, 92 per cent."



REV. D. H. OGDEN, D. D.

Rev. G. D. Booth was installed pastor June 12, 1910; was with us until he went to Laurel, Miss., July 21, 1912. Membership 391; Sunday School 387.

Rev. U. D. Mooney, D. D., preached his first sermon February 23, and was installed pastor March 2, 1913.

Rev. Dunbar Hunt Ogden, D. D., was installed as pastor on November 30, 1930.

The growth of the church continues to be exceedingly gratifying—fifty-nine members having been received since November 1. Dr. Ogden conducts a "Call to Worship" over station WSMB every Sunday morning from 8:30 to 9 o'clock.

The present membership is 766, with 10 elders and 23 deacons, and a Sabbath School enrollment of 485.



REV. BENJAMIN WAYNE.

Born in New Orleans, June 4, 1824. Died August 20, 1879.

The Presbytery adopted the following minute:

The decease of Rev. Benjamin Wayne, pastor of the Napoleon Avenue Church, New Orleans, on the 20th of August last, from an injury received three days before, while bathing in Lake Pontchartrain, at Mandeville, La., was one of those sudden calamitous visitations before which God's people bow, hushed in amazement and awe. When the word reached us, we were as David, "dumb with silence, opening not our

mouth," "because Thou didst it," for in this strange dispensation we saw His hand "whose way is in the sea. His path in the great waters and His footsteps not known." It was our recourse that though "clouds and darkness are round about Him, righteousness and judgment are the habitation of His throne," and our comfort that His chastenings are over the offspring and proofs of His love.

Brother Wayne was bound to our Presbytery by peculiar ties. Born and reared within its bounds, pursuing his collegiate course in the institution under the care of its Synod and after an absence of three years of professional study in a distant State, returning to spend his ministerial life, partly in the adjoined Presbytery of Louisiana, but mostly in the Presbytery and city of New Orleans, as child, youth, man and minister, his life is linked to ours by close and common associations and interests, sufferings and labors. In these latter—sufferings and labor—he was abundant, and as pastor, teacher or agent was ever "counted faithful." Whether preaching at Plaquemine, acting as agent of Synod's Depository, or preaching and teaching in New Orleans where, like that apostle who labored with his own hands, he taught that he might preach, he was always the same constant, earnest and self-denying worker.

With excellent mental endowments, improved by careful culture, he "studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." And his profiting was apparent, for he became a good minister of God, nourished up in the words of faith and of good doctrine. He "preached the Word" and sought to make Scripture profitable to his people "for reproof, for correction, for instruction in righteousness."

While living, he attained the felicity of securing the completion, free from debt, of the house in which his people worship, so that while his work was before him, his reward was with him. And now that he is dead, this sanctuary stands as a mounment telling of the energy, devotion and unflagging toil with which he wrought for his Master, so that, while "he rests from his labors," in and through it, "his works do follow him."

To this tribute of appreciation and respect we add an expression of sympathy for his bereaved church and desolate house, commending the one to its great Head and Bishop, and the other to Him who is the God of the widow and the fatherless.

ELDER E. S. UPTON
(Autobiography).



Born in Bluffton, Indiana, December 4, 1850 makes me now in my eightieth year. Moved to Vicksburg, Miss. in 1860. Attended the Sunday school of the Presbyterian Church, Dr. Rutherford, Pastor. Saw four years of the Civil War. Came to New Orleans in 1870. In 1877 was married with Katherine Claggett Miller. Eight children (one dying in infancy) have blessed that union. Four daughters, three sons and nine grand children—but one grand daughter—are in calling distance of us today. The only sickness of my mature life, until now, was of yellow fever in 1878. Dear

Dr. Axson with the help of the Young Men's Christian Association, to whom the whole nation sent funds, pulled me through.

Being connected to the Y. M. C. A. in the early 70's I was Recording Secretary for a number of years, under Elder Wm. T. Hardie, its President.

Being in the printing business I was publisher of the Southwestern Presbyterian for twelve years, 1886 to 1898.

Was one of the receivers in 1886 of the legacy of Kasper Auch, a member of First Street Presbyterian Church, to the eleven chartered Presbyterian churches of New Orleans for their poor members, our Napoleon Avenue Church got \$11,000.00.

Have been Secretary of the "Presbyterian Board of Domestic Missions for the State of Louisiana and elsewhere" since its reorganization in 1883 with Elder Stringer of the Third Presbyterian Church, President.

In 1872, while attending the Carondelet Street Methodist Church, the wonderful Dr. Tudor, in charge, a protracted meeting in progress, Dr. R. Q. Mallard preached one night. I was charmed, visited Prytania Street Presbyterian Church where Dr. Mallard was pastor, there was a splendid session of dear old Elders. I was baptized (my parents both being Friends, or Quakers, so had not allowed this ordinance) and united with this church May 15, 1872, some fourteen others joined at this time too—a rejoicing church.

I was dismissed from Prytania Street Church, my wife joining from the Episcopal Church, in 1880, both of us uniting with the Napoleon Avenue Presbyterian Church.

The forty-eight years life of a Ruling Elder, a Bishop over

the Napoleon Avenue Presbyterian Church, how can I recall and record events?

It was February 12, 1882, after a sermon by Dr. Mallard, Dr. B. M. Palmer and his father, aged 94, being present: Eldon S. Upton for Elder and Emile Schluter for Deacon were ordained by the laying on of hands and installed over the Napoleon Avenue Church, by a commission of the Presbytery of New Orleans.

The Record Book and Register was placed in my hands at the first meeting of Session: for several months I was the sole Elder; then Mr. L. C. Reed, a Professor in Tulane University was elected in Dec. 1882, after his death in 1887, I was left alone again.

I remember one time a young woman, vigorously applying for membership was not received: she telling others "If it was not for that old Upton I would have gotten in." Her after life showed our wisdom.

Then a trial—oh my! A member, charged by his wife and others, was excommunicated. Good Dr. Mallard told us, "We send Missionaries to the heathen, do not let us neglect to try to convert and bring back to the fold this erring one."

Other Elders came. Mr. W. R. Lyman for a while until he went to the Carrollton Church; then Messrs. S. D. Moody and R. H. Crawford until the death of Dr. Mallard, March 3, 1904, membership 194.

Under Rev. H. W. Burwell, who was a Ph. D., we had a lovely pastorate, Oct. 1904 to Dec. 1909, followed by Rev. G. D. Booth as our next excellent pastor, June, 1910 to July, 1912. Then came our call to Dr. U. D. Mooney of Birmingham, Ala., who for sixteen years has been with us. Many obstacles have also beset us; notably the epidemic of influenza, carrying many to the grave, including our hope and joy, the wife of our pastor—Mrs. Cecil Mooney. In all these years we have enjoyed church prosperity.

I have seen the Church grow from under the hundred members to over nine hundred. A pastor paid by Home Missions to now \$5,000.00; a single Elder to now eleven; two Deacons to now twenty-three; a church edifice, corner Coliseum and Napoleon Avenue, and a residence for the minister, to a new house built on the prominent corner of St. Charles and Napoleon Avenues at a cost of over \$100,000.00. The children and young people, who have married, others who have gone, others who have come—oh, what a multitude memory recalls at times.

E. S. UPTON.

Route 3, Box 8, Hammond, La.

WOMAN'S WORK.

Although there was no organized society of women in the "First Presbyterian Church of the City of Jefferson," 1861, (Bouligny Chapel), the women of the early church were deeply consecrated, and in spite of a small number they did splendid work, (hard pioneer work), often being set back by yellow fever epidemics, overflows, etc. They laid the foundation of the future woman's work of our church. When the name of the church was changed to "Napoleon Avenue Presbyterian Church" in 1871, and a new church erected on Napoleon Avenue and Coliseum Street, they were equally as zealous and were an inspiration to the younger women of the congregation who later were members of the first "Ladies' Aid Society," of which we have record. Mr. E. S. Upton, knowing of the splendid work done by the women of our church, called on Dr. and Mrs. R. Q. Mallard and suggested that a Ladies' Aid be formed to assist the men in building a new Sunday School building, adjoining the church. Dr. Mallard called a meeting of the women of the church and the Ladies' Aid was born, March 19th, 1883.

The first president was Mrs. R. Q. Mallard, Vice-president, Mrs. Laura P. Wayne; Secretary, Mrs. Ellen Hamilton; Treasurer, Mrs. L. P. Aikman.

At the first annual meeting, April 7th, 1884, it had twenty-two working and fourteen honorary members. In twenty-nine years there were only six presidents:

Mrs. R. Q. Mallard, Mrs. Laura P. Wayne, Mrs. L. P. Aikman, Mrs. E. S. Upton, Mrs. E. V. Haile, Mrs. W. V. Vardell, (over 14 years), Mrs. Charles Weiss served a few months.

Two secretaries: Mrs. Ellen Hamilton, Miss Mary J. Mallard.

Four treasurers: Mrs. L. P. Aikman, Miss Olive Moody (Mrs. Geo. Wasson), Mrs. Ellen Hamilton, Miss Mary Smith, (over 16 years).

All sorts of entertainments were given to raise money. Church sociables were very popular, the first one being at the home of Mrs. Frank B. Webster.

One way of raising money was by selling "bricks," Card-board was cut a certain size, marked off into squares (painted red) representing bricks, each brick, when pricked with a pin (from 5c. up) meant—say \$5.00 or \$10.00. Many Catholics bought a 5c. or 10c. brick for good will's sake. A sexton was a luxury and the women had to clean the church, make the fire, etc., before a meeting.

The Ladies' Aid had an organ fund, paid for carpet, re-decorating the church and many, many other greatly needed things in the church life.

During the pastorate of Rev. Geo. Booth, the Ladies' Aid united with the "R. Q. Mallard Foreign Missionary Society,

(name given June 2, 1906). This society was first called 'The Missionary Society' (July 4, 1898) then the 'R. Q. Mallard Missionary Society' (March 7, 1904) and "The Wayne Memorial Home Missionary Society" (Feb. 11th. 1906), and formed "The Woman's Aid and Missionary Society" (Mch. 25, 1912). Mrs. E. S. Upton was the first president of the Missionary Society, Miss Olive Moody (Mrs. Geo. Was-son) was first president of "The Wayne Memorial Home Mis-sionary Society," Mrs. George Booth was the first president of "The Woman's Aid and Missionary Society."

The name was changed to the Woman's Auxiliary, Nov. 7, 1921.

The first president was: Mrs. W. D. Blanks, second presi-dent was: Mrs. W. K. Seago, third president was: Mrs. T. H. Shepard, fourth president was: Mrs. W. B. Terhune, fifth president was: Mrs. H. J. Brown, sixth president was: Mrs. Theo. H. Shepard, seventh president was: Mrs. A. H. Gladden (1930-32).

Our Auxiliary has been honored in the election of our member, Mrs. T. S. Shaw, Presbyterial President, and she is now Synodical President. Mrs. Theo. H. Shepard is now Presbyterial President and Miss I. Boyden, Secretary.

The Woman's Auxiliary in addition to other splendid work for others, gives \$500 yearly to take up one of our church bonds.

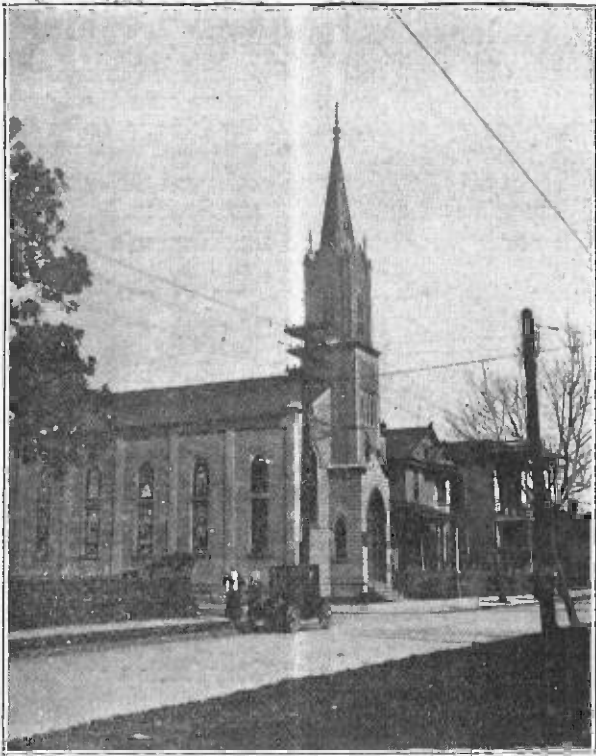
We have adopted the new Constitution and Circles have shifted.

Our Auxiliary responds heartily to all calls of Pastor or church, and gives liberally to all Benevolences.

Our Christian Social Service Department has done especial-ly fine work, visiting hospitals, shut-ins, institutions, etc., throughout the year, and at Christmas, giving many gifs and also flowers to bring cheer and happiness. They have done a splendid work in beautifying our church house, study and office for our new Pastor, Dr. Dunbar H. Ogden. We have eight Circles, which are numbered instead of named, as formerly, and we are shifting. We have also two exceptional Circles, one Evening or Business Circle and one Business (Juniors). Our Auxiliary has gone over the top this year in our budget, in spite of hard times. Two new offices have been added, that of Historian (one of the general officers) and a Councillor for the Girls' Circle. Our Ladies' Greeting Committee has been an asset in reaching strangers among the women. Our Auxiliary will celebrate its Tenth Anniversary Nov. 7, 1931.

Our Birthday Parties each year have as with other Aux-iliaries, netted a neat sum for a special cause.

MARY P. WAYNE
Historian.



SECOND GERMAN PRESBYTERIAN CHURCH.

Cor. Claiborne Ave. and Allen St.

The origin of the Second German Presbyterian Church may be traced to the transformation of the church situated on the corner of Port and Craps, (now Burgundy) streets, from an "Evangelical" into an Evangelical Lutheran Church against the protest of some of its members. These members had belonged, in their native land, to the Evangelical and Reformed Churches. They withdrew from the above congregation and met in private houses for services from March 10th, 1861, to April 28th of that year. Afterwards they applied to the officers of the Third Presbyterian Church, opposite Washington Square, for permission to use the basement of their church for services. This request was granted for service and Sabbath School in the afternoon. In the meantime morning services were continued in private houses without interruption.

