

THE
CHRISTIAN
PORTRAIT GALLERY:
CONSISTING OF
HISTORICAL AND BIOGRAPHICAL SKETCHES
AND
PHOTOGRAPHIC PORTRAITS
OF
CHRISTIAN PREACHERS
AND OTHERS.

EDITED AND PUBLISHED BY
M. C. TIERS.

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PREFACE.

FOR the satisfaction of the reader, it is proper that I state the reasons that have induced the publication of this work. Having resided for a number of years in the vicinity of Cincinnati, where the photographic art is carried to great perfection, and having observed, among the thousands continually visiting the city, on mercantile and professional business, as well as in the correspondence of our editors and booksellers, frequent inquiries for fine photographs of several of the prominent men among the Disciples, I determined, after consultation with a number of the brethren here, to meet the demand by the publication of a volume such as is now offered.

That I might not place myself on too extended a plane in the selection of subjects, I have, with the advice of experienced brethren with whom I have consulted, concluded to make the age of forty years the minimum of the persons to be represented; and that there might not be any reason for suspicion of personal favoritism, I have made seniority the sole rule of preference in regard to position. Hence, the eldest stands first, and the youngest last, with a regular gradation between, with but two or three unavoidable exceptions, in the entire collection.

A large majority of the photographs are by Mr. C. W.

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HOWLAND, a young artist of eminent skill, on Fifth Street, Cincinnati; some of them, of superior merit, are by KLAUBER & CAMPBELL, of Louisville, Ky., and others still are by Mr. J. PERRY ELLIOTT, of Indianapolis, Ind., who is also a brother in the Christian faith. A number are by unknown photographers, in various sections of the country.

In a collection of sixty pictures, representing the living and the dead, some of them from the living subject, and some from other pictures, often much defaced, it can not be expected that there can be equal merit in every case. But, having spared no time nor pains, nor reasonable expense, to obtain the best that could be furnished, the author is confident of having produced a volume of portraits that will be highly acceptable to the friends and brethren of those represented.

For the further gratification of the friends of those whose portraits I have published, the materials at my command have been such as to enable me to present a few brief, reliable statements concerning the men represented. I have endeavored to avoid mere eulogistic praise, preferring that the appearance of their portraits in this volume, together with a brief statement of facts, should, to the friends who might see and read, speak the fullest appreciation of their worth.

In the arrangement of the work, each portrait faces the sketch to which it belongs, and hence the name of the person represented is invariably at the top of the page facing the picture.

It will be remarked that the sketches are not uniform in length, some being much longer than others. This can not be attributed to any desire to be unjust to any, when it is understood that there has been great disparity in the material facts for such sketches placed at my disposal.

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In some cases, too, my correspondents have made special request that their communications should, if possible, be published entire. In such cases I have endeavored to comply, as far as I could reasonably do so.

In a volume in which the number of pictures is necessarily limited, I have been compelled to exclude a considerable number whose names have equal claim to a place with some of those that appear. Others whom I have invited have failed to respond, so that I have been compelled to supply their places with the names of those whom I deemed equally worthy of such notice.

One or two well-known brethren, whose prominent positions and increasing influence are highly appreciated by the writer, as they are by the brethren at large, have, after repeated importunities, "respectfully declined" representation among "distinguished brethren." This must be my apology to their friends for their non-appearance.

I should rejoice, however, to extend the work to a second volume, and am accumulating materials for that purpose, so that, should I meet with proper encouragement with this, I will be able soon to publish another of equal merit in every particular.

As I have stated elsewhere, this work is written with reference to its influence on the uninformed "world," rather than on the Church. I have desired to let the "world" know, what I am entirely conscious is the fact, that the Gospel which we preach has not been received simply by the ignorant, illiterate, and rude of this generation, but that many of the highly-gifted and influential of our age have been constrained, by the weight of its evidence, to yield assent to its claims, and to devote themselves to its ministry. Feeling conscious of this, I am

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willing and desirous that the character and extent of our success as a people shall be made known everywhere through the persons, lives, and characters of those who have been the instruments.

For these considerations I have compiled and written this work, earnestly hoping that from the drawing-room and center-table it may be to many hitherto thoughtless ones the harbinger to the living voice of some evangelist making known the Gospel of salvation.

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HISTORICAL SKETCH.

It is due to those into whose hands this volume may fall, that a brief historical sketch of the religious movement, of which its subjects are among the prominent representatives, be given as a proper introduction to the portraits and biographical sketches which follow. Although the movement has met with the most marvelous success, converting hundreds of thousands to its views and practices within the present century, and promising most hopefully for the future, yet its direct successes have been confined, in this country, principally to the States immediately north and south of the line dividing the free and slave States. Virginia, Pennsylvania, New York, Ohio, Indiana, Illinois, Kentucky, Tennessee, and Missouri have been the principal fields in which these multitudes have been gathered from the world, and from the various sects and religious parties, repudiating all human creeds and summaries of faith as bonds of union, and resting only "on the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone."

But while it is true that its greatest successes have occurred in the localities above mentioned, it is also true that its influence has been powerfully felt and acknowledged in other States and on other continents, especially in the lands where the English language is spoken. Thousands in the British isles,

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whence came numbers of the ablest advocates of the cause on this side of the Atlantic, have felt and acknowledged the reflex influence, and rejoice in the one "fellowship of the Spirit in the bond of peace."

Like all great reformatory enterprises, it has had to force its way through the bitterest denunciations and criminations of the popular parties whose utter destruction was necessarily involved in its perfect success. Heresy! Schism! Heterodoxy! Baptized Infidelity! and such like, were the terms in which appeals were made to the ignorant and vulgar, to close their ears and understandings to the powerful appeals made to the judgment and reflection from the Word of God.

But, in most of the States specially mentioned, the success has been so rapid that it now constrains the homage of the very parties which, in other days, were loudest in their denunciations and boldest in their contempt, so that it is beginning to stand in need of admonition and exhortation to beware of the flattering praises and fraternal greetings of its enemies, lest it lose its powerful identity in the bewildering mazes of a fashionable theology.

It is not, therefore, to enlighten these communities that I write this historical sketch; but, as the work will probably be circulated, to some extent at least, in regions where the cause is but little if at all understood, if perchance its portraiture shall excite the curiosity of some stranger to examine its contents, he may be induced, by these brief sketches, to make further inquiry into the sublime considerations of life and salvation, to which its subjects have avowedly devoted their lives.

Very early in the present century there began to be exhibited, among many of the pious and devout, an utter dis-

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satisfaction, if not disgust, with the strifes and sectarian divisions which had been, and were still being developed, in the progress of what is generally termed the Protestant Reformation. It began to be realized that some grand mistake had been made in the practical illustration of the great truths propounded by Luther and his coadjutors, that the Bible contains the whole revelation of God to man, and that it is man's duty to understand and obey it for himself. Here and there isolated bands of these earnest and devout brethren could be found who were disposed to break loose from the great partisan ecclesiasticisms of the age, and make the effort to worship God free from the domineering tyranny of Church creeds and councils. As one example of this kind, I would refer to a correspondence between one of these bodies in the City of New York and several bodies, with similar objects in view, in Great Britain, in the year 1818, found on pages 389, 390, 407, 414, and 420 Burnet's edition of the "Christian Baptist."

In the State of Kentucky, also, where great success has since resulted to the cause, a preparatory work was in progress. Among the leading Baptists there was a strong disposition to modify the harsh dogmas of Calvinism by a mixture of Fullerism; and, among the Presbyterians and others, the reformatory work of BARTON W. STONE and his associates was in progress, and was successfully opposing the creed-power in that direction. They "had announced to the Church and the world, on the 28th of June, 1804, that they took, from that day forward and forever, the Bible alone as a rule of faith and practice, to the exclusion of all human creeds, confessions, and disciplines, and the name Christian to the exclusion of all sectarian or denominational designations or *names*."

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For some account of this work, see the biography of **BARTON W. STONE**, by **JOHN ROGERS**.

Nearly coincident with these movements, which now appear as but preliminary to the great work which has since occurred, was another of great power, which was destined, under God, to become the nucleus around which the rest should all cluster, and through which, both by the press and the pulpit, the powerful divine principles which underlay the whole work were destined to be arranged and concentrated upon the ecclesiastical errors of the age.

In the year 1807, **THOMAS CAMPBELL**, a Presbyterian minister from the north of Ireland, arrived in the United States. Before leaving his native land, he had felt the necessity for some step that would lead to the union of Christians, and had labored earnestly to that end among the Presbyterian schisms then existing; and, as soon as he arrived in this country, set about executing the purposes and principles which had their incipency on the other side of the Atlantic. This resulted, in 1809, in the publication of a "Declaration and Address," which, though being among Presbyterians, was destined, in its legitimate tendency, to break down Presbyterianism and every other ism having any connection with the Christian profession. These documents may be found in full in the recently published "Biography of **ELDER THOMAS CAMPBELL**," by his son **ALEXANDER**.