As there was no Reformed or Evangelical Church organization in the city, the seceded members found themselves drawn to the Presbyterian Church, as being nearer to them in doctrine and church government and more conservative than any other church, and this all the more as there was already a German Presbyterian Church in the upper part of the city with whom they could affiliate.

On Sunday, August 18, 1861, twelve of these persons were received as members of the First German Presbyterian Church on First Street, near Annunciation. These were followed by three others on January 19, 1862. No further accessions were made until February 26, 1863, when ten more persons were received. The names of these 25 persons are:

John Ueber, Henry Pfeiffer, Henry Koelle, John Meyer, Widow Ernestine Scott, Joseph Jecker, Ottilie Buckshaw, Leonora Muller, Catherine Muller, George Haab, Margaret Haab, William Lang, Mary Elizabeth Ueber, Widow Eva Zahneisen, Mary Pfeiffer, Elizabeth Koelle, Margaret Meyer, Henry Carstens, Philip Zahneisen, Elizabeth Jecker, Valentine Muller, George Kussler, William Lang, Barbara Haab, Louise Kussmann.

These twenty-five members signed a petition to the Presbytery of New Orleans, requesting to be organized into a separate church under the name and title of the "Second German Presbyterian Church of New Orleans." Presbytery granted the petition and appointed the following commission to assist in its organization, viz: Rev. Dr. Woodbridge, Rev. Benjamin Wayne and Rev. James Beattie, and Elders W. C. Raymond and Samuel B. Newman. The organization took place May 24th, 1863, at the Third Presbyterian Church and was perfected by the unanimous election of Mr. John Ueber as Elder. Rev. John Hollander served the church at this time as stated supply.

In the meantime the congregation erected a church building on Poet Street (now St. Roche), between St. Claude and North Rampart Streets. The total cost for ground and building amounted to about \$2,200. When the church was dedicated, May 15th, 1864, it was burdened with a debt of \$1,575. But this debt was soon cancelled by the generous donation of \$1400 by the First Presbyterian Church through its pastor Rev. B. M. Palmer, D. D., the rest being contributed by members and friends.

Rev. John Hollander resigned at this time as stated supply and Rev. H. M. Smith, D. D., supplied the pulpit for some time in the afternoon; morning service was conducted by Elder John Ueber. A prosperous Sunday School was established, with an average attendance of about 90 scholars.

At a congregational meeting held September 6, 1865, it was decided to call a pastor. The church received numerous applications from pastors, among which was one from Rev. Paul Heuser, a minister of the Moravian Church. He was invited to come to New Orleans, and preached his first sermon to the congregation December 11, 1865. On January 1st, 1866, he was elected as pastor and installed by the Presbytery of New Orleans, January 14th, 1866. Rev. Paul Heuser served the church to the best of his ability until the 1st of April, 1869, when he resigned in order to become a missionary to the heathen.

The church then elected its present pastor, Rev. F. O. Koelle, a candidate from the Pilger Mission Sankt Chrischona, Basel, Switzerland. After examination by the Presbytery, he was ordained and installed, April 8th, 1869.

Under the administration of Rev. P. Heuser the Church on Poet Street was sold for the sum of \$4350 to a Colored Methodist congregation, and the two lots of ground on which our present church stands, bought for the sum of \$2300. A church building, 40x25 feet was erected and dedicated on Sunday before Christmas, 1867. This building, which was enlarged 15 feet in 1870, is now used for Sunday school and church society purposes. A small manse was built in 1868 at the cost of \$1600.

The movement for the erection of a larger house of worship was begun in the year 1871. At a congregational meeting held April 9, it was decided to ask the members to contribute towards that object and the appeal met with good success. Collections were made during the summer and the sum of \$2000 was realized. When so much was accomplished, it was resolved to build a church 40x70 feet. The plan was made by architect Dietel, and the contract for its erection was awarded to Albert Thiesen, Builder, at a cost of \$9150. The corner-stone was laid November 12th, 1871. Rev. H. M. Smith, D. D., made an address, and the pastor read a short history of the church, and then laid the corner-stone. The following articles were deposited in a copper box, viz: A Bible, Schaff's Hymn-Book, the Confession of Faith of the Presbyterian Church, copies of the New Orleans *German Gazette*, and several old and new silver coins.

The dedication of the church to the worship of the Triune God took place on Sunday, March 24th, 1872.

TWENTY-FIFTH ANNIVERSARY OF THE DEDICATION OF THE CHURCH.

(From the Times-Democrat, March 29, 1897.)

At the morning services, which were in German, yesterday, a large congregation was present. The services were opened by

an organ voluntary by Mr. E. F. Koelle, son of the pastor. After an impressive prayer by the pastor, thanking God for the many mercies vouchsafed to him and his flock during the past twenty-five years, the congregation joined in singing the hymn, "Praise to Jehovah! Almighty King of Glory." The pastor then announced as his text for this anniversary occasion, St. John vii, 36: "My kingdom is not of this world."

"Today is a day of rejoicing for pastor and people. Twenty-five years have passed since we dedicated this church to the service of God. The Lord has protected His temple from all dangers. His eyes have been day and night upon His people; many are the blessings we have here received through the preached Word; Sunday after Sunday have its doors been opened and its bells called the faithful hither, whence have gone up to the Throne of Grace prayers for future guidance, and songs of praise and thanksgiving for daily blessings. Here the sorrowful have been comforted, the sad refreshed, and believers have been edified. Over fourteen hundred infants have been baptized upon its altar: 500 pupils from our Sunday school, have here professed their faith in Christ and taken upon themselves the vows to remain faithful. Here have many young couples been bound together in the holy bonds of matrimony. Many sad tears have here been shed, as before the pulpit lay all that was mortal of a departed loved one. Many are the different ties which bind us closer to our dear church. May God grant us all to be faithful to her in the future as we have been in the past."

Rev. Mr. Koelle then branched out into a clear elucidation of his text, reminding his hearers that this world's church work was but a preparation for the church above, remembering that Christ Himself said: "My kingdom is not of this world."

In the afternoon, at 3 o'clock, the Sunday school building, having been completely renovated within, newly furnished with comfortable seats, gas fixtures, etc., was reopened with appropriate services. A large gathering of children, with officers, teachers and parents, came together to take part in and listen to recitations, responsive reading, hymns, etc., by the children.

The children listened attentively to addresses by Assistant Superintendent Fick, Mr. John Ueber, who was one of the charter members of the church, and by the pastor, who spoke words of praise concerning his colaborers in the Sunday school, one of whom, Mr. Wunder, has been teaching for the past twenty-five years. At the close of the exercises the pastor announced that light refreshments, consisting of cakes and lemonade, would be served on the lawn adjoining the church. This was enjoyed by the large band of pupils present.

Again, at night, at 7:30 o'clock, a large congregation gathered in the newly renovated schoolroom, now lighted by

gas, this being one of the anniversary improvements, and listened to an English service, conducted by Rev. Louis Voss, of the First German Presbyterian Church, from the text found in the second Epistle of Paul to the Corinthians, v. 17-21: "Therefore, if any man be in Christ he is a new creature; old things are passed away; behold, all things become new. * * * * Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be reconciled to God. For he hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him."

The speaker devoted the first part of his sermon to a concise explanation of what is truly meant by reconciliation to God, and the second part, with the words of the 17th verse as a basis, "Behold, all things are become new," using the passing away of the old furnishings of the now new building as an example of true reconciliation to God. The speaker closed with a few remarks on the history of the church, mentioning in connection with the passing away of the old things, that of all the charter members of this church but two are now living; and only twelve of all those who were members at the time of the dedication of the church twenty-five years ago.

After each service there was distributed among the congregation a brief though complete history of the church, covering the twenty-eight years of the pastorate of Rev. Mr. Koelle.

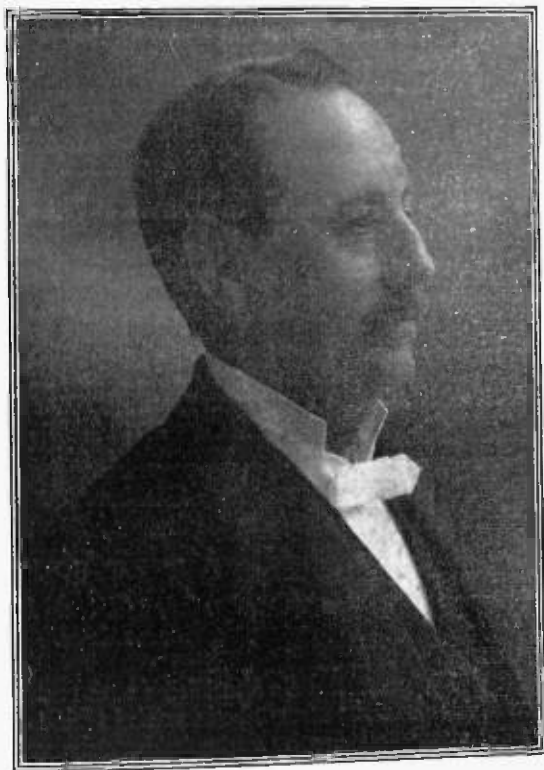
The exercises were brought to a close by an earnest exhortation from the pastor to the people for the upbuilding of the Sunday school, which could be accomplished in a large measure by their co-operation in the matter of sending their children to the school, and devoting their time to the work as teachers.

On April 3, 1872, the Second German Presbyterian Church returned to the Southern Presbytery of New Orleans. Since that time under the leadership of its energetic young pastor it has enjoyed constant growth, so much so that since 1886 it has required no assistance from the Committee of Home Missions. In 1876 the Ladies' Society of this Church furnished the church with gas fixtures and two large chandeliers.

In 1885, Pastor Koelle inaugurated a movement for the founding of a German Protestant Home for the Aged, which, in September of the same year led to an organization to which the Ladies' Society of this church made a contribution of \$16.00. The Home was started and Pastor Koelle became its first president. After a few years he withdrew from it and on February 28, 1889, he founded the Bethany Ladies' Society which assumed the task of founding a Bethany Home for the poor members of his own congregation. It was incorporated on November 15, 1889. By using a legacy bequeathed by Caspar Auch for the Presbyterian poor, a fine spacious building oppo-

site the church on Claiborne and Allen Street was acquired on December 18, 1889, and on January 2, 1890, it was dedicated to its purpose as the German Protestant Bethany Home." (J. H. Deiler).

In 1888 the Ladies' Society presented the Church with two large bells and the young people of the congregation succeeded after many years of labor to buy a large church organ for the sum of One Thousand Dollars. This organ was set apart for service on April 29, 1894. A short time after the Sunday School room was furnished with new benches and lighted with gas at a cost of \$215.00 and the Westminster League of Young People bought a piano for the sum of \$250.00 for use in the Sunday School and at entertainments. Later on the League furnished the Church with a beautiful carpet and had electric lights installed in the Sunday School building. It also collected about One Thousand Dollars for very necessary repairs of the church and also furnished a new set of pulpit furniture of Gothic design.



REV. F. O. KOELLE

Pastor Koelle died on October 28, 1904, having served this church faithfully and well for a period of almost thirty-six years.

(*Minutes of Presbytery, April 13, 1905.*)

The committee appointed to prepare a memorial of the late Rev. F. O. Koelle, presented the following, which was adopted by a rising vote:

REV. F. O. KOELLE

It is with deep and heart-felt sorrow that Presbytery records the death of Rev. F. O. Koelle, for more than thirty-five years the pastor of the Second German Church of New Orleans. An extended review of his life and work, and appreciation of his character as a man of God was published in the minutes of the Synod of Louisiana, and we, therefore, confine ourselves to a brief statement of the main facts of his career.

Rev. Ferdinand Otto Koelle was born on April 19, 1839, of godly parents, at Elberfeld, Germany. When he had just attained his manhood, the Spirit of God changed his heart, and he determined to devote his life to his Master's service. In 1865 he entered the intermediate theological class in the St. Christophona Missionary Institute, near Basle, Switzerland, from which institute he graduated in 1867. He was sent to the United States and landed in New Orleans on November 28, 1868. He received and accepted a call from the Second German Presbyterian Church, and on April 8, 1869, was installed as its pastor.

As a preacher, he was fervent, eloquent and loyal to his Lord. As a pastor, he was an active, efficient leader of his flock, peculiarly gifted in ministering to the sick or sorrowing and strengthening the weak. As a Presbyter, he was a regular attendant at the meetings of Presbytery and Synod. He was greatly esteemed among his brethren in the ministry, and a valued member of the Presbytery, his membership having been just equal to his ordained ministry—thirty-five years and a half.

Mr. Koelle was united in marriage October 20, 1869, to Miss Anna Lotz. Five children were the fruit of this union, of whom three are living, who, with their mother, mourn his departure.

Mr. Koelle died on Friday, October 28, 1904, and attained an age of sixty-five years, six months and nine days.

We respectfully recommend

(1) That this memorial be recorded in the minutes of Presbytery, and a page in the records be inscribed to his memory.

(2) That Presbytery hereby expresses its deep and tender sympathy to the church and family of our departed brother, in the loss which they and we have sustained in his death.

Signed

LOUIS VOSS, *Chairman.*

After the death of Rev. F. O. Koelle, Rev. Carl Schlegel of New York, was called to the pastorate of the church. It seems sad that a man so highly gifted should prove to have fallen into devious moral and doctrinal errors, for which the Presbytery saw itself obliged to depose him from the ministry in the early part of the year 1907.

He was succeeded by Rev. Jacob Meier of Elmhurst, N. Y., who began his pastorate in June 1907. During Mr. Meier's time a new parsonage was built on the lot adjoining the church. The cost was about \$6000. The original debt on the church building was also \$6000. It was the desire of Rev. Mr. Koelle that the debt might be paid off when the Golden Jubilee of the church would be celebrated. Thanks to the activity of the Board of Trustees, and particularly one member of it, this has been accomplished, as regards the old debt; and as to the new debt on the lot and parsonage, upon recommendation by a special Presbyterial Commission invited by the Session to investigate this matter, the action was recently taken to place a mortgage, and pay interest, on the entire amount of \$10,000, known as the "Kaspar Auch Fund", donated to the church "for the poor" from which the \$6000 had been borrowed to build the parsonage.