In all these premises there was the evident purpose to escape the tyranny of human creeds and councils, with the implied suppression of the right of private judgment, and to return to the Word of God alone, as interpreted by sound principles of human reason, as the alone and all-sufficient guide in all matters of faith and union.

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In regard, however, to the practical results of the great principle, on many of the erroneous customs and sentiments of the Protestant world, the whole matter seemed yet to assume vague and indefinite forms. "The Organization of the Church," "The Call to the Ministry," "The Influence of the Holy Spirit," "The Ordinance of Baptism, its action, subject, and design," and "The Lord's Supper," were all yet to be passed through this divine crucible, which was thus in waiting for them, and to be purified from the superabundant dross with which they had been so long corrupted.

In all these instances of attempts to restore Primitive Christianity, it soon became obvious that the weekly observance of the Lord's Supper, the repudiation of all infant Church membership, and the practice of immersion as the one only apostolic and Christian baptism, must soon prevail. Accordingly, ALEXANDER CAMPBELL, the son of THOMAS CAMPBELL, perceiving these obvious results, decided to make application to Elder Matthias Luse, of the Red Stone Baptist Association, for admission to the ordinance of baptism. Making known his determination to his parents and other relatives and friends, he was joined by several of them, including both his parents, his wife, his sister Mrs. Bryant, and James and Sarah Henon—seven in all—who were immersed by Elder Luse "into the name of the Father, and of the Son, and of the Holy Spirit," though not without some remonstrance on the part of the Elder against this innovation *into* the customs of his Israel. This event occurred June 2, 1812.

Although immersed by a Baptist, they did not immediately unite with any Baptist association, not intending to take any step by which they would acknowledge the validity of any human creeds, and thus invalidate the steps already taken.

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Down to the year 1815 there had been six Churches constituted through the efforts of the elder and younger CAMPBELL; and a proposition was made and accepted for a union between these and the Red Stone Baptist Association, with the inspired Word alone as the bond of union. These were: two Churches in Washington County, Penn., two in Brooke County, Va., organized principally under the labors of ALEXANDER, and two in the adjoining counties of Harrison and Guernsey, Ohio.

It was not long, however, before the sectarian jealousies of some of the preachers caused great dissension in the Association. The new Churches were soon regarded as unsound in doctrine. And this excitement was aggravated by the celebrated discourse on "The Law and the Gospel," by ALEXANDER CAMPBELL, before the Association, in 1815, he having been appointed to deliver the opening discourse of the session that year. (See "Millennial Harbinger.")

The defection continued and increased from year to year, the charge of heresy being repeatedly brought against the offending members, and as often unsustainable, until, in a certain year, the defendants evaded the malice of their opponents by proposing, and being accepted, as members of the Mahoning Association, located mostly on the Western Reserve, in Ohio, thus severing their connection with the Red Stone Association before their enemies could have an opportunity to move for their exclusion. This was a most fortunate step, as the subsequent success of the cause in Ohio fully demonstrates.

To this time, however, and, indeed, until the year 1823, the success of the cause must be considered as almost entirely local. All had, thus far, been done by personal and direct influence of the preacher. The press had not yet been brought

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into requisition to sow the seed broadcast over the land, and to bring the hitherto incoherent mass together into one fraternity.

Observing this necessity, ALEXANDER CAMPBELL decided to commence a monthly periodical, to be entitled the CHRISTIAN BAPTIST, and issued the first number August 3, 1823, continuing its publication through seven volumes, after which it was succeeded by the "Millennial Harbinger," which still continues. The influence of this step was immediate and extensive. Its disturbing power on the tenets and practices of the sects was marvelous. In Western Pennsylvania, Virginia, Ohio, and Kentucky it seemed as though the religious world was being turned upside down. Friends and foes were eager for the new document—the former for instruction, the latter for opposition.

In the year 1826, BARTON W. STONE, of whose labors more will be found on other pages, commenced the publication of a monthly devoted to the propagation of the Gospel and the union of Christians on the Bible alone, without the aid of human creeds. This also met with great success in the sphere in which it circulated.

NEW YORK AND NEW ENGLAND.

In this most densely populated portion of our country, the cause has made comparatively but little progress. The fixedness of the religious castes of society has been such that it has been almost impossible to gain access to the ears of the people. There have been, however, for many years, a few congregations who have been attempting to restore the ancient order of things. Most prominent of these is the congregation of dis-

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ciples in the City of New York. It was organized about the year 1816, by a number of brethren who separated from the First Baptist Church of that city, of which William Parkinson was then pastor, and united on the Bible alone to the repudiation of all human creeds. Among these were HENRY ERRETT—the father of three of our present evangelists—JONATHAN HATFIELD, BENJAMIN HENDRICKSON, WILLIAM OVINGTON, and JAS. SANDERS. With somewhat vague and indefinite purposes, these devout friends of primitive truth commenced the work. For more than forty years the Church thus formed has passed through various vicissitudes and many changes, dividing and subdividing, and uniting, but still retaining its identity. One of its first members yet lives, and is in fellowship with the brethren now worshipping on Seventeenth Street, in that city. She is the widow of JONATHAN HATFIELD. This Church now numbers about three hundred members, and is the only congregational representative of the cause in a population of nearly one million. A number of its members are men of large wealth and of long standing in the Church, and able to wield a powerful influence. For three years past this Church has enjoyed the pastoral labors of URBAN C. BREWER, an eloquent young preacher, reared in Morgan County, Ind. DR. ELEAZAR PARMLY, one of its elders, is also the Treasurer of the American Bible Union, and was one of its original founders. The meeting-house is on Seventeenth Street, west of Sixth Avenue.

There are several smaller Churches near the city—one at Morrisania, eight miles north, one in the City of Brooklyn, and one in Essex County, N. J. These are mostly offshoots from the parent congregation in the city.

There are also a number of Churches in other portions of

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the State, organized and sustained through the labors of brethren SHEPARD, BENEDICT, THE HAYDENS, BARTLETT, LOWELL, J. J. MOSS, BELDING, McCARTEY, and others. These Churches are located principally in the central counties of the State, about the city of Syracuse, where DR. W. A. BELDING is at present acting as evangelist. There is also a Church at Rupert, Vt., and a few small Churches in other portions of the New England States. The one at Danbury, Conn., is of long standing, and well established. It has recently been considerably enlarged by the eloquent labors of A. N. GILBERT, its pastor.

PENNSYLVANIA.

In this State the cause has prospered about as it has in New York. There are some localities where the Churches are quite numerous, but, in the greater portion of the State, the cause is scarcely known. The work of the ministry has been principally by the labors of S. E. SHEPARD, N. J. MITCHELL, the elder and younger CAMPBELL, WALTER SCOTT, and others. There is a Church on Race Street, in the City of Philadelphia. Though of long standing, it has never succeeded in making much progress among the sectarian organizations around it. In this respect, however, it differs not from the Churches planted in other sea-board cities. It has, at different times, enjoyed the pastoral labors of our well-known ministers JAMES CHALLEN and GEORGE W. ELLEY, as will be seen by other references in this work.

The cause in Pittsburg and Alleghany City and vicinity has been long established, having enjoyed, very early in the century, the labors of our brethren Campbell and Walter Scott,

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and, still later, the zealous labors of the earnest and devoted Samuel Church, and others of distinction. There is still a flourishing Church in each of the above cities, Brother JOSEPH KING officiating as pastor in Alleghany, and W. S. GRAY in Pittsburg.

MARYLAND AND VIRGINIA.

These States have responded loudly to the preaching of the ancient Gospel. Under the preaching of some of our ablest evangelists, great multitudes of the people became obedient to the faith, and many Churches were formed all over the States, principally, however, in the south, eastern, and north-western districts. Among the evangelists who have performed distinguished service, I would mention J. D. GOSS, R. L. COLEMAN, D. S. BURNET, R. Y. HENLEY, together with the powerful influence that has emanated from Bethany and its college in the north-west. There is at present an influential and powerful Church in the City of Richmond, which, at the commencement of our national difficulties, was under the pastoral care of W. J. PETTIGREW, formerly of Pittsburg, Penn. There is also a Church of long standing in the City of Baltimore.

OHIO.

The north-eastern counties of this State were among the early fields of labor of our brethren THOMAS and ALEXANDER CAMPBELL and WALTER SCOTT; and, wherever they went, their efforts were crowned with great success. In many of the counties, through their influence and that of their coadjutors, the cause soon obtained a superabounding control,



Robert Richardson

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and numerous able evangelists were raised up to advocate the cause. Of these, I may mention the names of ADAMSON BENTLEY, WILLIAM COLLINS, MATTHEW CLAPP, WILLIAM and A. S. HAYDEN, ALMON B. GREEN, J. HARRISON JONES, DR. J. P. ROBISON, DR. W. A. BELDING, ISAAC ERRETT, CALVIN SMITH, JOHN HENBY, JASPER J. MOSS, S. R. WIL-LARD, and others.