After the resignation of Rev. J. Meier in September 1909, Rev. Theo. F. Hahn, M. D., of Mexico was called to the pastorate. Dr. Hahn had been a medical missionary in India, and had then been connected with a Mission College of the American Board in Guadalajara, Mexico, but owing to the weakened condition of his eyes he had been obliged to give up his missionary labors in tropical countries and was providentially led to come to New Orleans, where his uncle, Rev. Louis Voss, had been pastor of the First St. German Church for some 30 years.

During the pastorate of the Rev. Theo. F. Hahn, M. D., the entire church was renovated at a cost of over \$1500.00. A number of beautiful memorial windows were installed, a new pulpit set was purchased, and, on May 24, 1913, the church celebrated its Golden Jubilee. Dr. Hahn resigned in February, 1914, to accept a call from a Reformed Church in New York City.

His successor, Rev. Armin H. Zierner, came to this church from Ennis, Texas, and began his labors on March 15, 1914. Mr. Zierner had a good command of the German language, but was purely American in training and sentiment. His efforts were bent in putting the church on a good basis of modern church work. His first task was to reorganize and grade the Sunday School. He next reorganized the finances and, with the year 1915, had worked a thorough weekly system of giving, which has operated successfully and with increasing results ever since. A Young People's Society of Christian

Endeavor was organized on October 13, 1914, and became a live and growing department of the church. The development of the Sunday School compelled better facilities and, in 1915, a campaign was instituted to raise money for alterations and improvements. These were partly accomplished when the storm of September 29, 1915, put a different aspect on all church building. The church interior was wrecked, the steeple torn off and both large bells were thrown across the street. No services could be held in the church building until repairs were made.

On October 3, 1915, the congregation met to vote on changing the name of the church, the original name having outlived its purpose and being misleading to many who knew not that the work of the church was almost exclusively conducted in the English tongue. The old members of the church had, with few exceptions, passed away and the membership of the church had, through marriage, become very cosmopolitan. Early in the nineties, the German Parochial School, conducted by Pastor Koelle, had been closed, the Sunday School introduced the English Bible and the German work was confined to a service on the Sabbath afternoon. The congregation voted to change the name from the Second German Presbyterian Church to the Claiborne Avenue Presbyterian Church and, on October 20, 1915, the Presbytery sanctioned the change. On January 1, 1916, the new name and charter went into effect. It was decided to raise the church building and to have a basement for use as Sunday School rooms. On January 12th, the church was raised and repairs begun. Ground was broken for a new foundation on January 17th, and the new basement auditorium was completed and dedicated to the use of the Sunday School and Young People's Work on April 2nd. The interior and exterior of the church were restored as before, with the exception of the steeple, which was finished in Gothic belfry and battlement effect. The interior arrangement of the church was made more modern and the furnishings are of the type suited to the general lines of the church. The church auditorium was completed and re-dedicated on May 21, 1916. The church now has a beautiful modern plant, with the manse, having a value of about \$30,000.00. During the pastorate of Rev. Mr. Ziemer, a beautiful Moller Pipe Organ was purchased for the sum of \$4000.00 and erected as a memorial to the late Rev. F. O. Koelle, pastor of this church from 1868 to 1904. The organ was dedicated to the Sacred service of God on Sunday, June 4, 1922.

Rev. A. H. Ziemer resigned the pastorate of this church on December 3, 1923, to become effective January 1, 1924. After his resignation, the Rev. E. Z. Browne supplied the pulpit, until the Rev. Daniel A. McNeill, of Pulaski Heights, Arkansas, was

called and assumed charge in November, 1924. During his pastorate an echo organ and chimes at a cost of \$1800.00 were donated to the church as a memorial to the late Oscar Schreiber by his widow and daughter. The dedication took place March 29, 1927. Extensive improvements were made to the building. The whole exterior of the church was stuccoed at a cost of about \$6000.00, and the interior was papered with a heavy grade of paper. Mr. McNeill remained with the church about five years and resigned November 1, 1928, to accept a call to the church at Covington, La. The church then called Rev. T. K. Morrison, from Delhi, La., who was installed as pastor on July 11, 1929. Mr. Morrison only remained with us until January 12, 1930, when he resigned to take up Foreign Mission work in the Belgian Congo, Africa. He will be located at Mutoto, where he expects to teach at the Morrison Bible School, an institution founded by his late uncle, Dr. Wm. M. Morrison.

Mr. Morrison was succeeded by Rev. Archie C. Ray of Era, Virginia. Mr. Ray arrived in New Orleans on March 18, 1930, and was installed as pastor on June 19, 1930.



THE CLAIBORNE AVENUE CHURCH REMODELED.



REV. ARCHIE C. RAY

Present Pastor.

The following ministers have been served this church as Pastors or Stated Supplies.

Rev. John Hollander, May 5, 1863, May 24, 1863.

Rev. Paul Heuser, Jan. 14, 1866, April 1, 1869.

Rev. F. Otto Koelle, April 8, 1869, Died Oct. 28, 1904.

Rev. Carl Schlegel, Dec. 17, 1905, Deposed Jan. 29, 1907.

Rev. Jacob Meier, June 9, 1907, September 15, 1909.

Rev. Theo. Hahn, M. D., Oct. 23, 1910, March 10, 1914.

Rev. A. H. Ziemer, March 15, 1914, Dec. 15, 1922.

Rev. E. Z. Browne, M. D., March 2, 1923, Nov. 1, 1923.

The following Elders have died: John Ueber, Conrad Heinrich, Hy. Wiedenbroeker, Ed. Lischy, Jacob Links, David Haensel, Fred. Fick, W. O. Becker, Oscar Schreiber, W. L. Ueber.

The present Elders are: Jacob Hussey, E. F. Koelle, John Bruno, E. O. Becker, J. M. Koelle.



JOHN UEBER

Born April 15, 1828. Died March 29, 1906.

Elder of Second German Presbyterian Church, 1863-1868, 1902-1906.

A native of Bingen, the town made famous in the Poet's song "Sweet Bingen on the Rhine". At the age of three he lost his father. When he was ten years old he came with his mother, a brother, and a sister, to New Orleans. With his brother Jacob, he conducted a school commonly known as the "Jake and John School", in which men who afterwards rose high in the political world, received their elementary education, among them one Governor of Louisiana, the Hon. L. S. Wiltz, a State Senator and six municipal administrators. Being a devout member of the Church, he sought to inculcate into the boys, during his lessons, a wholesome love and fear of God and a sense of right and wrong. The Ueber school was absolutely non-sectarian, but the principal text book was the Bible. Pupils of all shades of religious belief were accepted and there was no proselyting. Nevertheless, all had to study the Bible. The school continued for over fifty years.

The Second German Presbyterian Church was organized in his residence.

His death was just like that of David Livingstone who died while upon his knees in his devotions. It was, in each case, more like a translation than death.



WILLIAM O. BECKER.

Wm. O. Becker was born in New Orleans, May 9, 1867, the son of Mr. and Mrs. Simon Becker. He was educated in the public schools of the city and at the age of 15 entered the employ of Rodd & Meyers, sugar and molasses dealers. He was later employed by H. T. Cottam and Co., grocers, and by Williams-Richardson Co., wholesale dry-goods merchants, as chief accountant.

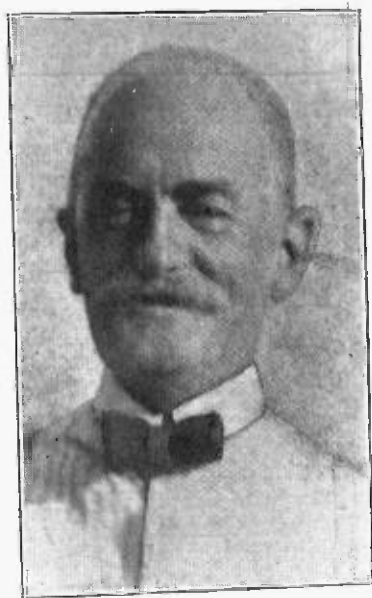
He was married on June 8, 1893 to Miss Anna Charlotte Koelle, niece of the pastor of the Second German Presbyterian Church. Of this happy union were born five children, a son, Ernest O., and four daughters, Amelia, Anna, Wilhelmine, and Elizabeth, all of whom are active in church work. On Oct. 3, 1897, Mr. Becker was made a deacon of the Second German Church and in March, 1900, he was advanced to the post of elder. He was superintendent of the Sunday-school of the Second German Church from Oct., 1904 to Feb., 1921. Together with the Rev. A. H. Ziemer, Mr. Becker organized a branch church in Gentilly Terrace, which is now the Gentilly Presbyterian Church. For many years, Mr. Becker served as superintendent of the Sunday-school of the Gentilly Church, in addition to his work as superintendent of the Claiborne Avenue Presbyterian Sunday-school (formerly the Second German). Mr.

Becker frequently conducted preaching services also in the Gentilly Church, and it is largely due to his efforts that the little church survived and grew into the present well-established congregation.

In addition to his church work, Mr. Becker was very active in charitable work, acting for years as the secretary of the board of directors of the Protestant Bethany Home, in which capacity he was largely responsible for the continued existence of the institution.

In February, 1921, Mr. Becker resigned from the superintendency of the Claiborne Avenue Sunday-school, but continued as a teacher in the school until his death on Aug. 27, 1923.

Mr. Becker was indeed a willing worker in Christ's kingdom, and no task was too great or arduous for him to undertake, if the accomplishment thereof meant some benefit to his church or his fellow-man.



WILLIAM L. UEBER

Elder of the Second German Presbyterian Church, 1915-1927.



OSCAR SCHREIBER

Born April 14, 1878, in Mulhausen, Alsace, Germany. Came to New Orleans with his parents at the age of one year.

Attended the Sunday School and services of the Second German Presbyterian Church and at the age of 15 united with this church.

Became a teacher in the Sunday School in 1896, was elected a trustee in 1900, ordained as a deacon in 1904 and as an elder in 1913. In his later years he was teacher of the Woman's Class.

As a representative of his church he attended regularly the meetings of Presbytery and Synod, whenever appointed thereto, and once he attended the General Assembly as commissioner of the Presbytery of New Orleans.

He was the Secretary of the Presbyterian Men's Union, a director of the Protestant Bethany Home and of the Young Men's Christian Association.

He died May 7, 1926, at the age of 48 years.



JACOB HUSSY

Born New Orleans, March 24, 1853.

Attended services, with his mother on Sunday afternoons at the Old Third Presbyterian Church until a building was acquired on Poet St.

Went to Sunday School on Poet Street, with Mr. Wm. Frantz, teacher.

Confirmed April 30, 1865, Poet Street, Rev. J. H. Hollander, officiating.

The Church building being disposed of, he attended services in Mr. Spickert's Home on Marigny st., until the building at Allen St. and Claiborne Avenue was completed.

Became a member on profession of faith, Feb. 11, 1894.

Installed Deacon, October 3, 1897.

Ordained Elder, March 25, 1900.

Oldest regular attendant at services and meetings of the Second German, later the Claiborne Avenue Presbyterian Church.



ERNEST FERDINAND KOELLE

Son of the late Rev. F. O. Koelle, Born October 27, 1871,
Joined the Church April, 1885, Elected Deacon, Oct. 3,
Elected Elder, March 25, 1900. Attended South Western Pres-
byterian University 1888-1892. Commissioner to General
Assembly, 1905.



J. M. KOELLE.

JOHN MARCUS KOELLE

Son of the late Rev. F. O. Koelle,
Born March 12, 1877,
Elected Deacon, December 18, 1904,
Elected Elder, March 27, 1927,
Graduate of Chamberlain Hunt Academy,
Attended South Western Presbyterian University,
Graduate of Tulane Medical School 1901,
Commissioner to General Assembly, 1929,
Moderator of Presbytery April, 1930.



ERNEST O. BECKER

Born in New Orleans, La., on April 16, 1894, the son of the late Elder Wm. O. Becker and Anna Charlotte Koelle Becker. He was educated in the public schools of this city and in Tulane University. From the latter institution he holds the degrees of Bachelor of Arts, Master of Arts and Bachelor of Business Administrations. Since 1918 he has been in the employ of the Orleans Parish School Board in the capacity of teacher in the Warren Easton Boys' High School and principal of Evening School 2. He was married on August 18, 1926, to Miss Katherine Elizabeth Bruhn, a teacher in the Claiborne Avenue Sunday School.

Mr. Becker has been connected with the Claiborne Avenue Presbyterian Church since childhood, in various capacities. After serving for some time as a member of the Board of Trustees, he was made a deacon on March 17, 1918. On February 7, 1926,

he was made an elder. After teaching in the Sabbath School for many years, he was elected an assistant superintendent in 1925, and in the following year he was promoted to the position of superintendent, which he still holds.

In addition to his work in the church and Sabbath School, Mr. Becker has always felt great interest in charitable and young people's work. He was at one time the president of the local Christian Endeavor Union, and for years a member of the board of directors of the Protestant Bethany Home. He is a member of the Y. M. C. A., the Sunday School Athletic Association, and the Phi Beta Kappa fraternity.



JOHN BRUNO

Son of Jean Bruno and Emma Cougot, was born in New Orleans on January 6, 1887, of French parentage.

He was reared in the Roman Catholic Faith and received his education under the care of the Brothers of the Sacred Heart.

He graduated from St. Aloysius College in the class of 1903.

For the past 24 years he has been connected as a partner with the firm of Bruno Bros., Hay and Grain dealers.

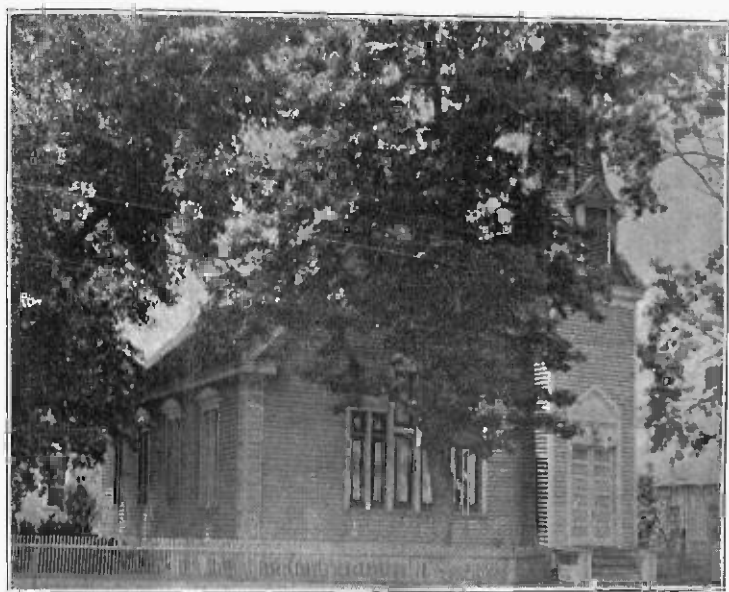
He married Marie Louise Peres, of New Orleans, on Sept. 21, 1909.

He has two children, a son and daughter. For more than 23 years he has been a regular attendant of the Claiborne Avenue Presbyterian Church, and served as President and Treasurer of the Board of Trustees at different times.

He was ordained a deacon on March 17, 1918, and an elder on February 7, 1926.

He is active in the work of the Sunday School, serving as a teacher of Intermediate boys for almost seventeen years.

He has been a member of the Board of Directors of the Protestant Bethany Home for the Aged for many years and served four years as its president.



THE PRESBYTERIAN CHURCH OF JEANERETTE IBERIA PARISH, LA.

This church was organized May 23, 1880, with twenty-one members. Col. George W. Whitworth, of the Fourth Street Presbyterian Church of Minneapolis, Minn., and H. C. Walker, of Calvary Presbyterian Church of Buffalo, N. Y., were elected elders, and Marcus L. Comstock, of Calvary Presbyterian Church of Buffalo, was elected deacon.

The name of the church was originally Calvary Presbyterian Church, but at a meeting of Presbytery held April 16, 1892, permission was granted to Calvary Church to change its name to Jeanerette Church.

Before a church building was erected, services were held in a hall, and later in the Whitworth residence. In 1880, the Whitworths gave the land to build a church and manse. The church building was dedicated in 1892.

Rev. Dr. C. M. Atkinson was evangelist in charge from the organization of the church till 1883. Rev. D. O. Byers was Stated Supply from 1880 to 1885, again Dr. Atkinson 1885 to 1902, Rev. C. A. Hyland 1903 to 1904, Rev. W. H. Meen 1904 to 1905. Rev. Morrison Brown 1906 to 1912, Rev. M. R. Paradis 1913 to 1923, Rev. Pierre Danis 1923 to date. The present pastor and his wife, a grand daughter of Rev. Dr. Atkinson, are much beloved.

The church, though small in membership, has sent out many members to other churches in different States, and is a light in the community.



COL. GEO. W. WHITWORTH.

Col. George W. Whitworth, an elder of the Presbyterian Church from 1880 until his death in October, 1914. Superintendent of the Sunday School for twenty years. He served the Lord well, both with his time and his substance.

His son, J. Edward Whitworth has been an elder in the same church since 1902 and as Clerk of Session is still serving the church with Clarence C. Edwards, Robert Jeffrey and W. T. Cobb, his fellow elders.



THE PRESBYTERIAN CHURCH OF GREтна.

The town of Gretna, on the Western bank of the Mississippi, opposite New Orleans, but in Jefferson Parish, in its earlier years was largely inhabited by Protestant and Catholic Germans. Before 1860, the Presbytery of New Orleans looked to the establishing of a Presbyterian church in that community.

At its meeting on Nov. 17, 1858, the Church Extension Committee reported that they had in their charge two lots in Gretna, to one of which the title is still incomplete, and the two lots have an unsettled claim against the New Orleans and Opelousas Railroad. (Min. I., page 161).

On April 19, 1859, Elders R. G. Latting and C. B. White were appointed to ascertain and report, what prospect there might be for establishing a church or Sunday school at Gretna. The report of this committee is not recorded, and the outbreak of the Civil War seems to have prevented any further efforts in this direction. But during the war a Northern Presbytery was organized in New Orleans with three ministers and it sent a missionary to Gretna to form a Presbyterian church there.

Prof. J. H. Deiler in his History of the German churches of Louisiana says that on Nov. 24, 1866, Rev. Owen Riedy, former field chaplain of the 126th regiment "Corps d' Afrique" of the Federal Army, was received into the Northern Presbytery of New Orleans and sent to Gretna as a German missionary at a

salary of \$600. He labored there about five years and gathered a congregation of 33 members which was received into the Presbytery on August 20, 1872.

"On September 3, 1871, F. Gerhard J. B. Kundert was elected as an elder and the "German Evangelical Northern Presbyterian Church" was organized. A week later, on September 10, Rev. G. Gruber, who had been sent to Algiers as a missionary on October 7, 1870 by the same Presbytery, was called as pastor, and Rev. O. Riedy was instructed to proceed to the organization of an English speaking church in Gretna.

"Rev. G. Gruber was ordained and installed on October 15, 1871. In the records of November 6, 1871, the following trustees are mentioned:

Ernest Robert, President

John Hepting, Secretary

Louis Meier, Treasurer

Andreas Kleinmann and J. N. Laque, Trustees.

"In December the congregation obtained a charter and in January 1872 the cornerstone for a church was laid which cost \$3000 including the pulpit and altar, but not the ground.

"On May 5, 1872, it was resolved 'on account of unjust actions of the Northern Presbytery of New Orleans, to dissolve the connection with that Presbytery'. As is seen from the official notice of the pastor to that body, the congregation had resolved at the same meeting to unite with the Southern wing of the Presbyterian Church, which however for some reason it failed to do. Immediately afterwards, on May 10, a new charter was adopted and on June 3 it was resolved to form a corporation under the name of the Evangelical Protestant German Church." But this seems to have caused great dissatisfaction with a part of the congregation, for several resignations are mentioned and of some it is said that they were excommunicated on account of attacks on the pastor and the Board of Trustees.

"A Fair given in July 1872 in the hall of the William Tell Fire Company brought \$1150.90 and helped them over the nearest financial difficulties. A second one, in the spring of 1875, resulted in \$516.20, and on June 11, 1877, the congregation decided to erect a school house. The building material was donated and John Kleinpeter was paid \$80 for building it. In March 1878, they purchased a reed organ.

"This is the last favorable news about the Evangelical German Protestant Church of Gretna. "In the summer of 1880 the church had only 7 voting members—Andr. Kleinmann, Fred. Gerhard, John Hepting, J. N. Laque, Christian Hausknecht, Adam Hepting and Ernest Robert. And they owed \$827.00. It was therefore resolved to dissolve the church and turn the property over to the "German Evang. Lutheran Salem Church in Gretna". On the same evening, 8 new members

having been added to the former 7, this church was constituted by the adoption of a new charter and the appointment of a committee to draw up some bylaws. On August 9, 1880 the books were turned over and the first Board of Trustees was installed, consisting of the following members:

Andr. Kleinmann, President.

Christian Hausknecht, Vice-President.

Wm. F. Hild, Secretary.

Henry Weigel, Treasurer.

On August 22, the union with the Lutheran Church was celebrated by a joint service with the four Lutheran churches of New Orleans.

"Rev. G. Gruber left the church on June 13, 1881".

At its meeting held October 13, 1880, the Presbytery of New Orleans took the following action:

"It having appeared that J. G. Gruber, a member of this Presbytery, has about five months ago connected himself with the Evangelical Lutheran Church without leave or notification, and is thus holding his ecclesiastical membership in two different bodies at the same time, his course was judged to be disorderly and his name was stricken from the roll of Presbytery.

"It having also appeared that a majority of the Evangelical Presbyterian Church over which the said Gruber was pastor, had connected themselves with the Lutheran body, and still retain possession of the property occupied by them as a Presbyterian church, it was resolved that inasmuch as the said property was bequeathed to the Presbyterian church, a Lutheran congregation has no claims upon it. This whole subject was referred to the Church Extension Committee, with power to take such measures as may be proper to recover the property."

The Church Extension Committee appointed Rev. A. N. Wyckoff and Rev. Louis Voss as a special committee to look into the legal aspects of the case. They examined the records in the court house of Jefferson Parish, then located at Harvey, and interviewed a number of the members of the former Presbyterian church of Gretna. This committee reported on October 12, 1883, as follows:

"There is in Gretna a good building erected as a Presbyterian Church, on a lot bequeathed by Alexander Rentoul to the Presbyterian Church of the United States. In A. D. 1862 an adjoining lot now in the same enclosure, P. M. Ozanne bought and gave to the church. The deed, however, was never recorded and the property still standing in his name, has been assessed for taxes ever since, namely for twenty years. The deed of transfer has been perfected and is now ready to be recorded. The property, however is not worth the taxes standing against it. The

committee recommend that the subject be referred to the Presbyterian Board of Domestic Missions for the State of Louisiana and elsewhere, to take such measures as may seem best."

(Signed) A. N. Wyckoff, Chairman.

On April 18, 1884, the said Board of Domestic Missions called the attention of the Presbytery to the unsatisfactory attitude of our relations to the property at Gretna, whereupon it was resolved that:

"In regard to the question of the church property at Gretna, it is understood that there are two lots, one of which stands in the name of P. M. Ozanne, now of Cleveland, Ohio, which is encumbered by taxes to a much greater amount than the property is worth and for which the Presbytery would be liable, if our claim were enforced. The other lot is occupied by a church building in which a Lutheran congregation holds stated religious services, while there is at present no need of the building for any congregation of our own. In view of these facts Presbytery, without waiving any of its rights, declines to take further measures at present to put ourselves into actual possession of the property."

In January 1885 the Lafayette Church of New Orleans began a mission Sunday School in Gretna, with Mr. J. E. Colton as Superintendent. Mr. Chas. A. Egdorf was its organist and a teacher until his death, October 28, 1891. Mr. Colton and Rev. T. R. Markham paid a tribute to him in a memorial service held in the Firemen's hall. After the death of Dr. Markham in 1894, this Sunday school fell into decay and was finally closed.

During the summer of 1897, Mr. J. C. Barr, a candidate for the ministry, held services in Gretna. When he resumed his studies in the fall, Rev. J. M. Williams who had been ordained as an evangelist in April of that year was appointed by Presbytery to take charge of this work. His labors resulted in the organization of a church with ten members, by a commission appointed by Presbytery for this purpose, consisting of Rev. J. H. Nall, Rev. Louis Voss, Rev. J. M. Williams, Elders Geo. Johnston and J. E. Rodd. The Sunday school had five officers and teachers, and 45 scholars. Mr. Geo. E. Egdorf, a deacon of the First Street Church was its Superintendent from 1897 to 1900. He was assisted by Prof. J. M. Bogart of the First Church till his death in 1901, when Mr. Joor of the Lafayette church took his place. Four more members were added to the church during the following two years.



REV. J. M. WILLIAMS

Born, Toronto, Canada. Graduated Southwestern Presbyterian University 1896. After his graduation accepted Home Mission work in New Orleans Presbytery in Gretna, 1896-1897. Organized churches and built houses of worship at Slidell, Madisonville and Covington. A manse was also built at Covington.

In 1913 he was called to Wesson and Crystal Springs in Mississippi.

In 1922 he took work in Virginia, the old Timber Ridge Church, organized in 1746. He was its twenty-first pastor.

In 1927 he was called back to Crystal Springs, Miss., where he still ministers.

Rev. J. M. Williams having been called to the pastorate of the Covington Church for half his time and therefore unable longer to supply this field, the Presbytery's Domestic Missions Committee in June 1900 appointed Rev. Louis Voss to supply the church, which he has continued to do to this day for thirty years. The church having no elders of its own, was placed under the care of the Session of the Lafayette Church in 1900.

The congregation had then just moved into the little two-room house, now the janitor's house, on the ground recently acquired. By removing the partition wall between the two rooms they obtained sufficient space for their services and the Sunday school, which met every Sunday with Mr. Wm. E. Rozes, a member of the Lafayette Church, as superintendent.

Through the commendable zeal of its members and friends, a building fund was started which increased year by year, partly by subscriptions, partly by excursions and entertainments. A King's Daughters' Circle was formed in 1902 with 20 members, which had for its purpose the erection of a Presbyterian Church. A Ladies' Aid Society was organized in 1904 with 15 charter members, others being added soon after. The building fund now amounted to over \$1100. Steps were taken looking to the erection of a church. A newspaper clipping gives the following interesting account of the laying of the cornerstone on Sept. 29, 1905.

The laying of the corner-stone of Gretna Presbyterian Church occurred yesterday afternoon at 4 o'clock, and the impressive ceremony, marking as it does, the rearing of another temple to the worship of God's work, commanded the attention of a large body of Presbyterians from both Gretna and New Orleans.

The functions of master of ceremonies devolved upon Rev. W. T. Palmer, Pastor of First Church. The ceremonies were held in the small building used by the Gretna Presbyterians for the past eight or nine years and which is in the immediate rear of the tract on which the new church will be built, at Third Street and Amelia Avenue. The ceremonies were opened with the invocation by Rev. Louis Voss, who, in beseeching the blessing of God on the work about to be founded, dwelt eloquently on the praiseworthy efforts of the faithful little band through whose tireless and ceaseless labors the erection of a needed church has been made possible.

Hymn No. 21 was sung, Miss Joanna Pebeck presiding at the organ. Scripture reading by Rev. J. W. Caldwell, Pastor of Carrollton Church, followed, and then Rev. W. T. Palmer read a historical sketch prepared by Rev. J. C. Barr, outlining the progress and growth of the Gretna congregation since the founding of the Sunday school in 1896 by the lamented Dr. Thomas R. Markham. Rev. J. H. Nall, Pastor of Canal Street Church, delivered an address bearing on the work the Presbyterians of Gretna have in hand and bidding them have courage and hope in the struggle to uplift souls to Christ. A prayer by Rev. George Summey and the singing of hymn No. 613 concluded the services in the little chapel, and ministers and laymen repaired to the foundation of the new edifice, a few steps away, where the ceremony of laying the corner-stone of the proposed structure was held. Master Harold Drumm, the little 10-year-old son of Mr. Harold Drumm, one of Gretna's esteemed citizens, had been selected to officiate at this impressive ceremony, and in performing the sacred duty assigned him the bright boy acquitted himself very creditably. Standing manfully before his elders, he delivered the following appropriate address:

"I have been asked to put this stone in its place. This is a great honor conferred on me, but I am acting in behalf of all the children. We children had a part in raising funds for our new church, and this will be the children's church, as well as the grown folks'. So it is proper that the children should take part in these exercises.