The Churches in this vicinity are too numerous to admit of much specification in such a work as the present. It will suffice to state, that the largest Church in this section, if not in the State, is located at Bedford, Cuyahoga County, a small village of less than one thousand inhabitants. This Church numbers not less than five hundred members—all, of course, are not residents of the village—and has for a long time held the religious sway of the community. Ex-Senator DR. J. P. ROBISON resides here, and is a prominent and influential member. It is largely through his influence that the cause has obtained so firm a footing in the place. Although for the past fifteen years he has been devoted largely to secular pursuits, yet he never loses sight of the interest of the Church at home. He is also an able *ex tempore* preacher, and, in the potency and force of his exhortations at the close of a discourse, he has few equals. The efficient pastor, for several years past, has been J. HARRISON JONES, late chaplain to the 42d Regiment Ohio Volunteer Infantry. I recollect a meeting, when residing in this village, in the winter of 1854, under his labors, when there were about seventy additions to the Church by baptism; the weather being intensely cold, the most of the converts were immersed through ice eighteen inches thick.

A great feature in the progress of the cause in this region

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has been the great annual county meetings, held under and around "the great tent," in several of the counties, during the fall. Sometimes these gatherings include several thousands, and result in the conversion of many persons. The largest of this sort was at Youngstown, Trumbull County, in 1850, where the numerical estimate was about ten thousand.

In the City of Cleveland proper, I believe, the cause has never made much progress, no permanent Church having ever been established there.

In the north-western and middle portions of the State there are comparatively very few Churches; but, in the south-west, the congregations are quite numerous. From the City of Cincinnati and vicinity, very efficient work was done in the earlier days of the movement. The Churches in this section are largely indebted to the labors of brethren WALTER SCOTT, DAVID S. BURNET, JAMES CHALLEN, DR. R. RICHARDSON, LEWIS L. and WILLIAM PINKERTON, L. H. JAMESON, JASPER J. MOSS, and others. In addition to these labors, this region has been benefited as the scene of two of MR. CAMPBELL'S public debates—one with the great champion of infidelity, ROBERT OWEN, OF LANARK, SCOTLAND, and the other with RIGHT REVEREND BISHOP PURCELL, of the Roman Catholic Church. The former in 1829, and the latter in 1837.

The Enon Baptist Church, of which JAMES CHALLEN was pastor, began to feel the influence of the reform doctrine as early as the year 1828. About this time, there was a great religious excitement in most of the Churches of Cincinnati, and this Church became largely under its influence. The pastor was aided in his labors by Jeremiah Vardeman and others, who had become strongly imbued with the doctrine concerning the "ancient order of things." Many were added

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to the Church, and very soon the conflicting sentiments among them made a separation inevitable. Accordingly, those who were styled Reformers, together with the pastor, requested and obtained letters of dismissal, for the purpose of forming a new Church. This being accomplished, JAMES CHALLEN was immediately elected pastor of the new organization, and they soon erected a new house for worship on Sycamore Street.

The congregation thus formed became the seed Church to many Churches in the West. Many of the brethren in the Western States trace their spiritual life to the labors and influence of this Church. It has passed through various changes and fortunes, enjoying the pastoral labors at different times of a number of our most distinguished men, some of whom are regarded as among our best pulpit orators. JAMES CHALLEN, DAVID S. BURNET, CHARLES LOUIS LOOS, THOMAS MUNNELL, SILAS E. SHEPARD, and ROBERT GRAHAM have, in turn, occupied this responsible position.

Within the past twenty years there have been four distinct congregations in the city, all having their origin in the original Sycamore Street Church. Two of these, however, have been absorbed again by the two that remain. The first Church, now numbering more than five hundred members, occupy their commodious house at the corner of Eighth and Walnut Streets, and are flourishing under the pastoral labors of ROBERT GRAHAM, late President of Arkansas College.

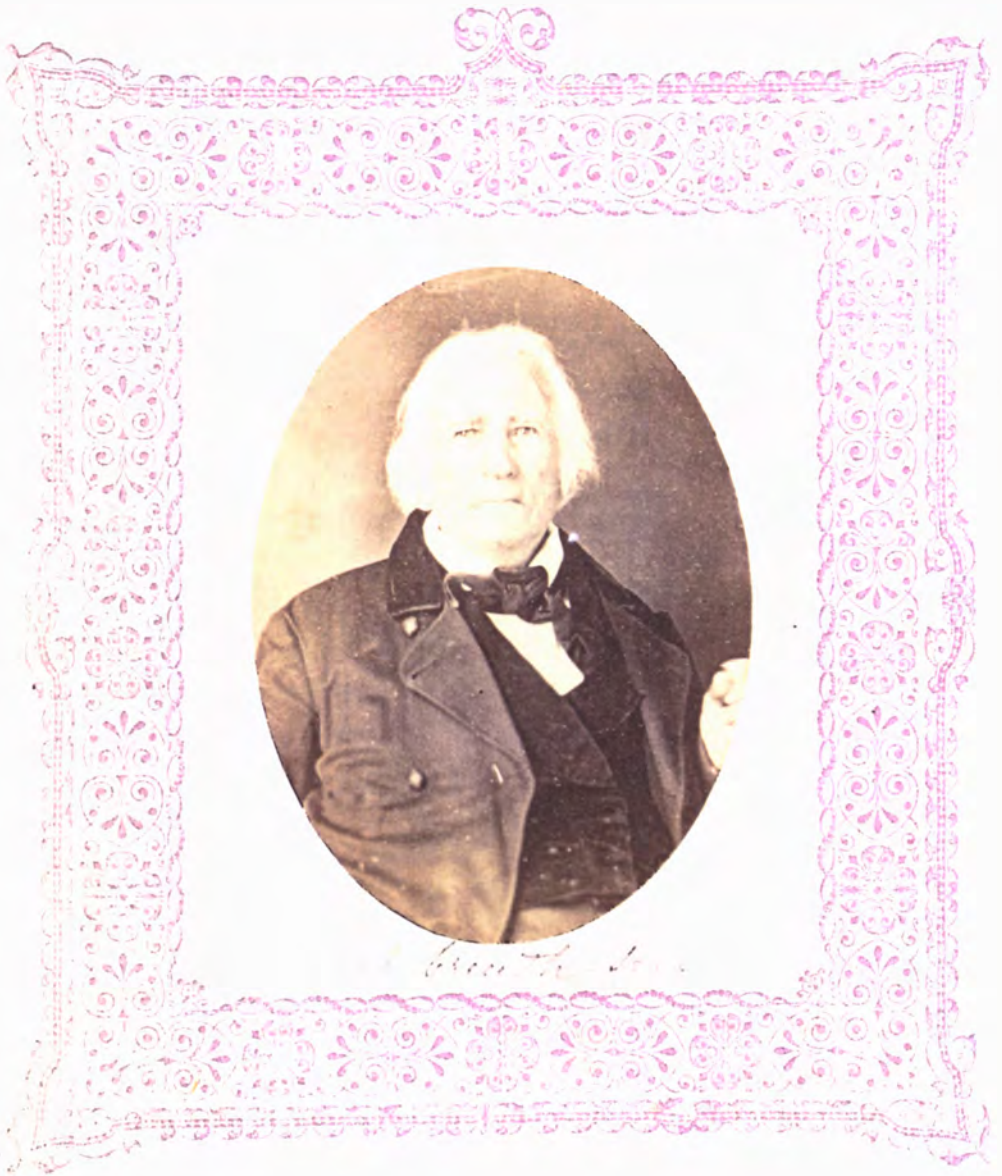
The second Church, originally a colony from the first in 1843, formerly occupied a plain frame building where the present substantial edifice now stands, on Sixth Street, below Smith. This Church has also passed through many severe trials, some of which well nigh subverted it from the primitive

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faith, and wrought its destruction. But it survives all these efforts of its enemies, and prospers at present under the pastoral labors of WILLIAM BAXTER, also late of Arkansas College. Its numerical strength is about two hundred and fifty. It is in this Church that brethren FRANKLIN and RICE, editor and proprietors of the "American Christian Review," hold their membership, GEORGE W. RICE being one of its elders.

In this connection, the Church in the village of Carthage, eight miles north of Cincinnati, deserves special mention. It has, at different times, enjoyed the labors of WALTER SCOTT, DR. L. L. PINKERTON, DR. R. RICHARDSON, L. H. JAMESON, WILLIAM PINKERTON, BENJAMIN U. WATKINS, and others, each of whom have resided there, and given their influence and teaching to the cause in that vicinity. Of late years, however, the Church has been less favored than formerly. There is no resident evangelist in the neighborhood, and the Church is only occasionally supplied with efficient ministrations of the Word, except by its elders, who are also engaged in secular pursuits.