"When the builders laid the foundation of the temple of the Lord they sang together in praises and giving thanks to the Lord; so we have united our voices with the older ones in praising the Lord to-day, and I hope that in our new church the children of many generations to come will sing the praises of God.

"In laying this stone, I say, with Jacob: "This stone which I have set for a pillar shall be God's house.' May it ever remind us of that stone which the builders rejected, and which is become the head of the corner."

The ceremonies concluded with the benediction by Rev. W. T. Palmer.

The inscription on the corner-stone follows: "Gretna Presbyterian Church. Founded 1896, Organized 1897, Erected 1905. 'Jesus Christ himself being the chief corner-stone.'" Eph. ii, 20."

The stone was donated to the congregation by Mr. C. Zimmerman, a well-known marble worker of Jefferson Parish.

The new church building will be of rustic Gothic architecture, and in form of structure will be designed more with a view to the attainment of grace and beauty of lines than to size. The work of erection will be continued without interruption, as the funds are available, the total being \$2,500. Alexander Hay, of New Orleans, is the architect and builder in charge. Special credit for the raising of the building funds must be accorded to Misses Winona Roberts, Josephine White, Joanna Pebeck and Mrs. Maud Barksdale.

When the building was finished, it was dedicated with solemn and impressive services. The interior of the edifice had been beautifully decorated in palms, the green of that emblem of peace and good will being brightened with cut flowers, contributed by the women of the congregation. The exterior was radiant in a new coat of paint, and altogether the edifice was a strikingly handsome example of religious architecture. The seating arrangement of the church had been recast and attractive new pews were provided for the worshippers. Notwithstanding the rain and chilly humidity of the day, there was a large attendance of the congregation and others religiously inclined. The dedication ceremonies opened with a solemn invocation by Rev. L. Voss, D. D., followed by a hymn. Then came a prayer of dedication by Rev. Theo. F. Hahn, followed by a historical review of the church by Rev. J. C. Barr, D. D. A dedication

sermon, delivered by Rev. A. Oscar Browne, followed, that divine choosing as his subject "The Authenticity of the Bible," a subject that evinced his deep theological learning. The services closed with the benediction by Rev. U. B. Currie.

The Trustees of the Lafayette Church had supervised the construction of the church building and advanced \$500 necessary to complete it, at 4 per cent. interest. This debt was fully repaid in October 1910. Meantime the trustees of Lafayette Church had asked Presbytery, as a security for the loan, to direct the Board of Domestic Missions which held the title to the Gretna property for the Gretna Church, to transfer the title to the Trustees of the Lafayette Church and it was so transferred.

Services were held in the Gretna Church by the Stated Supply every Friday and every second Sunday night of the month, the pastor of the Lafayette Church giving it one additional Sunday night service each month, and sometimes a series of services. In 1904, after a week's special services held by him, eight new members were added, not to the Gretna Church, but to his own, the Lafayette Church. Again in 1907 four were similarly enrolled as members of the Lafayette Church. On April 13, 1911, Mr. and Mrs. G. B. Young were transferred at their own request from the Lafayette Church to the Gretna Church. In 1914 the membership of the Gretna church stood at 18, only 4 more than it was when the church was placed under the care of the Lafayette Church, 14 years before.

In 1914 the Presbytery appointed a commission to investigate the situation. The result was that the Session of the Lafayette Church was relieved of the care of the Gretna church and the latter was placed under the charge of Rev. Louis Voss as Evangelist with all the powers of a Session, until the election of two elders, Messrs Chas. D. Evans and Alonzo G. Smith, who now form the Session of the Gretna Church. These measures led to a long and bitter controversy which ended in the deposition of the pastor of the Lafayette Church from the ministry and the withdrawal of a large part of its membership from the Presbytery of New Orleans. The undesired and undeserved notoriety which the Gretna Church received during this controversy, had no harmful effects upon it, as might be feared, but rather increased its growth and efficiency and gained for it the support of new friends, especially of a number of influential men. Indeed, a new era dawned upon the church from this time. Within one month nine members were received into the church, against two received on profession during fourteen years under the previous arrangement. A Board of Trustees was elected and a charter adopted which enabled the church to receive and hold the title to its own property.

These changes greatly stimulated the activity and increased the attendance of members and others at the services. The Sunday School reported a large and enthusiastic Bible class. Reynold C. Voss, a member of the First Street Church and at that time a medical student was its Superintendent. A Young People's Society was organized which presented a new collection plate to the church. The Ladies' Aid Society has continued its valuable aid through all these years to the present. Several times it procured a new carpet for the pulpit platform and aisles. The pulpit chairs and communion table as well as the electric light fixtures were secured through some of its members. The Society aided in paying the insurance on the buildings and in repainting the interior walls of the church. Once or twice the Society entertained the ladies of the city churches in an all-day meeting. The Society also contributed regularly to the missionary and benevolent causes of the Presbyterian Church.

The disastrous storm of September 29, 1915, badly damaged the church. The slates on the tower and roof were partly blown away, just after repairs to both had been made. The chimney was demolished and two panels of the large cathedral-glass front windows were crushed in. It required \$150 to repair the damages, which the congregation raised in one meeting by pledges made payable in six months. Thanks were tendered Messrs C. T. Richards and Chas. D. Evans for making temporary repairs to the church, restoring the chimney and strengthening the rafters.

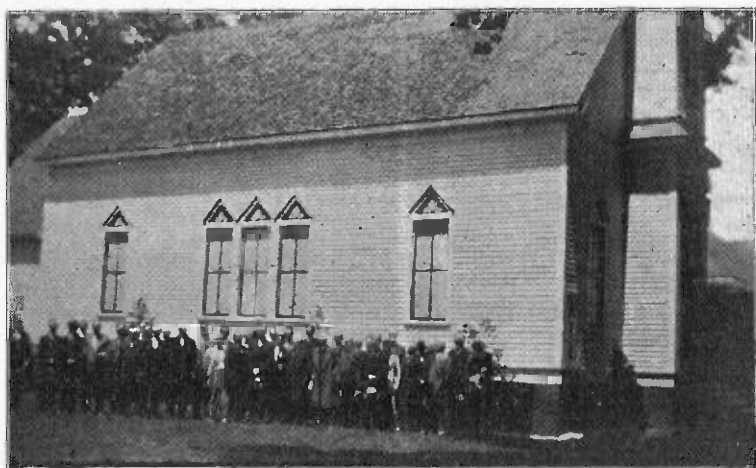
A fine Community House, adjoining the church, was erected and dedicated in June 1925, with an address by Rev. Geo. H. Cornelson, pastor of the First Church, New Orleans. The cost of this building was covered by an unexpected legacy of about \$2000 by Mrs. Edna Craig, a member of the Church whose memory is dear to the congregation not only on account of her noble bequest, but her charming and truly Christian character.

Rev. Louis Voss has supplied the pulpit of the Gretna Church since 1900.

The Gretna Church to-day owns a valuable property in its church, community house and sexton's lodge. It has on its roll 53 members and 2 elders.



REV. LOUIS VOSS



Abbeville Church and Presbytery of New Orleans, April 22, 1931.

The Presbyterian Church at Abbeville, Louisiana, was organized May 2, 1897, by Rev. W. J. McMillan, Evangelist, in accordance with the action of the New Orleans Presbytery taken at New Iberia, on April 23, 1897. The following were the first members received by certificate: E. M. Stebbins, Mrs. Mary Stebbins, Miss Coote Morris, Miss Emma Eldredge, Mrs. Rosa M. Leguenec, and Mrs. Emma Putnam. Received on confession of faith were Mr. A. Pipes, Mrs. Elizabeth P. Wall, Mr. J. R. Kitchell, and Mr. J. F. McPherson.

The election, ordination, and installation of officers was appointed for June 6, 1897. On that date, Mr. E. M. Stebbins was elected and installed as Elder. He had been ordained Elder in the Cumberland Presbyterian Church at Pickens, Mississippi, Mr. A. Pipes was ordained and installed as deacon.

The first Board of Trustees was elected June 18, 1905, and consisted of Messrs. M. L. Eldredge, H. A. Eldredge, D. L. McPherson, W. S. Nilson, J. R. Kitchell, E. M. Stebbins, and E. P. Putnam. The church building was erected in 1908.

The church membership at present is 135. Rev. J. N. Brown, of Lafayette is supplying the church. Elders are Messrs. W. S. Nilson, H. A. Eldredge, P. J. White and D. V. Randel who is also clerk of Session. The Board of Deacons consists of Messrs. Arthur Trahan, J. C. Harrington, P. A. Broussard and Victor Schriefer who is also Church Treasurer. The present Board of Trustees consists of Messrs. W. S. Nilson and H. A. Eldredge.

The following ministers have served the Abbeville Church:

Rev. W. G. McMillan, Evangelist, 1896-97.
 Rev. J. W. Todd, Evangelist, 1898.
 Rev. P. H. Hensley, Evangelist, 1898-1899.
 Rev. W. W. Brimm, Evangelist, 1899.
 Rev. H. C. Arthur, Evangelist, 1900-1905.
 Rev. C. A. Hyland, Evangelist.
 Rev. M. R. Paradis, Evangelist, 1907.
 Rev. S. P. Dubois, Evangelist, 1914.
 Rev. M. J. McLean, Evangelist, 1915.
 Rev. B. O. Wood, Pastor, 1915-1922.
 Rev. C. W. Nicol, Stated Supply, 1923-1926.
 Rev. H. Poirrier, Stated Supply, 1925-1926.
 Rev. J. N. Brown, Stated Supply, 1926.



THE PRESBYTERIAN CHURCH OF SLIDELL.

At the morning service in the Baptist Church on March 19, 1899, Rev. J. M. Williams, Evangelist in charge, organized the Slidell Presbyterian Church with three members: Mr. P. Emile Blumer with a letter from the Moss Point Presbyterian Church, Mrs. Mary Elizabeth Harper with a letter from the Hattiesburg Presbyterian Church, and Mrs. Hattie E. Hendricks, known to the Evangelist as a Presbyterian.

At the night service Mr. Fritz Salmen, an elder in the Handsboro Presbyterian Church, was received by letter; thus really making the chartered members four.

At the first communion service, March 25, 1900, there were ten members.

By the courtesy of the Baptist Church, the Presbyterians were given the use of their church building the fourth Sunday in every month.

The record shows that in 1901 the Ladies' Aid Society consisted of sixteen members and had given one hundred ten dollars (\$110) towards a church building fund. In 1902 the young people were organized and the two societies worked together to help raise a fund sufficient to build a house of worship.

On April 26, 1903, Mr. Fritz Salmen was installed as an elder and was made Clerk of the Session. Mr. J. M. Magee was ordained and installed as deacon.

On January 28, 1906, the new church building costing \$3500.00 was dedicated to the worship of God and a Sunday School of thirty-nine members was organized with Mr. F. P. Quinlan as superintendent.

On April 22, 1906, Mr. F. P. Quinlan was ordained and installed deacon. Mr. R. L. Smith was ordained and installed as elder November 24, 1906.

The Church, desiring to have more of a pastor's time, on November 24, 1907, called Rev. J. M. Williams to the pastorate for one-half of his time. The newly elected pastor was installed January 20, 1908.

On July 5, 1908, Mr. E. F. Hailey was elected superintendent of the Sunday School and served four or five years. He was succeeded by Mr. R. L. Smith, who is still the superintendent.

On July 26, 1908, Mr. E. F. Hailey and H. J. Macy were ordained and installed deacons. April 13, 1913, Mr. R. L. Smith was elected Clerk of the Session and has served faithfully until the present time, 1931.

On June 7, 1913, the Church reluctantly consented to the resignation of Rev. J. M. Williams, who had been called to the pastorate at Wesson, Mississippi. On November 7, 1913, Rev. Franklin C. Talmage was installed as pastor, giving the Church half of his time.

On June 24, 1914, Mr. J. A. Salmen, and Mr. B. P. Dunbar were ordained and installed as deacons. On December 13, 1916, Mr. W. O. Wilder was ordained and installed as an elder and Mr. Sam Sollberger was ordained and installed as deacon.

During the pastorate of Mr. Talmage, six Sunday School rooms and a furnace, all costing about three thousand eight hundred dollars (\$3800), were added to the Church building.

On December 23, 1917, Rev. Franklin Talmage resigned the pastorate to give all his time to the Covington group of churches. The church was without a pastor until 1920.

On November 18, 1920, Rev. Robert I. Long was installed pastor of the Church for all of his time and continues to serve the Church to this writing, 1931.

Mr. E. F. Hailey and Mr. B. P. Dunham were ordained and installed as elders on November 12, 1922. Mr. J. A. Salmen was ordained and installed as an elder February 14, 1923.

Messrs. T. H. McAfee, Claude Smith, and Jack Aibli were ordained and installed deacons on November 12, 1922. Mr. Frank Comfort was ordained and installed as deacon February 14, 1923.

On March 19, 1923, the pastor's salary which had been eighteen hundred dollars (\$1800) and a home, was increased to twenty-one hundred dollars (\$2100) and a home.

March 2, 1924, Mr. Homer Fritchie was ordained and installed as a deacon.

The Church having lost some of its deacons by removal, on February 22, 1925, the following men were ordained and installed as deacons: Messrs. H. L. Anderson, Gus. A. Fritchie, A. D. Canulette, and Carson Miles.

In 1924, Mr. J. A. Salmen bought a house on one-half of a square of ground just across the street from the Church at four thousand dollars (\$4000) and gave it to the Church for a manse with the proviso that the property should go to Ministerial Relief and Education Fund, should the Church ever be disorganized.

The Church, all these years, though small in membership has been faithful in her gifts to the Benevolent Causes.

REV. ROBERT IRA LONG.

Robert Ira Long, eldest son of J. H. Long and Frances Powers Long, was born on September 2, 1873, in Bladon Springs, Choctaw County, Alabama.

When he was twelve years of age the family moved to Poplarville, Mississippi, and two years later to Wesson, Mississippi. At the age of fourteen he joined the Wesson Presbyterian Church. His father is an elder of the Presbyterian Church and his mother, who died when he was six years old, was a daughter of Rev. W. I. Powers, a Methodist minister.

The latter part of his high school work was taken under Rev. C. W. Grafton, D. D., at old Union Church, Mississippi, and he still feels the influence of the atmosphere and teaching of Dr. Grafton and that great country church.



REV. R. I. LONG

At the age of eighteen, after a year of business experience in a store, he went to Clarksville, Tennessee, to attend the University.

The boy had been given to the ministry by his parents when a babe, and had from his earliest recollections felt called to the ministry. In the summer of 1891 at Brookhaven, Mississippi, he was taken under the care of the Presbytery of Mississippi as a candidate for the ministry.

He attended Southwestern Presbyterian University for five years, 1891-1896, taking a M. A. degree in 1895 and a B. D. degree in 1896.

Having accepted a call from the Presbyterian Church at Okolona, Mississippi, he was licensed to preach by the Tombeckbee Presbytery in session at West Point, Mississippi, in 1896, and was ordained and installed as pastor of the church in the fall by a commission of the Presbytery.

The pastoral relation was dissolved in 1898 and Mr. Long acted as stated supply for the Gibson County (Tennessee) group, consisting of five churches: New Shiloh, Zion, Easton, Concord, and Hebron, until the spring of 1902.

In 1901 he married Gabriella Hess Campbell of Humboldt, Tennessee. To this union there have been born six children—three sons and three daughters. The eldest son graduates from the Louisville Seminary this year, 1931.

In 1902 he accepted the pastorate at Ripley, Tennessee, and served the church until the summer of 1920. Since 1920 he has been pastor of the Church at Slidell, Louisiana.

Mr. Long was stated clerk of Western District Presbytery, permanent clerk of Memphis Presbytery, was elected Moderator of the Synod of Tennessee in 1919. During the World War, he had official connections with the Red Cross drives, and with the sale of Liberty Bonds and War Stamps. He was one of the Four Minute speakers and a member of the Legal Advisory Board.



BOGALUSA PRESBYTERIAN CHURCH.

The first religious work in Bogalusa was done by Mr. T. D. Sadler, who organized a Men's Bible Class in the Colonial Hotel in 1906.

Rev. J. M. Williams, now of Crystal Springs, Miss., then of Covington, La., was the first Presbyterian minister to hold services in Bogalusa, and it was under his leadership the work was started which resulted in the organization of the church.

A commission appointed by Presbytery, consisting of its Committee on Domestic Missions with Rev. J. M. Williams, organized a Presbyterian Church at Bogalusa, with 18 members, on Nov. 11, 1907.

Testimonials were presented by the following as members of the church.

Mr. and Mrs. C. W. Walters, Robinson, Ill.

Mr. Harry Walters, Methodist Church, Lake Charles, La.

Mr. and Mrs. J. C. Graham, 5th U. P. Church, Allegheny, Penn.

Mr. Jos. Beardslee, 1st Presbyterian Church, Hattiesburg, Miss.

Mrs. Catherine Larcheim, 8th U. P. Church, Pittsburgh, Pa.

Mr. Edward Cloffey, Presbyterian Church, Garland, Ark.

Mr. and Mrs. A. D. Spooner, Presbyterian Church, Lake Charles, La.

Mr. A. C. McDonald, 2nd Presbyterian Church, Milledgeville, Miss.

Mr. Edward T. Hyland, Presbyterian Church, Covington, La.

Mr. and Mrs. W. J. Dunlap, Wishumack, Presbyterian Church, New Wilmington, Pa.

Mr. J. Donaldson, From a Presbyterian Church in Detroit, Mich.

Mr. and Mrs. Thomas D. Sadler, and Mr. Dudley Sadler, First Presbyterian Church, New Orleans, La.

The election of officers was deferred until a later date.

On Nov. 10, 1908, the Presbytery held an adjourned meeting in the Public School House at Bogalusa. The following members were present: Ministers—George Summey, Louis Voss, H. C. Arthur. Elders—F. E. Guedry and Peter Doerr. Also Licentiate Edmond LaVergne. Credentials of membership and letters of dismissal were received from 13 persons who were enrolled as members of the church at Bogalusa. Five others were received on profession or reaffirmation of their faith in Christ, and six on profession who received baptism in the presence of the congregation. A congregational meeting was held at night in the presence of the Presbytery and the congregation elected as ruling elders, Messrs. T. D. Sadler, E. H. Taylor and A. D. Spooner, and as deacons, Messrs. L. C. Day, L. N. Toups, E. C. Hyland and J. H. O'Donnell. These elders were ordained and installed by the Presbytery and the new Session ordained and installed the deacons-elect.

The congregation then proceeded to the election of a pastor and Mr. Edward LaVergne was elected. At an adjourned meeting of Presbytery held in Bogalusa on Feby. 5, 1909, Licentiate Edmond LaVergne was ordained and installed as pastor of the Bogalusa Church, Rev. Louis Voss delivering the charge to the pastor and Rev. J. M. Williams that to the congregation.

Rev. Edmond LaVergne served as pastor of the church from 1908 to 1914. He was followed by Rev. W. P. Chalmers who served until 1918 as pastor, then Rev. C. H. Maury served as pastor until 1923, and Rev. A. H. Ziemer served as pastor until 1927. The present pastor Rev. A. C. Ingram, began his work Jan. 1, 1928.

From the organization of the church Nov. 11, 1907, until March 20, 1910, the congregation used the auditorium of what is now known as Central School, as a place for worship. On Sunday morning, March 20, 1910, the first building known as "The Chapel" was solemnly set apart to the worship of God. The dedicatory sermon was preached by Rev. George Summey, from the text I Tim. 3:15. The prayer of dedication was made by the pastor, Rev. Edmond LaVergne. The pastors of both the Methodist and Baptist Churches were present and took part. This house of worship was built by the Ladies' Aid Society of the Church. The officers of the Aid Society were: Mrs. Hattie D. Spooner, President, Mrs. Grace C. Pearsall, Vice-President, and Mrs. Elizabeth Taylor, Treasurer.

In 1924 the church was practically rebuilt. This was done at a cost of approximately \$10,000. The present building is very conveniently arranged and it is very attractive in appearance. This work was done during the pastorate of Rev. A. H. Ziemer. The church is almost paid for, there being a balance of only \$200.00 due on the building debt. The membership of the church is 175, with a Sabbath School enrollment of 150.

Mrs. Catherine Larcheim is the only Charter Member left in the church.

THE GARYVILLE CHURCH.

The Garyville Presbyterian Church, in Garyville, St. John the Baptist Parish, Louisiana, was organized on Sunday morning, May 17th, 1908, by Rev. George Summey, D.D., acting as evangelist, under the direction and authority of the Presbytery of New Orleans. The congregation thereupon elected as ruling elders, Dr. Smylie Scott Anderson and Mr. Walter James Stebbins, and as deacons, Messrs. J. E. Guardia, John C. Jordan, Geo. M. Patterson and Thos. E. Watson.

Rev. Jno. Stanly Thomas was the first minister and he served as stated supply from May 1908, to May, 1909.

The church was supplied by various ministers, principally Rev. Dr. George Summey and Rev. Dr. T. M. Hunter, pastor of the First Presbyterian Church, Baton Rouge, La., from 1909, until January, 1911, when Rev. E. H. Gregory, pastor of the Moss Point, Miss., Presbyterian Church, was called as pastor and served until his death which occurred on May 18, 1918.

A call was extended to Rev. Hervey McDowell, of Mt. Olive, Miss., Nov. 11, 1919, as stated supply, which was accepted. Mr. McDowell began serving this church in January, 1920. He accepted a call from the Cuba, Alabama, Presbyterian Church, and was released from his connection with the Garyville Church in September, 1922.

A call was extended to Rev. H. M. Perkins, of Norwood, La., on Jan. 22, 1923. Mr. Perkins continued as stated supply until the latter part of 1923, at which time he had to give up the work on account of poor health.

Rev. Arthur T. Young next served under the Home Mission Committee from the early part of 1925 until March, 1927.

From April, 1927, until January, 1928, the church was supplied by the following ministers from the New Orleans Presbytery:

Rev. George Summey, Rev. David W. Roberts, Rev. C. S. Sholl, Rev. J. S. Land. A call was extended to Rev. T. J. Ray, to become pastor of the church, which call was accepted as of Jan. 1st, 1929, and he served till March, 1931.

REV. E. H. GREGORY

Minutes of Presbytery, April 23, 1919

Elijah Huffman Gregory was born and reared near Danville, Kentucky. While he was a student in Centre College at Danville he first began to think seriously of the gospel ministry as his life calling. But it was not until he had read and practiced law, taught in the Public High School of Mobile, Ala., and travelled for a time on account of his health, as a commercial salesman, that he consecrated himself, in response to what seemed to him to be the clear, strong call of God to the service of the Master and his fellowmen in the ministry of the word of life.

In this decision he was largely influenced by his marriage with Miss Mary Thompson of Mobile, Ala., and his association with her and her father, Rev. Wm. H. Thompson, pastor of one of our churches there.

He was received as a candidate for the ministry by Mobile Presbytery, and, under its care, pursued his studies in divinity as directed by Rev. J. R. Burgett, D. D., and Rev. Mr. Thompson.

Mr. Gregory was ordained by the Presbytery of Mobile in the spring of 1894. During his ministry of more than a score of years, he served the churches at Clayton, Ala., West Point, Miss., Moss Point, Miss., and Garyville, La.

Although his health was much impaired for the past few years, he was able to continue his work most of the time, and the ending of his earthly pilgrimage, on May 23rd, 1918, in the 58th year of age, at his home in Garyville, La., came suddenly and unexpectedly.

Our fellow-Presbyter and comrade was a man of clear and unwavering faith in Christ and earnest devotion to Him. In one of his last messages he spoke of his desire for a closer walk

with Him, whose he was and whom he served. His preaching was that of one who earnestly loved the Savior he proclaimed, and who was studious in his habits. He was singularly blessed by nature and grace with a buoyant, genial, sociable and affectionate disposition. This endeared him to those who knew him, and enhanced his usefulness.

Among his fellow-ministers, he was a brother beloved and a delightful associate. In his own family, he was a considerate, companionable and loving husband and father. His home life was beautiful. Three married daughters survive him and hold his memory in loving affection. He and his wife, who also survives him, so dedicated and trained their son, David B. Gregory, now of Henderson, Ky., that he has followed his father in giving himself to the work of the ministry.

In the communities where he lived and labored, he drew numbers of people to him with the chords of loving comradeship and sympathy. A striking evidence of this was seen in the outpouring of the people of Garyville to attend his funeral service in the church there and in the bearing of the casket containing all that was mortal of him, by the men of that community, from the church to the railroad station, from half a mile to a mile distant. His body lies buried in Mobile, Ala., his soul is with the Lord. For him sudden death was sudden glory.

He was a great lover of song, especially Christian song. Swiftly and peacefully did he pass from the songs of earth to the songs of heaven.

"Suddenly, into the glory,

Suddenly face to face;

Suddenly past the mystic veil,

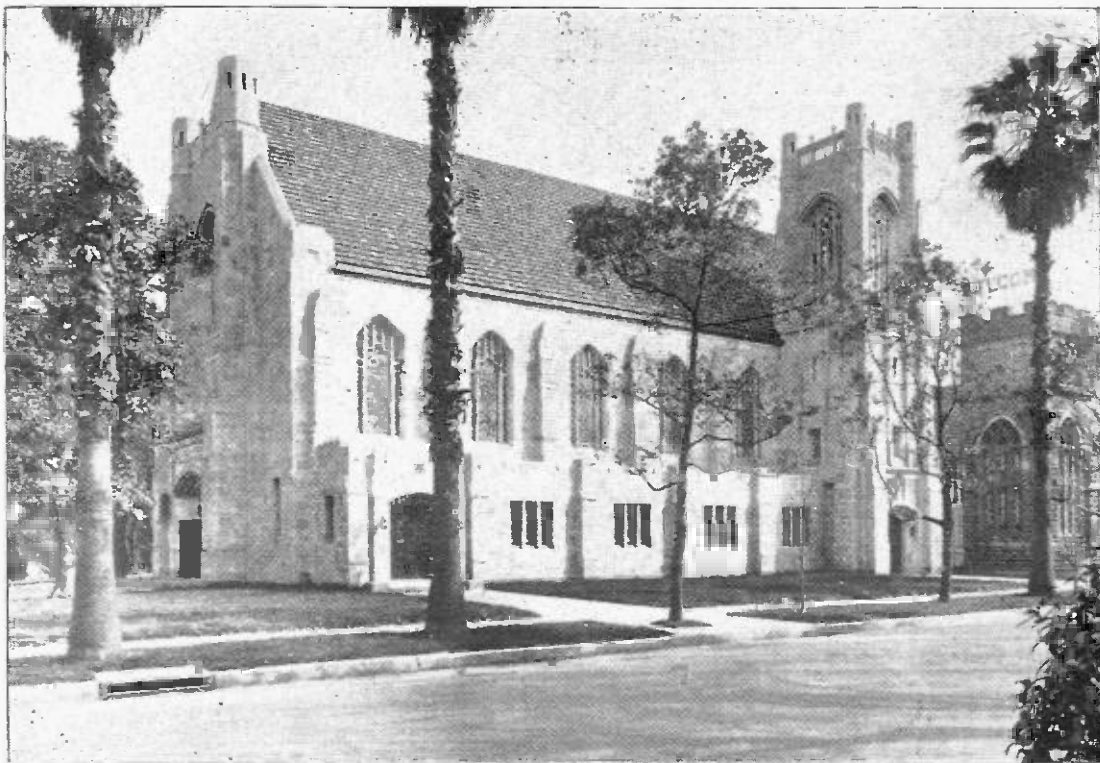
Into the holy place,

"A sudden dropping of burden,

A sudden ceasing to sigh,

A sudden hush of a dear, dear voice,

A sudden song on high."



ST. CHARLES AVENUE PRESBYTERIAN CHURCH
St. Charles Avenue and State Street

ST. CHARLES AVENUE CHURCH.