The City of Dayton has a congregation of disciples, dating back to the year 1827, when DAVID S. BURNET, holding a meeting in this his native city, attracted considerable attention, and succeeded in persuading a number of persons to obey the Gospel according to the primitive standard. The Church has continued on in the even tenor of its way to the present time. For the past ten years, excepting an interim of about one year and a half, it has enjoyed the pastoral labors of the efficient and devoted JAMES M. HENRY. It is a small Church, and, in common style, a weak Church, but they are a devoted and faithful band, earnestly contending against the powerful sectarian influences of city life.



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For further information concerning the condition of the cause in Ohio, I publish the following reference to the report of the Ohio State Missionary Society. This document gives the figures as follows for the State: 261 Churches, 139 resident preachers, and 17,400 members. But these are far short of the facts according to the personal knowledge of the writer, and as indicated in the report itself.

KENTUCKY.

In many respects it may be said that the State of Kentucky has taken the lead in the current religious reformation. The success of the work in this State, in former years, was almost unprecedented. And the immediate coincident causes which seem to have induced this success, were as extraordinary as the success itself. While the brethren CAMPBELL, in Western Pennsylvania and Virginia, were accumulating and sending out a powerful influence among the Baptists and those within their immediate sphere, producing a marvelous revolution in sentiment in Kentucky and elsewhere, a distinct work of reform was also in progress among the Presbyterians. Barton W. Stone and others, having separated from the Presbyterian Church, with reformatory objects in view, had succeeded in bringing together thousands, with the Bible alone as the bond of union, and the name Christian as the distinctive name of the brotherhood. These communities spread out extensively through Kentucky, Tennessee, Ohio, Indiana, and Illinois. These brethren were sometimes styled by the world Bible Christians, sometimes Christians, and sometimes New Lights. At the time of which I am writing, their views and practices concerning spiritual influence and conversion were

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very much in accordance with the then popular style; and, on the subject of the action and design of baptism, there does not seem to have been any very settled position, persons being received into fellowship with or without obedience to this ordinance.

In 1832, through the efforts of JOHN T. JOHNSON, a reformer from the Baptists, and BARTON W. STONE, a union was formed between the latter and many of his adherents, and the former, with those in his fellowship. This alliance, cemented by every power that the brethren on both sides could bring into exercise, gave a great impetus to the cause. JOHN SMITH, on the part of the Reformers, as they were styled, and JOHN ROGERS, on the part of the "Old Christian Brethren," were appointed to travel together as evangelists, to strengthen the union in Kentucky; and their success in this effort, as stated in their biographies in this work, was very great. This union was still further cemented by the association of JOHN T. JOHNSON with BARTON W. STONE in the editorial chair of the "Christian Messenger," published at Georgetown, which had previously been conducted by the latter alone for several years.

In this State the work has met with more general success than in any other State in the Union. Here it has taken hold of all classes in the community—in the large cities as well as in the villages and farming districts—among the wealthy and opulent as well as among the slaves. The City of Lexington, in the heart of the great "Blue Grass Region," is one of the centers of its influence. Here a flourishing Church has existed for many years, meeting, at present, in a large, commodious, and substantial edifice in the very heart of the city. It was here that the celebrated discussion occurred between ALEXANDER CAMPBELL and REV. NATHAN L. RICE, of the Old

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School Presbyterian Church, in 1843. This was Mr. Campbell's last and most voluminous discussion. Distinguished men, feeling interested in the questions at issue, were present from all sections of the country. The president-moderator of the occasion was the HON. HENRY CLAY. The immediate result of the discussion on baptism was exhibited in the decision and conduct of an eloquent young Lutheran clergyman. On an evening during the progress of the debate, after an able discourse by DR. SILAS E. SHEPARD, of New York, he presented himself for immersion, renouncing his former religious connections. This was the late WILLIAM R. MCCHESENEY.

The Church here is at present in the pastoral charge of J. W. MCGARVEY, late of Missouri, author of the "New Commentary on the Acts of Apostles." The Church dates its origin back between the years 1830 and 1832, DR. T. S. BELL, now of Louisville, being conspicuous in its formation, the Church holding its meetings for some time at the private residence of his mother. The circulation of the "Christian Baptist" has much of the credit of its origin and early increase.

LOUISVILLE.

The largest and most influential city of the State is, in many respects, most remarkable of all the cities of the Union in regard to the interest that the different classes of her citizens have taken in the ancient Gospel. Very early in the century a nucleus was formed, around which the faithful clustered, and the cause met with ordinary and increasing success under the labors of various able and distinguished brethren, until the month of May, 1855, when D. P. HENDERSON and JOHN T. JOHNSON halted there on their way from Missouri to the

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interior of Kentucky, with the endowment of educational institutions in Missouri and Kentucky in view, intending to remain in Louisville only one or two days. As some of the particulars are found elsewhere, I make no statement here of the meeting that followed. It is sufficient for the present purpose that I state that, for the past nine years, under the labors of D. P. HENDERSON, the first Church has enjoyed unprecedented success. The Church at present holds in its fellowship some of the most distinguished men of the city in the various official, professional, and commercial pursuits. The building in which they meet is a large, massive, Corinthian structure, at the corner of Fourth and Walnut Streets, yet in an unfinished condition, by reason of the paralyzing influences of our national difficulties. The increase of this congregation, and the consequent increase of the pastor's responsibilities, have recently suggested the necessity of an assistant in the work, and the youthful GEORGE T. MULLINS, late of the congregation at Covington, Ky., has been invited to occupy this position.

There is also in Louisville a Second Church, meeting, until recently, on Hancock Street. It is understood, however, that they have recently purchased a large and more comfortable house on Chestnut Street, and are endeavoring to obtain the pastoral labors of one of the ablest of our evangelists and writers. They are weak in comparison with the first organization, but are making vigorous efforts for their increase and edification. Several successful meetings have recently been held, the latest under the able ministrations of MOSES E. LARD.

The cities of Frankfort, Paris, Covington, Maysville—indeed most of the cities and towns of the more prosperous portions of the State—have churches in flourishing condition. It may be said with propriety, that the Christians or Disciples are the

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dominant religious party of the State. Of the pioneers of the cause, a number of the more prominent are represented in this work.

INDIANA.

This State may be said to have derived its knowledge of the primitive Gospel from the State of Kentucky. The coadjutors and adherents of BARTON W. STONE emigrated and spread out rapidly over this and adjoining States. Numbers of the oldest and most distinguished evangelists of the State were originally of what was called the Old Christian Church. ELIJAH GOODMAN, JAMES M. MATHES, JOHN O'KANE, LOVE H. JAMESON, and others, not now remembered, were among the number. Here, as in Kentucky, the cause has taken deep root, especially in the middle and southern portions of the State. Having traveled more extensively in this State than in any other, my own statistics show a community of not less than seventy thousand communicants. Churches are to be found quite numerous in the great majority of counties south of the City of Lafayette.

In this State, as is common in religious reformations, the cities have been slow to receive the truth. There is a numerous and substantial Church in Indianapolis, the capital, meeting in a fine commodious house at the corner of Delaware and Ohio Streets, now under the pastoral care of the bold, energetic, and talented O. A. BURGESS. This Church, for many years, flourished under the ministrations of LOVE H. JAMESON. But in Madison, Evansville, New Albany, Jeffersonville, Richmond, Lafayette, Terra Haute, and other less important cities, though Churches exist in them all, they have not, at least until very recently, obtained more than a second

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or third rate importance among the religious denominations; while, in the villages and rural districts, the cause has obtained a position of the first order.

The brethren have established, at Indianapolis, a well-endowed institution of learning, entitled the NORTH-WESTERN CHRISTIAN UNIVERSITY. It is under the supervision of an able corps of professors, with ALLEN R. BENTON as President. The endowment fund was raised largely in the year 1855, by the able and energetic efforts of JOHN O'KANE, the agent appointed by the brethren for that work. The college building is among the most tasteful and substantial in the country. A photographic view of it will be found in the present volume.

Several of the pioneer preachers of this State are also represented. These are JOHN O'KANE, ELIJAH GOODWIN, GEORGE CAMPBELL, JAMES M. MATHES, LOVE H. JAMESON, SAMUEL K. HOSHOUR, BUTLER K. SMITH, and BENJAMIN FRANKLIN. In addition to the surviving brethren of the older class, the cause is at present sustained by a class of younger, able, and efficient men, who are coming forward to occupy the places of the fathers who are rapidly passing away. Conspicuous among these may be mentioned the names of O. A. BURGESS, DANIEL R. VANBUSKIRK, A. I. HOBBS, R. L. HOWE, JOSEPH FRANKLIN, and JOHN C. MILLER.

ILLINOIS.

This State, like Indiana, is indebted largely to the influence of Kentucky for the great success of the Gospel in her borders. The early emigrations from that State to this carried with them the religious influences and tenets of the people, and, consequently, as there was religious reformation in progress there,

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it would very naturally extend its influence here. It is likewise to be remembered, that in the year 1834, when the State was little else than a wilderness, the venerable BARTON W. STONE, and other prominent brethren from Kentucky, removed to this State, and cast in their talents and influence for the success of the cause. Among the earliest efforts here were those in the vicinity of Jacksonville, where a union was formed between the adherents of BARTON W. STONE and the "Reformers," about 1834. The cause was sustained in this vicinity, for a number of years, by the labors of BARTON W. STONE, D. P. HENDERSON, W. W. HAPPY, JOSEPHUS HEWET, E. D. BAKER, (the COLONEL BAKER of Ball's Bluff memory,) JOHN T. JONES, and others. Their labors were crowned with great success; and, in other portions of the State, similar results followed. The success has been steady and onward, until the present statistics indicate a Christian fraternity about equal to that of Indiana. In many of the cities and larger towns the Church sustains a prominent position; but in Chicago, the metropolis, though there is a good substantial congregation under the pastoral labors of BROTHER BLACK, no very great prominence has yet been given to the cause. The powerful worldly and sectarian influences of a great commercial city present almost impassable barriers to the success of the truth. More than ordinary effort and sacrifice must, therefore, be made to overcome them.

The late meeting of the State Missionary Society represented the cause as in a most flourishing condition, with a large number of ministering brethren in the field.

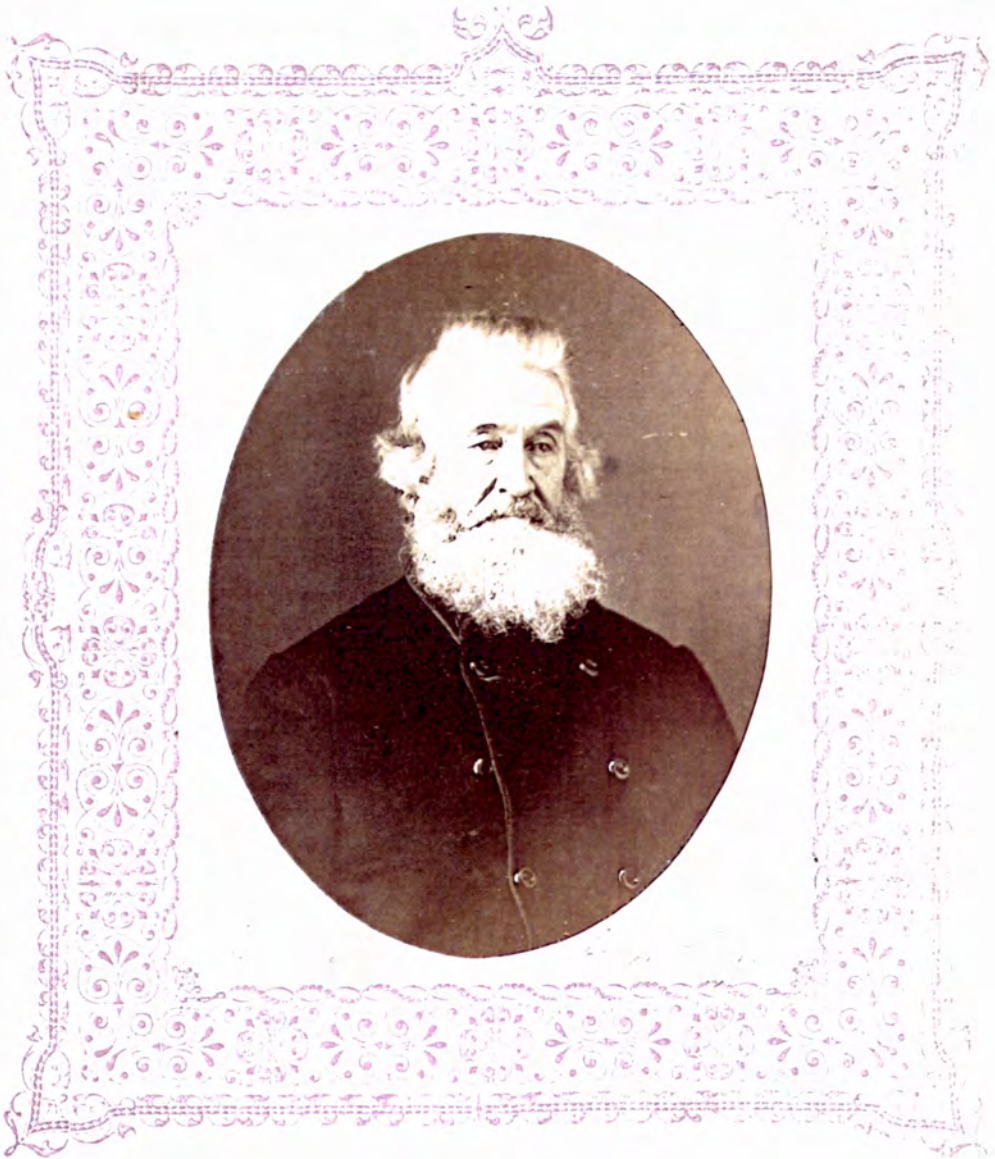
There are also two institutions of learning of a high order in active operation—the college at Eureka, and the one at Abingdon.

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MISSOURI.

Like the two preceding States, the one now under consideration has received the doctrine of the "Reformation" by emigrations from Kentucky. For various reasons, she has enjoyed the labors of many more of Kentucky's able Gospel advocates than other States. THOMAS M. ALLEN, JACOB CREATH, JR., J. T. JOHNSON, the brethren HALEY, JOHN W. MCGARVEY, JOSIAH W. COX, WINTHROP H. HOPSON, D. P. HENDERSON, and many other of her prominent and successful preachers were originally from the State of Kentucky. Such is also true of a large portion of the brotherhood who reside in the State. In the rapid march of Western emigration, the Gospel has traveled in its wake, and has met with proportionate success. The State now numbers its tens of thousands of Christian disciples. The cause is in a prosperous condition, and well sustained by able advocates and a wealthy and prosperous membership. It is true, the present civil discord has paralyzed them somewhat for the time being, but when this shall be dispelled, the glory of the Gospel will shine out again in its majestic splendor. There is, doubtless, a glorious day in the future for the Church in Missouri.

The Church in St. Louis is large and flourishing at present, occupying an edifice formerly owned by an Episcopal congregation. It is situated on the corner of Olive and Seventeenth Streets. The youthful and much lamented S. CHURCH was, for a long time, its able and energetic pastor. Its pastoral duties are at present performed by B. H. SMITH. Within the past two years a second organization has been formed, and is meeting with very decided success.



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TENNESSEE.

The cause in which we are engaged has been most successful in the middle portions of this State. Indeed, throughout the counties of this district, the accessions have been almost constant since the first agitation of the subject in Kentucky. During the years 1842 and 1843, which the writer spent in this region, the Churches generally were in a most flourishing condition. Their greatest opponents at this period were the itinerant preachers and presiding elders of the Methodist Episcopal Church. They understood well that the success of the principles advocated by such men as TOLBERT FANNING, JOHN T. JOHNSON, GEORGE W. ELLEY, ROBERT C. RICE, J. I. TROTT, S. E. JONES, and their associates, must undermine the sectarian organization and machinery of their Church. Hence, the baser disposed among them resorted to the basest expedients to arouse the moral and religious prejudices of the people against this "Campbellite" innovation. Among others of this character, circulated freely among the people, was a work entitled "A Book on Baptism, chiefly designed as a refutation of the Errors and Infidelity of Campbellism." The capital proposition of this filthy little volume was in language as follows, to-wit: "This system makes water baptism the only condition of justification or remission of sins, and all other attainments of grace." The rest of its propositions, to the number of eight or ten, were similar in spirit, and all were attempted to be sustained by the most obvious garbling of the writings of Mr. Campbell. Its author and publisher was Fountain E. Pitts, a presiding elder of the Methodist Episcopal Church. It must be said, however, to the credit of his brethren and humanity,

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that his declining reputation and standing seem to have dated from its publication.

It was during the period of which I write, and doubtless by reason of this very sectarian opposition, that the cause of Christ received a great impetus. FRANKLIN COLLEGE obtained its charter from the Legislature of the State, and went into successful operation under the presidency of TOLBERT FANNING; and JOHN T. JOHNSON, G. W. ELLEY, R. C. RICE, and S. E. JONES, from Kentucky, made very successful preaching tours through several counties. During the interest consequent on these successes, DR. D. W. MENTLO, PETER HUBBARD, WILLIS A. BUSH, and BUSHROD THOMPSON, on the part of the disciples, addressed a note to the afore-mentioned F. E. Pitts, informing him that ELDER G. W. ELLEY would, on a certain day, make a public exposé of his scurrilous little book. This resulted in a debate of two days' continuance, in Gallatin, Sumner County, on the merits of the book and Methodism in general. The circumstances preceding and during this debate produced the most intense and wide-spread excitement of all local affairs of the kind ever under the notice of the writer. On the days of the debate, it seemed as though the county was pouring its entire population into the village. From this date the little book was dead.