The First Presbyterian Church organized a Sunday School at 1653 Octavia Street on Sunday afternoon, January 8, 1905. It was transferred to an old dwelling on this site on March 25, 1906. The cement block structure on the middle of our lot, known familiarly as "The Little Church", being completed, was occupied on March 10, 1912. The first sermon preached in this building was by Dr. George H. Cornelson on Sunday evening, July 7, 1912. During the remainder of 1912 and through 1913, Rev. French W. Thompson, assistant pastor of the First Presbyterian Church, preached on Sunday evenings. From February 8, 1914 to June 24, 1917, Dr. Asa S. Fiske, a retired minister of the Northern Presbyterian Church, supplied the pulpit, the first regular morning service being inaugurated on October 4, 1914. Rev. John Samuel Land began his period of service in the St. Charles Avenue Branch of the First Presbyterian Church, as the work was then called, on June 15, 1917. He was ordained to the Gospel ministry and installed as pastor of the Branch on July 15, 1917. The St. Charles Avenue Presbyterian Church was organized by a Commission of the Presbytery of New Orleans on December 19, 1920 with 209 charter members. During 1923 the congregation, finding "The Little Church" inadequate for the Sunday School and other activities of the Church, subscribed \$60,000.00 for a commodious Sunday School unit. This building was opened on March 1, 1925. Our active membership is now 500. Our new House of Worship, given to us by Mrs. Alice Affleck Bloomfield was dedicated February 2, 1930, thus providing us with a complete plant of three units with which to serve the cause of Christ in a larger way.

The New House of Worship is after the manner of French Gothic design and is constructed of Indiana limestone. The windows of stained glass are from the studios of Dr. H. Oidtmann, Linnich, Germany and are modeled after a grisaille design. In the spacious vestibule to the left is the Memorial Tablet bearing the simple inscription: "This House of Worship erected to the glory of God in memory of the Affleck and Bloomfield families by Alice Affleck Bloomfield, 1929." The interior finish of the church proper is in imitation travertine stone. The arrangements and appointments of the nave and chancel are formal in design, making for dignity and reverence. The quietness and comfort so necessary to worship are afforded by the system of forced ventilation which requires all openings to be closed the year round. Heating is provided by indirect steam and heated fresh air is constantly introduced into the building. Six audiphones have been installed in front pews for the sake of those with impaired hearing. The organ is an Austin. The seating capacity of the church is six hundred and may be in-

creased to eight hundred by using chairs in the spacious aisles. This House of Worship was designed and built by Mr. W. W. Van Meter, local architect. The church, completely furnished, costing approximately \$175,000.00, is a gift to the members of the St. Charles Avenue Presbyterian Church.

The officers of the church adopted the following resolution:

"Be it resolved: That the officers of the St. Charles Avenue Presbyterian Church, speaking for the entire membership in meeting assembled, express to Mrs. William B. Bloomfield the very deep appreciation of the congregation for her extraordinary and munificent gift of a new House of Worship, adequate for the pressing and growing needs of the Church, at a cost of approximately One Hundred and Seventy-five Thousand Dollars.

"Mrs. Bloomfield, at this time, is really representing two families—the family of her late lamented and sainted husband, William B. Bloomfield, and her own, the Affleck family; and her generous gift of this beautiful and magnificent Church is symbolic of the love that both families had for the House of God.

"Their spiritual devotion and the influence of their Godly lives will, through this substantial and stately House of Worship, live in the hearts of the present and of future generations. This magnificent Church, erected to the glory of God, dedicated to Christian work and worship, and to the upbuilding and furtherance of Christian character and ideals, will be a lasting and living testimonial and an inspiring memorial to these two consecrated families.

"The generous gift, magnificent and noble as it is, is only a single and outstanding sacrifice and achievement among a multitude of others; and is the crowning glory of the lives of Mr. and Mrs. Bloomfield, which have always been devoted and dedicated to Christian service and to an unlimited and uncompensated personal sacrifice of time and strength for the enlargement of Christ's kingdom.

"There is a great challenge in this gift that we must consider. We are debtors all! When thousands with means equal to and greater than hers are carefully guarding their riches, or spending lavishly for their own selfish enjoyment, Mrs. Bloomfield sets herself apart with humility and gratitude to God for His goodness by doing a thing so extravagant and magnanimous, that it should inspire and compel us to so live that our future conduct and lives will be crystalized into acts and deeds that will make us worthy of her great example.

"Already one servant whose spirit hovers near, and whose name is inseparably linked with this Church, and whose memory is tenderly and devotedly wreathed in the hearts of its members has fulfilled the scriptural truth: 'He being dead, yet speaketh'.

In the march of the years, when his companion in devoted service joins him in the Realm of Pure Delight there will then be, and there will continue to be, scores who will 'arise up and call her blessed'."



REV. JOHN SAMUEL LAND, D. D.
Pastor St. Charles Avenue Presbyterian Church



WILLIAM B. BLOOMFIELD, Elder.

WILLIAM B. BLOOMFIELD

Born on December 11th, 1857. Died September 23rd, 1923. Up to the time of his becoming a charter member of the St. Charles Avenue Presbyterian Church on December 19th, 1920, he was a faithful member of the First Presbyterian Church, which he joined in his boyhood. He taught for a long time in the afternoon Sunday School of the First Church and for many years was a trustee of that Church.

The Session of the St. Charles Avenue Presbyterian Church at a meeting on October 7th, 1923, adopted by resolution the following testimonial, which was ordered incorporated in the sessional records, read to the congregation, a copy to be sent to the church papers and a copy given the bereaved family:

On Sunday evening, September 23rd, 1923, at 7:45 o'clock—just as service was beginning in the church he loved so dearly—Mr. William B. Bloomfield, senior elder, virtual founder and generous supporter of this church, passed away at his residence, 1424 Peters Avenue.

Mr. Bloomfield was a man of God. He possessed a sterling character and lived by uncompromising principles. He was a model of integrity, a fighter for the right and a champion of duty. With amazing determination and untiring perseverance he gave himself to the assistance of individuals, to the advancement of good movements and to the upbuilding of the city. He was a leader in civic and public affairs. Without hope of gain or desire for praise he threw himself into the welfare of others. He has made this city his lasting debtor. Truly New Orleans has lost a valuable citizen.

Mr. Bloomfield loved the Cause of Christ with passionate devotion. He was proud to be known as a Christian. In the midst of a busy life crowded with exacting labors he never lost sight of the reality of spiritual concerns. In fact, he sought first the Kingdom of God and His righteousness. He was jealous for the King's business. He believed that in all things Christ should have the pre-eminence. The responsibilities of the Christian life he assumed with earnest loyalty. He worked, prayed and gave for the extension of the Kingdom. He studied the interests of the church. His faith and vision made for the planting of the Gospel in strategic and needy places. He was a tower of strength in the work of the church at large.

Mr. Bloomfield was wholly wrapped up in this church. It was as dear to his heart as if it were his own child. In its infancy he fathered it with unceasing care. With generous loyalty and personal devotion he abandoned himself to its progress. In his thoughts by day and in his dreams by night he was concerned with plans for its growth. He attended its services with unflinching regularity and he supported its work with cheerful

liberality. He sacrificed personal convenience and business engagements to be present at all church meetings as a worshipper and as an officer. He served faithfully and well as an elder and was continually expressing his desire to assist in promoting the spiritual interests of this flock. By his personal work and friendly counsel he has influenced scores to more faithful service. His life has made for the deeper consecration of members in this church. He was never happier than when welcoming those who came to these doors to worship. This church does well to pay tribute to a man whose consecrated wisdom and untiring zeal have been, and will continue to be, a blessing. Truly by his constant thought and unusual fidelity he was effectively saying:

"I love Thy Kingdom, Lord.

The house of Thine abode,

The Church our blest Redeemer saved

With His own precious blood,

"For her my tears shall fall;

For her my prayers ascend;

To her my toils and cares be given,

"Till toils and cares shall end."



CHARLES J. MACMURDO

On Friday, June 20, 1930, Charles J. Macmurdo, a member of the Session of the St. Charles Avenue Presbyterian Church, entered into the rest reserved for the saints of God.

The members of the Session of this Church which he loved and served so faithfully desire to place among its records

this minute in testimony of the affection and esteem in which his memory will be cherished, and as an expression of the sense of deep loss which not only this congregation but the entire community has sustained in the death of Elder Macmurdo.

Earnest and faithful in the discharge of all the duties of his office, zealous in attending the services of the Sanctuary, interested in the welfare of the youth of the community, his life challenges his brother officers to strive to emulate in their daily walk and conversation his ideals of character and service.

Called upon to endure a long period of ill health and suffering, he bore his afflictions with Christian fortitude and patience. Of him it might be truly said, "For me to live is Christ, to die is gain."

The Session desires to have this minute spread upon its records in loving memory of a faithful co-worker for Christ, and instructs the Clerk to transmit a copy to the members of his devoted family.

PRESBYTERIANS AND EDUCATION

A review of "Presbyterianism in New Orleans and adjacent Points" would be incomplete, if no mention were made of the part which Presbyterians have had in the matter of public education. They were pioneers in this cause so vital to any community, as they were in founding the first orphan asylum in this city. Presbyterian schools were established almost as soon as Presbyterian churches were organized.

Very early after the organization of the First Church of New Orleans, Presbyterianism seems to have spread to adjoining points, especially St. Tammany Parish, where Presbyterian schools and churches were organized at an early date. "It is a tradition", says Rev. J. C. Graham in an article in the Southwestern Presbyterian, "that Rev. Mr. Flint preached and taught a female school in Covington away back in the twenties Along in the thirties a Presbyterian divine and celebrated teacher, Rev. Professor Finley, established a school and was the means of organizing a Presbyterian Church at Pine Grove, in West St. Tammany Parish, one of the constituent churches of New Orleans Presbytery, when it was first organized in 1844. In this school some of the first ladies of Louisiana, among them the mother of the Misses Perkins of Madisonville, were trained and educated in knowledge and piety. The Hon. Alfred Hennen was a patron of the Pine Grove church and school. ("Presbyterianism in the Southwest", by the writer).

Rev. Timothy Flint, Principal of the Seminary of Rapide (in Alexandria) writes in 1826 that he had been requested to take charge of the seminary which had become vacant by the death of the Rev. Mr. Hull.

Undoubtedly this Rev. Timothy Flint is identical with "the Rev. Mr. Flint" who had previously taught a female school at Covington, according to Rev. J. C. Graham. And it is equally probable that "the Rev. Mr. Hull", mentioned by Rev. Timothy Flint as his predecessor in Alexandria, is the same Rev. James T. Hull, a Presbyterian minister, though he accepted the rectorship of Christ Church, who founded a school in New Orleans which was afterwards carried on by his daughter, Miss Sarah Hull. This was the first Protestant school established in New Orleans.

The credit of founding and conducting these schools at Covington, Pine Grove, Alexandria and New Orleans therefore belongs to Presbyterians.

Two of the first Presbyterian ministers that visited New Orleans, afterwards became closely identified with the first training school for a Christian ministry south of the Ohio, Oakland College, the Rev. Jeremiah Chamberlain, D. D., its founder, and the Rev. Benjamin Chase.

Rev. I. R. Hutchinson, D. D., conducted a Female Seminary in Carrollton in 1858. At one time there was a Presbyterian Female Seminary in Thibodaux.

Mention has already been made of the part which Elders Hennen and Maybin took in the cause of education—Alfred Hennen being a patron of the Pine Grove School, and Joseph A. Maybin taking such a deep interest in what was then called "the Free School" of this city, that he was sent North to select a president and a Mr. Shaw came South and became the first principal of New Orleans' only free school. Mr. Maybin may therefore be called the Father of our Free or Public Schools. The Maybin School, which was consolidated with another a few years ago, was named after him. He was also a director of the Sylvester Larned Institute for Young Ladies on Carondelet Street.

After the Civil War, during the period of reconstruction, when the authorities then in control of the city forced the public schools to admit colored children, some churches established parochial schools for the education of white children. This was the occasion of starting the Sylvester Larned Institute. The Third Presbyterian Church, as well as Trinity Episcopal Church started similar schools which continued until there was no more need for them.

The two German Presbyterian Churches of New Orleans established parochial schools, with paid teachers, immediately after their organization and continued them for over 25 years. The writer taught religion and German in the school connected with his church, during the first years of his pastorate, and the lady teacher who taught the English branches afterwards became his wife. The parochial school of the Second German Church continued until 1891.

According to the testimony of his grand daughter, Mr. Maybin gave advice to Paul Tulane and John McDonogh "as to how to invest their money and they took his advice and suggestion and invested for the good and education of the youth of the city of New Orleans".

These two men, John McDonogh and Paul Tulane, and a woman, Sophie B. Wright, all of them Presbyterians, are the three outstanding persons who have done more for the cause of education in New Orleans than any others and their names, perpetuated in numerous school buildings, are most dearly cherished in the hearts of a grateful people.

JOHN McDONOGH



Born December 29, 1779, in Baltimore, Md. Came to New Orleans in 1800. Within ten years he had laid the foundation of his fortune, which made him the largest land owner in America. After 17 years he withdrew from all social intercourse and retired to one of his plantations where the town of McDonoghville is now situated, devoting himself exclusively to his business enterprises and spending but little money. In time

he became known as "McDonogh the Miser". There is a rumor that this change was caused by a disappointment in love, but it is not well authenticated, says Prof. Alcée Fortier, in Louisiana," Vol II.

A closely written manuscript of 46 legal size pages, entitled "Memoranda, being Reflections, Opinions and Recommendations addressed by John McDonogh to the Executors of his Estate" is kept in the Louisiana State Museum. It has never before been printed. Permission was granted to the writer to make extracts from it which follow. It affords a deep insight into McDonogh's character, his lofty ideals and benevolent aims, so cruelly misinterpreted by his contemporaries, but prompted by his sturdy faith in God and his sense of responsibility as God's steward. He says:

"I have much to complain of the World—of men in general. They said of me, 'he is rich, old, without wife or child. Let us take from him, then, what he has.' Infatuated men! They knew not that that was an attempt to take from themselves, for I was laboring, and had labored all my life, not for myself, but for them and their children. Their attempts, however, made me not to swerve either to the right hand or to the left, although to see and feel so sorely their injustice and ingratitude, made me often to lament the frailty, the perversity and sinfulness of our fallen nature. I pursued an onward course, determined, as the Steward and Servant of my Master, to

do them good, whether they would have it or whether they would not have it" (Page 17).