At this period the Church in Nashville, the capital of the State, was large and influential. Its numerical strength, including all classes, was said to be greater than that of any other Church in the United States. It had originally been a "Regular Baptist" Church, but soon after the commencement of the reform agitations in Kentucky and elsewhere, the congregation almost entire, including the pastor, PHILIP S. FALL, renounced their sectarian position, and took a stand for the

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ancient Gospel. From that time until the period of which I write, there had been a gradual increase in numbers, power, and influence, under the teaching of some of the ablest minds in the brotherhood. Among these may be mentioned PHILIP S. FALL, TOLBERT FANNING, and HENRY T. ANDERSON.

About this time the eloquent and fascinating JESSE B. FERGUSON came into Middle Tennessee. The brilliancy of his talents before an audience, and his unsurpassed social qualities, spread his fame far and wide. His popularity in Nashville was such that his services were immediately secured as the public teacher. He continued in this position until about the year 1853, the Church increasing in numbers and popularity with the popularity of their preacher. But, unfortunately for both, he became enamored of the highly-attenuated and skeptical theories of Spiritistic and Unitarian philosophies. This resulted in his repudiation by the brethren when in the very zenith of his fame. The Church had removed from the plain house in which they had worshiped for so many years into a new and elegant edifice. After the change, which resulted so disastrously to the cause in Nashville, by some unaccountable casualty, this elegant house was leveled by the flames.

Having somewhat recovered from the severe blow, in the year 1858, the brethren who were still firm in the Gospel faith invited PHILIP S. FALL, the former pastor, to resume the pastoral charge of the Church. In this condition, to the present time, the cause has been gradually regaining its former position in that city.

The State has enjoyed the labors of many efficient evangelists. It was my purpose to introduce the portraits and biographies of several into this work, but the condition of the country has cut off responses to my letters of invitation.

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ARKANSAS.

That portion of the population of this State which became the elements of which the Churches of the "Reformation" were formed, emigrated mostly from Kentucky and Tennessee. Having learned something of the primitive faith at home, they were prepared to listen with favor to the evangelists who soon followed them to gather them into congregations. As an indication of the course the cause pursued in its incipency here, I introduce a letter of the evangelist JOHN T. JOHNSON, giving an account of a successful preaching tour through the State in 1848:

"VAN BUREN, Tuesday Morning, *March 7, 1848.*

"BELOVED BROTHER CAMPBELL: I am here in good health, about one thousand five hundred miles from home, laboring in the good cause of the reformation for which you have sacrificed so much, and nobly struggled for a quarter of a century. The success has been far beyond the expectations of the most sanguine. Thank the Lord that your writings ever fell in my way! I shall ever feel the debt of gratitude that you taught me how to read the Bible, the book of the Lord. It imparts to me a happiness that no language can tell.

"I stopped at Little Rock with brethren Rice and Dearborn, one of your pupils, and labored a week. There were about seven or eight or nine additions when I left.

"I reached here, and labored a week. The result was twelve additions, amid a cloud of opposition and the smoke of mysticism which had been raised by a revival effort of the sects.

"I visited Fayetteville, fifty-two miles north, and labored twelve days, with great success. We had about thirty-five additions, and organized a Church, about fifty strong, with elders and deacons. We had four able lawyers, an able physician, and a distinguished preacher of the Cumberland Presbyterians in the congregation. I left them rejoicing!

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“I returned to Van Buren, and visited Oakland—a fine population—ten miles from this place. In five days we had about eighteen or twenty additions, and organized a Church, forty strong, with elders and deacons. The entire neighborhood is with us in feeling and sentiment, so far as I could ascertain. The combined powers of opposition can not peril the cause at these places. We gained some from the Presbyterians—the Cumberlands—the Methodists, and Baptists. We had a fine hearing, and many are convinced, who will, I trust, finally submit.

“Brother Graham was with me several days at Fayetteville, and his eloquence and power were greatly appreciated. He obtained several scholarships there and here, and the prospect for subscribers for your invaluable “Harbinger” is good. I expect to start in the stage in the morning for the Rock. I had one baptism here on Lord’s day. I expect to organize this Church to-night.

“You could do great good by taking a travel next fall to the Rock, and thence on your route to St. Louis. I might agree to accompany you. This is a great country. The success of this precious cause is the only motive that could induce me to make such immense sacrifices of domestic happiness.

“J. T. JOHNSON.”

The town of Fayetteville, noticed in the foregoing letter, situated in the extreme north-west portion of the State, soon became a religious and literary center, from which radiated most potent influences for good through this and adjoining States and Territories. Arkansas College, first under the presidency of ROBERT GRAHAM, and, latterly, of WILLIAM BAXTER, was founded and flourished here. Other notices of this institution may be found elsewhere.

JAMES A. BUTLER and JOHN I. TROTT are among the distinguished evangelists of this State. There are, doubtless, many others, but the present distracted condition of the country has prevented the presence of their names in this sketch.

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MICHIGAN, WISCONSIN, IOWA, AND MINNESOTA.

By emigrations and missionary efforts from Northern Ohio, New York, and other north-eastern portions of the Union, our Churches have spread out to some extent through the above-mentioned States. In Michigan, the success of the work has been quite decided, so that the Churches are becoming numerous, and the accessions constant. A leading instrument in this success has been, and still is, ISAAC ERRETT, late co-editor of the "Millennial Harbinger," and at present the first vice-president of the AMERICAN CHRISTIAN MISSIONARY SOCIETY. The cause in the City of Detroit has, until recently, met with less encouragement than in some other portions of the State. There are at present, however, two congregations, one of which is under the pastoral care of ISAAC ERRETT.

In the City of Davenport, Iowa, there is a flourishing congregation, under the pastoral care of JAMES CHALLEN, late of Philadelphia. This is also the residence of A. CHATTERTON, and the point from which issues his ably-conducted monthly, called the "Evangelist."

NORTH CAROLINA AND THE EXTREME SOUTHERN STATES.

The cause of which I write has had some success in these States, though little compared with the more central States of the Union. Texas and Louisiana have of late years enjoyed the presence and labors of some of our old and able ministers, but the facilities for obtaining information are such, in regard to these States and some other sections of the country, that I can not give any particulars at present.

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FOREIGN MISSIONS.

The Church of Christ in the United States recognizes special divine authority in no general ecclesiastical organization ; but, through a voluntary GENERAL MISSIONARY SOCIETY, organized in 1848, the brethren have fostered two foreign missions—one in the City of Jerusalem, commencing in 1852, and abandoned in 1862, under the management of DR. JAMES T. BARCLEY and family ; and the other on the Island of Jamaica, commencing in 1858, and still in successful operation, under the supervision of J. O. BEARDSLEY. The Jerusalem mission, although productive of but little success in the conversion of the people to the primitive faith, has, through the industry and perseverance of the accomplished missionary, furnished the world with an amount of valuable literature concerning the “Holy City” and its vicinity, to be obtained from no other source. The elegant volume entitled “THE CITY OF THE GREAT KING,” published by JAMES CHALLEN & SONS, of Philadelphia, is from his able pen.

CREEDS.

The religious movement of which I write was inaugurated on the hypothesis that “human creeds, as bonds of union and communion among Christians, are necessarily schismatical and heretical,” and that the only proper bond of union for them is the Bible, unaided by human tradition or articles of faith. Hence the announcement is made that the Bible is our only creed, and “Jesus is the Christ, the Son of God,” its capital proposition.

PREACHING.

This proposition, as sustained by Moses and the prophets, and the personal ministry of Jesus, and demonstrated by his resurrection from the dead, being the burden of the apostolic preaching, theirs has been presented and urged as the model style in this reformatory work. Hence, in the public ministrations of the Word, it is, and has been common from the first, to refrain from all human expedients, such as anxious-seats, mourning-benches, and long catechetical private examinations, to test the sincerity of the candidate, and to obtain divine aid, but to urge on those who believe in Christ to move in immediate obedience to his commands. Therefore, the general practice is, at the close of discourses to the people, to invite those who believe in Christ with all the heart, to make public confession of their faith. At the earliest convenience after such confession of faith—frequently at the same hour of the night—the candidate is immersed, by the authority of Jesus Christ, into the name of the Father, and of the Son, and of the Holy Spirit; acting thus on the scriptural hypothesis, that “Immersion in water, of a proper subject, into the name of the Father, and of the Son, and of the Holy Spirit, is the one only apostolic and Christian baptism.” This act, when preceded by a living faith, is understood to be “for the remission of sins.”—Acts ii: 38; iii: 19. In respect to this ordinance, the Disciples have made practical what was previously only theoretical in most of the creeds of christendom. Repudiating all infant Church membership, and, consequently, infant baptism and rantism as unscriptural and unnecessary, they have followed the example of the apostles in preaching to and baptiz-

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ing only responsible persons "for remission of sins." This course is understood to be in harmony with the great commission of Christ to his apostles, (Matthew xxviii: 19, 20; Mark xvi: 15, 16,) and of its illustration in the practice of the apostles and evangelists, as recorded in Acts of Apostles.