"I will observe that the great object I have in view, as may be plainly seen, is the gradual augmentation in value, of the Real Estate which will belong to and be owned by the General Estate for centuries to come, by investing at this time, small sums of money in large and extensive properties now, at this moment of little value, but which TIME, who is unceasingly at work, and whilst men sleep is actively employed, will make of immense value. For time is never for an instant idle, but is constantly and forever employed, setting unto men therein a speaking example which says:

Labor, oh man, is the honor of thy being.

Labor, and fulfill the intent of thy creation.

So that the revenue arising therefrom, which alone is to be taken and expended, will go on increasing, with the increase of the country and its population, for centuries to come, and produce means in time, sufficient to educate, yearly, thousands upon thousands of the poor of our country, which GOD will, I pray, of his infinite goodness and mercy, grant." (p. 41).

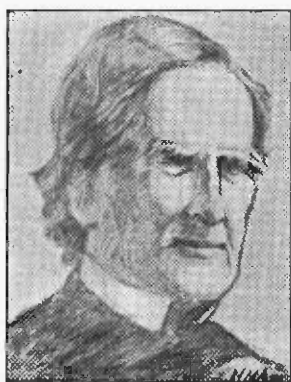
"For the base of a permanent revenue to stand through all time, with the blessing of the Most High, I have preferred the Earth, a part of the solid Globe. One thing is certain, it will not take wings and fly away, as Silver and Gold, Government and Bank stocks often do. It is the only thing in this World of ours, which approaches to anything like permanency, or in which there is at least less mutation than in things of man's invention. The little riches of this world, therefore, which the Most High has placed in my hands and over which He has been pleased to place and make me His steward, I have invested therein that it may yield (its fruits) an Annual Revenue to the purposes I have destined it forever. The plan which my mind formed, influenced I trust by the Divine Spirit, and has pursued for near forty years, to accumulate and get together a large Estate in lands and lots of ground, in and near the City, in houses, etc., etc., for the education of the poor, will in time, I doubt not, yield a revenue sufficient to educate all the poor of the two States of Louisiana and Maryland, and perhaps of many other States of our Happy Union."

"It will be well to say here, in whom I place my Hopes, Trust, Belief, and Faith, and in the tenets of what Church of Christ I have walked. My hopes, trust, belief and faith is in salvation through the perfect, the all sufficient and accepted atonement of our blessed Lord and Master, Jesus Christ, and I have walked a Presbyterian, of the Presbyterian Church, so-called, or that church the Ecclesiastical Government of which is conducted and ruled by Presbyters." (p. 41).

"If my mind has been virtuously disposed in life, I am indebted for it, under the Most High, to the education bestowed

upon me by virtuous and pious parents—blessed be their memory!—and especially to the care they took in instructing me and having me instructed in Music. At a time when there was no other teacher in Baltimore, but a Singing School for Youth, held at night, my beloved Father would take his sons and daughters by the hand and lead them there nightly, staying there with them, taking part in their singing and exercises, and then would lead them home. That love of singing and music, given me in my youth, has been the delight and charm of my existence throughout all its subsequent periods, notwithstanding, from the multitudinous occupations of my life, I have been able to give it but little time. Still, its love and charm pervaded my existence and gilded my path to comparative happiness here and, as I said above, led me, as I firmly believe, under the Most High, to what little virtue I have practised.”

(Signed) John McDonogh.



Courtesy of the Hullabaloo

PAUL TULANE

Born May 10, 1801. Died March 23, 1887. A descendant of a French Huguenot family of Tours, France. Born at Cherry Valley, near Princeton, New Jersey. He arrived in New Orleans in 1822 and accumulated great wealth which he bestowed in numberless benefactions and charities, the bulk of it becoming the property of the great university bearing his name and which he created.

Mr. Tulane's life was so quiet and his objection to notoriety so strong that to this day no one knows the full amount of the sums he gave for the benefit of others. According to his own statement privately made, his gifts for the education of young men and women for several years prior to his endowment of Tulane University amounted to \$15,000 per annum. He gave all his real estate, valued at \$363,000, to this institution of

learning. Subsequent donations for the same object aggregated \$1,050,000, yielding an annual revenue of about \$75,000. He emphasized as conditions of his donation, that the new institution should be for higher education of practical tendency, and Christian, but non-sectarian, in its influence and teaching.

Although a French Huguenot himself, he gave money to help all religious sects. He especially liked to help ministers and churches. At one time he was supporting three Presbyterian mission churches simultaneously. He assisted materially in building the Napoleon Avenue Presbyterian Church, and educated his friend, Rev. Benjamin Wayne who later became its pastor. He donated the ground for, and made frequent gifts to the Seamen's Bethel. He also gave much to the First Presbyterian Church at Princeton, N. J.

He died at Princeton, March 23, 1887, almost 86 years old, and was buried from the First Presbyterian Church at that place.

(Data collected from "Louisiana", Vol II., by Alcee Fortier, the National Encyclopedia of American Biography, and a Thesis on Paul Tulane by Robert G. Pollock).



Courtesy of the King's Daughters and Sons

SOPHIE B. WRIGHT

Founder and Principal of the Home Institute for Girls. Originator of Free Night Schools. Founder of Rest Awhile and lifelong member of the Lafayette Presbyterian Church. Born June 5, 1866. Died, June 10, 1912.

A memorial address delivered on June 10, 1914, at the Home Institute, by Rev. Louis Voss.

We are met to commemorate the life, the labors and the love of Sophie B. Wright, to express again our sorrow at her departure and to draw some lessons from her noble life.

Miss Sophie needs no eulogy at my hands, nor does she

need a monument of stone to commemorate her deeds, though no woman more deserved one than she. She has erected a better monument for herself in the universal love and esteem in which her name is held, by her saintly life and by her works which follow her. I need but to mention her inaugurating the first free night school for boys in this city, an example which has been followed by our Parish School Board in the erection of similar night schools in various parts of the city. The School Board did well in honoring her by naming one of our Girls' High Schools after her. Her leadership in the King's Daughters, an organization whose principal object it is to care for the poor and to prepare Thanksgiving dinners for them; her planning and establishing that noble philanthropy, "Rest Awhile", for weary, indigent working women, affording them a pleasant sojourn in the cozy cottages and leafy grounds of the Order in bucolic Mandeville, not to speak of her influence in the class room and upon all who came into closer contact with her—all permeated with that Christlike spirit of gentleness, kindness and love which made her an object of universal love and regard.

Among all the notable women mentioned in the Bible, there is none whom Sophie B. Wright more resembled in character and deeds than Tabitha or Dorcas, whose name signifies an antelope or gazelle, an animal noted for gracefulness and gentleness. We know but little of Dorcas, not even whether she was married or single or a widow. She may have been as beautiful and graceful as a deer, but she had a better fascination than beauty and grace. The one essential feature of her life, the secret of her influence was that she was a disciple of Jesus, full of good works and alms deeds, a woman who proved her faith by her works. Not until Dorcas was dead, did they realize what a treasure they had lost. Peter was summoned from Lydda, probably that he might comfort them in their loss. When he came and was led to the death chamber, the room was filled with heartbroken friends, "widows weeping and shewing the coats and garments Dorcas made", many of them, doubtless, wearing them on their body. We may conclude from this that Dorcas was not without means, but not too proud to make garments for the poor with her own hands.

Similar scenes were enacted at the funeral of Miss Wright. The great auditorium of the First Presbyterian Church was filled with people of all classes and there were many of those to whom Miss Sophie had shown kindness. Acts of kindness left behind are the best legacy to posterity, and tears of love the best ornament for the bier of the dead.

Sophie B. Wright resembled Dorcas in many striking particulars—in her devotedness to the poor and destitute, in the general outpouring of grief at her funeral, but chiefly in the Christian spirit which actuated her in all her benevolent acts

and was the secret of her noble character and blessed example. Whether as daughter or sister, as teacher and friend, as leader in works of benevolence and philanthropy or as the declared and outspoken enemy of vice and immorality, it was by virtue of her religion, her personal faith in Christ, that she became a shining example to others, it was because the spirit of the Master inspired and permeated all her manisided labors.

It is this, especially, that I would impress on you, my young hearers, pupils of the Home Institute. You are now preparing yourselves for the duties of life. I do not know what your ideals of life are, or what plans you have made for the future, but this I know that, whatever your future lot and occupation will be, your happiness and your usefulness will be of doubtful character, unless it is based on religion and faith, unless, like Dorcas and Sophie B. Wright, you are a disciple of Jesus.

Then you will also be prepared and armed against the hardships of life, whether in the daily routine of work in the home or office, supervising the kitchen, the pantry and the yard, as well as the parlor and the library, or meeting the disappointments and trials of a professional career. And chiefly will it prepare you to endure affliction and suffering, if such should be your lot.

Our departed sister had an extra share of suffering allotted to her. Her tireless and manifold activity is all the more marvelous, when we remember the frailty of her constitution and the physical infirmity from which she suffered. The Apostle Paul was given a "thorn in the flesh", probably some bodily ailment and he accomplished the incredible amount of work he did, with a diseased or crippled body, and though he prayed three times to be delivered from it, the only answer he received was: "Let my grace be sufficient for thee." That was also Miss Sophie's lot. Doubtless she prayed often for relief, and though no other answer was given to her than that given to the Apostle, she bore her affliction with Christian fortitude. It was here that her faith shone forth with sublime strength and beauty. Her faith brought comfort and peace to our sister, as it has to countless millions burdened with the sorrows and fears, the doubts and perplexities of life, a faith that simply rests on the promise of God—"What I do, thou knowest not now, but thou shalt know hereafter."

Some time we'll understand. Then will our faith be changed into sight, our hoping into having, our sorrow into joy.



REV. DAVID WORTH ROBERTS

Pastor, Third Presbyterian Church, Chairman Committee of Religious Education.

WHAT THE PRESBYTERY OF NEW ORLEANS IS
DOING FOR RELIGIOUS EDUCATION

The instruction of children in the elements of religion devolves largely upon the Sunday Schools, of which there are 37 in the Presbytery, with an enrollment of 5,257, including 518 officers and teachers.

The aim of these schools is not only to impart knowledge in sacred history and the faith of the church, but to build up and develop a Christian character in the pupils. They seek to nourish their souls as well as their minds. Without religion there can be no sound morality. The Christian home and the Sunday school must supply this element lacking in purely secular instruction. Stress is laid upon winning the souls of the pupils for Christ and his Church. The larger portion of new members received into the church comes from the ranks of the Sunday school pupils. According to our Book of Church Order, children of the Church, when they come to years of discretion, are to be reminded that it is their privilege and duty to confess Christ and seek admission to the Church.

The crying need of the time is better trained Sunday school

teachers. There has been great improvement in recent years in fitting the Sunday school teachers for their important task. Modern standards of qualification of the teachers are stressed and training schools for Sunday school teachers are now held at regular intervals, where credit is given for studies absolved. The Young People's organizations and also the Woman's Auxiliaries hold annual conferences for leadership training which offer various courses of study and give credits for work accomplished. The agencies which are used to make the training program effective are the Standard Leadership Training School, the Standard Leadership Class, the Non-standard Leadership Training Class, Correspondence Courses, Academic Classes, the Summer Leadership Training Courses.

The work of the Sunday schools is supplemented by Daily Vacation Bible schools held in the different churches during the summer vacations of the Public Schools. These vacation schools combine handicraft and recreational games with religious instruction. Experience has proved that in the brief time allotted, pupils will do more work in memorizing the Scriptures, the catechism and hymns, than they do in the eight or ten months of regular Sunday school work. Paid workers, graduates of the Assembly's Training School at Richmond, Va., are directing the vacation schools. They are assisted by volunteer teachers of the local churches. The Assembly's Committee of Publication and Sabbath School Extension pays one-half of their expenses, the local churches bearing the other half.

Several of our churches also conduct a weekly Catechism Class for special instruction of the children in the catechism.

The Presbytery of New Orleans is cooperating with Synod's Committee in ministering to Presbyterian students in State colleges and universities and independent institutions of higher education which naturally do not include religious training in their curriculum. This work is committed to certain churches near such institutions, who keep in touch with these students, endeavoring to have them maintain their relationship to the church in its life and worship, while they are in college and away from their home church.

Our churches also contribute to the Palmer Orphanage in its care for the children committed to it, in giving them a Christian training and education. And they contribute likewise to Silliman College, to Southwestern College and to Austin Theological Seminary, all of which institutions are partly under the control of the Synod of Louisiana.

When the Southwestern Presbyterian University was removed from Clarksville to Memphis, and a campaign was inaugurated in 1922 for raising large sums of money for the buildings to be erected in Memphis, the New Orleans Presbyterian churches subscribed \$200,000 for the Palmer Memorial Build-

ing. There were several large subscriptions by members of the First Presbyterian Church, made in memory of their beloved pastor, among them one by the late Col. J. D. Hill, who subscribed \$10,000, payable in annual installments of \$500 each. In making his subscription he added the following reasons:

"This subscription is made for the purpose of providing the B. M. Palmer Memorial Building for which not less than \$200,000 is needed and, in order to associate once more and for all time, the names of my mother, my father and Dr. Palmer. This subscription is made, also, to endow the "Davidson Hill Fellowship," to commemorate their affectionate communion and fellowship through life."

When at Col. Hill's death there still remained \$7,500 unpaid on his pledge, the Presbytery of New Orleans underwrote this amount until such time as it should be paid by the estate of Col. Hill.

The Presbytery has under its care four candidates for the ministry pursuing their studies in various institutions of learning.

Rev. D. W. Roberts is chairman of Presbytery's Committee on Religious Education. Rev. Dr. J. S. Land has charge of work among Presbyterian students in secular schools, and Rev. Dr. W. McF. Alexander is chairman of the committee on training candidates for the ministry.

The Presbytery's work for the religious education of colored people, of whom there are 125,000 in New Orleans, has already been described in a previous chapter. It constitutes one of the largest home missionary opportunities. Elder W. B. Utley is the chairman of Presbytery's Commission which has this work in hand.

SOLI DEO GLORIA!

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