RECEPTION OF NEW MEMBERS.

As soon as expedient after immersion, the new disciple is expected to present himself to some particular congregation for membership; and he is received into the communion of the Church by the right hand of fellowship, presented either by one of the elders in behalf of the congregation, or by the entire membership in person. The latter is the usual method, but there are some exceptions in favor of the former.

THE LORD'S SUPPER.

In accordance with the practice of the Primitive Church, as indicated in the testimony of the evangelist Luke, the Disciples celebrate the Lord's Supper every first day of the week. This frequent observance is regarded as the fullness of divine wisdom, to keep constantly before the mind the great sacrificial offering of the new institution.

CHURCH ORGANIZATION.

In regard to the organization of the disciples into associations for the advancement of the cause of Christ, it is understood that the primitive model recognizes no general council, assembly, or conference as exercising any divine authority;

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but that each particular congregation holds in itself the divine right to adjust all matters pertaining to the Christian character of its membership, subject only to the apostolic instructions and decisions in the New Testament. And that the same standard requires an elder or elders to be the presiding court in the administration of the affairs of the congregation. That, in the primitive age, no Church was responsible to any other Church or association of Churches, either directly or by representative bodies, for their conduct, but only responsible to the authority of Christ, vested in the apostles. Imitating this example, the congregations of Disciples of the present day recognize no authoritative court of appeals from their own congregational decisions, except in the record of these very apostles. It has sometimes, however, occurred in matters of mere expediency, that difficulties in one congregation have been referred, by mutual agreement, to men of standing and character in other congregations, by way of arbitrations; but such tribunals arrogate to themselves none of the authority of an ecclesiastical court.

ORDINARY AND EXTRAORDINARY CHURCH OFFICERS.

The extraordinary or miraculous officers of the Primitive Church, such as apostles, prophets, workers of miracles, discerners of spirits, miraculous tongues, and interpreters or translators, having accomplished the purpose for which they were given, ceased soon after the apostolic age. There were, however, certain offices ordained, the occupants of which, though sometimes endowed with supernatural power for special purposes, were not necessarily so for the exercise of the functions of their offices. Of these were the *Επισκοποι*, sometimes

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rendered in the common version bishops, and sometimes overseers; or *Πρεσβυτεροι*, rendered elders. These were the presiding officers over the spiritual affairs of each congregation, being generally, if not always, plural over each. The apostolic records know nothing of a bishop over a diocese or conference, nor of presiding elders over districts.

There were also in each Church the *Διακονοι*, sometimes rendered deacons, sometimes servants, and sometimes ministers. These had charge of the temporalities of the Church, such as attending to the necessities of the poor, and the financial affairs.

There were also *Ευαγγελιστης*, or evangelists, the two most distinguished of whom, mentioned in the Scriptures, were Timothy and Titus. These seem to have been preachers of the Gospel, and had the charge of the Churches in certain districts, before they were fully organized with officers, under the immediate supervision of the apostles. In all these respects, the Disciples in the United States and Great Britain have imitated the divine model, as far as the circumstances would admit.

The rapid and extensive success of the ancient Gospel in the United States is largely indebted to a general system of itinerant evangelizing, greatly encouraged by the peculiar circumstances of a new country, and sustained at first mostly by the temporal sacrifices of the evangelists themselves. Under the impulse of a restoration of the primitive faith, hundreds, if not thousands, of every grade of mentality and culture, Bible in hand, left the plow, the anvil, and the counting-room, and offered themselves for the evangelical field, each one generally, in his proper sphere, meeting with wondrous success.

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ORDINATION OF OFFICERS.

In the corruptions of the Papacy, the very identity of the Church is made to depend on the regular and uninterrupted official lineal descent from the apostles down, conducted by the imposition of holy hands, in which act there is understood to be a special impartation of the Holy Spirit.

The great Protestant Reformation, while repudiating and denouncing the presumptions of Rome in regard to the Papal succession, have, in most of its prominent features, retained or introduced this same ecclesiastical imposture, sometimes under one form and sometimes under another.

Hence, all the officials of the Church of England must derive their official authority by divine right from the Archbishop of Canterbury, and he, in turn, from his predecessors, back to the Roman pontificate before the Reformation.

So, also, the Methodist Episcopal Church, which recognizes no official act as of force, and no Church as properly organized except it be by the hands of men tracing their official lineage, through elders and bishops, to the Wesleys, and bishops of the English Church.

The same, with a somewhat different nomenclature, is the case with all the different sects of Presbyterians. No celebration of ordinances but through the hands of one receiving his authority from the hands of a "regularly ordained" predecessor.

All this doctrine of succession is ignored by the Disciples as one of the leading features of the great apostacy.

It is true, that with many of them the public recognition of officials and their installment into office is done by the imposi-



Samuel Church

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tion of the hands of elders or evangelists, according to the primitive example, but this is done only as the act of the body itself, without any reference to lineal descent, and it matters not whether the person or persons acting have been the subjects of formal ordination themselves or not.

Moreover, even with this understanding in the case, the imposition of hands on officers is by no means universal. Many of the brethren, deeming the practice in the Primitive Church but one among different forms of public recognition, have deemed it one of those matters of expediency to be governed by the customs of the times ; and, as it has been abused by the arrogant and ambitious ecclesiastics of the world, they have abandoned it altogether, and simply elect by ballot, and make public announcement of the result as the entire ceremony of installation. This is the case in many of our city, and some of our country Churches. In some Churches it is the custom to elect annually.

CALL TO THE MINISTRY.

There is no point on which Protestants have made more egregious mistakes, and by which more spiritual despotism has been established, than the one indicated at the head of this paper. It is by these means that they have imitated the arrogant pretensions of the Romish priest. They have frequently appropriated to themselves the language of the Scriptures, only applicable to the highest special officials in the ancient Church, claiming thereby all the respect and honor for their official authority due only to the prime ministers of the new kingdom—all this under the plea of a special direct call, by the Spirit of God, to dedicate themselves to the ministry of the

HISTORICAL SKETCH.

Word, assuming therefrom all the power and authority belonging only to the apostolic office.

It must be obvious, however, to the close New Testament student, that all these special spiritual calls and miraculous missions belonged exclusively to the extraordinary age of the Church, and were bestowed, among other gifts, for the establishment of the Christian faith, and, therefore, passed away with all other extraordinary gifts, as soon as their design was fulfilled.

The Disciples, therefore, in the selection and ordination of the ministry, are governed entirely by ordinary human judgment and discretion in regard to the qualifications of candidates, subject only to the characteristics and directions given by the apostles. No plea of special call is ever presented or expected.

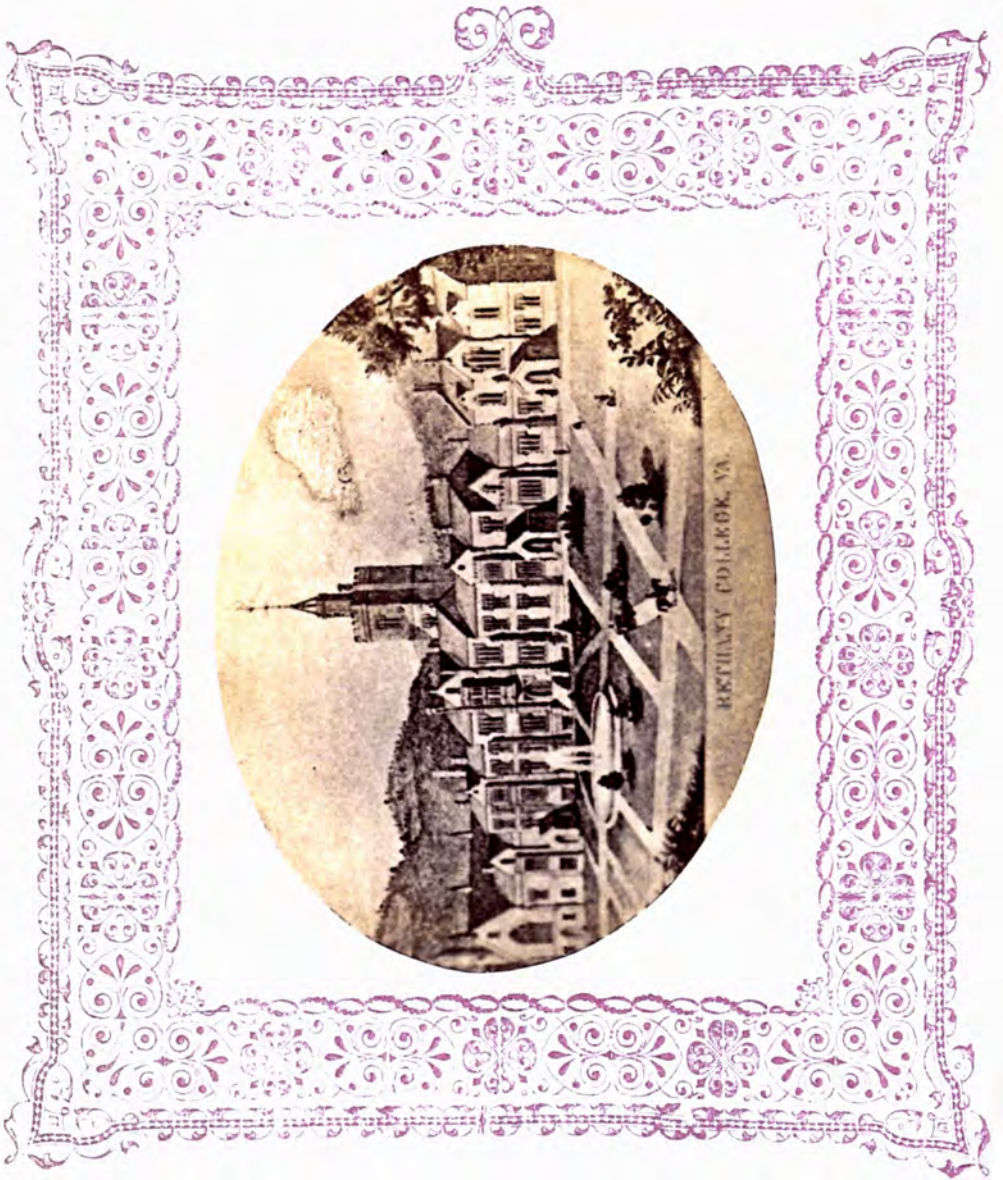
THE HOLY SPIRIT.

In their style of worship, the Disciples, governed entirely by primitive precept and example, while acknowledging in full the divinity of Father, Son, and Holy Spirit, never worship or pray directly to the Holy Spirit, since no inspired prophet, apostle, or teacher has furnished any such precept or example. But their style is: To the Father, in the name of the Son, invoking the aid of the Holy Spirit, in obedience to both precept and example from Christ and his apostles.

In regard to the influence of the Holy Spirit in conversion, the statement may be properly made in the language of the proposition on the subject, in the Lexington debate, to-wit: "In conversion and sanctification, the Holy Spirit operates only through the Word."

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This, however, only has reference to his work on the heart of the sinner. The apostolic writings, however, and the experience of the Christian life, establish the fact, that there is also in every Christian heart an indwelling and comforting influence, realized only in fulfillment of the promise of God. It is not the purpose of the writer to discuss any questions of difference in regard to this or any other subject, as it would not be compatible with the design of this work, but simply to state the facts in a style indorsed by the general brotherhood, leaving discussion for other times and circumstances.



Bethany College

Pages 50 to 54 are blank. You insert tracts or literature into these pages and give the book to a non-Christian.



Thomas Campbell

THOMAS CAMPBELL.

THE subject of this sketch, the father of the distinguished President of Bethany College, who has occupied so prominent a position in the work of which I write, was a native of the County Down, in the north of Ireland, but was descended from the Campbells of Argyle, Scotland. He was born February 1, 1763. In his native country he was a clergyman of one of the Presbyterian parties, but seems to have been very early engaged in efforts for Christian union and reformation.

The immediate circumstance that brought him to the shores of the United States was his failing health, his intention being to return to Europe should the visit prove unsatisfactory. In the year 1807 he emigrated to this country, bearing credentials from the Presbyterian association, of which he was a member, and, arriving in Philadelphia, found the synod of the same faith and order in session, and immediately presented them. He was cordially received and recommended to the Presbytery of Chartiers, located mostly in the County of Washington, Penn., and its vicinity. On presenting his credentials to that body, he was received into its communion, and assigned a field of labor. It was while engaged in the work thus assigned him that he published the "Declaration and Address," to which reference is made elsewhere. The immediate cause of its pub-

lication were the assaults made on him, by the members of the Presbytery, for his reformatory views and practices.

In the year 1810 he organized two Churches in Washington County on the basis of the principles expressed in the "Declaration and Address." Over these he presided for several years, aided, part of the time, by JAMES FOSTER. In the year 1813 he removed to Guernsey County, Ohio, about two miles from Cambridge, the county-seat. Here, in connection with the conduct of a farm, he opened an English mercantile academy, at the same time delivering weekly addresses to the people on the Christian institution. The people here, however, being strongly attached to popular theology, gave him but little encouragement. He, consequently, remained but a short time among them; and, in the fall of 1815, removed with his family to Pittsburg, Penn., where, in compliance with the expressed wishes of a number of brethren, he organized a small congregation on the foundation of apostles and prophets. He also opened an academy, in which, on the first day of the week, the Disciples met to break bread.

Becoming again dissatisfied with the progress of the work in which he was most interested, in the fall of 1817 he removed to Kentucky, seeking some more congenial field of labor. He landed at Newport, opposite Cincinnati, and, having removed to Burlington, Boone County, Ky., in 1817, took charge of an English classical school, the new building for which was in process of completion. There being no Church edifice in the town, he delivered a regular course of lectures on the Christian religion in the academy building. These were well attended, and laid the foundation for the successful work afterward accomplished in that vicinity.

While resident in Kentucky, he made a few preaching tours

into Indiana. Here he found a more general representation of the different religious parties of the day than in Kentucky, where there was a great predominance of Baptists. He was, therefore, compelled to meet a more powerful sectarian opposition. But the mildness and gentleness of his disposition was such that, while he was bold, firm, and decided in his enunciations of truth, his manner did not excite the anger and malice of his opponents, but rather tended to conciliation.

Having resided in Kentucky about three years, at the instance of his son ALEXANDER, who was engaged in a classical seminary on Buffalo Creek, Brooke County, Va.—in the vicinity of the present Bethany—in 1819, he removed his family to Washington County, Penn., the former field of his labors.

Having been absent about ten years, he found that little had been done in advancing the work of reformation inaugurated in 1810. Besides the two Churches constituted at that time, but four others had been added, as noticed elsewhere. From this time onward the struggle between sectarianism and the principles of Christian union, as advocated by THOMAS CAMPBELL, became fierce and exciting in all the region round about. Preaching tours were made whenever time and opportunity offered, sometimes accompanied by one, and sometimes by another, of his sons, through extensive districts in Western Pennsylvania and the Western Reserve in Ohio, with great success. His residence, and that of his son ALEXANDER, becoming permanently located in the region above alluded to, the work of reform, as now fully inaugurated, was made the business of their lives.

For copious extracts from his private correspondence, as well as numerous notices from the pens of WALTER SCOTT, DR. R. RICHARDSON, JAMES CHALLEN, F. W. EMMONS, and others,

THOMAS CAMPBELL.

indicative of his high, natural, moral, spiritual, and devotional qualities, I refer to the recently published biography by his son ALEXANDER.

I close the present sketch by a brief statement of facts and impressions made during personal interviews of the writer with the subject of this sketch, while sojourning a few weeks at the residence of President ALEXANDER CAMPBELL, in the spring of 1852.

This was after the light of day had been suddenly excluded, and the darkness of the deep brooded over all the external world. But there was still a world within, radiant with the glory of an unsetting sun. He lived in a purely spiritual atmosphere. The sensuous nature, having lost its keen susceptibilities, the long and constant spiritual and devotional habit of life now appeared as incorporated into the very constitution of his nature. Prayer and praise and pious meditation and holy conversation seemed as but the necessary effusions of a highly spiritual life. In the midst of failing memory, thought, and reflection, there was still the stereotyped devotional habit.

Being highly endowed by nature, as well as by culture, with the qualities of a gentleman, his politeness was not the bland and affable, yet superficial and hollow-hearted style of the flattering world, but was always tempered by the most exact regard for truth. While the thoughtless world would invoke its indiscriminate favors, his common benediction would be, "The Lord bless you in all your *good* undertakings."

But he has passed away! With the angel of Jehovah guiding the helm, he has passed out into the boundless ocean of Eternity. With the melodious strains of divine inspiration ringing in his ears, he has pronounced the last loud *Amen* to the

THOMAS CAMPBELL.

listening, sorrowing attendants on the shores of Time. Venerable brother! hoping in thy faith and hope in God, we trust in thine "abundant entrance into the everlasting kingdom."*

THOMAS CAMPBELL departed this life on the evening of January 4, 1854.

The following extracts are from an obituary notice by DR. R. RICHARDSON:

"O! who that has enjoyed the pleasure of his society can ever forget that countenance of benignity, those thoughtful eyes, beaming with affectionate regard; those venerable silvery locks, smoothly parted with habitual neatness upon the high and ample forehead, and contrasting so agreeably with the fresh and lively tints of his complexion; those kindly greetings and inquiries with which he so politely welcomed his friends; or that ready overflow of Christian feeling and instruction which he seemed unable long to repress within a heart filled with love and divine truth! O, thou revered instructor of my early years! beloved guide of my youth! honored counselor of my manhood! can thy image be ever obliterated from my heart? can thy teachings and thy example be ever absent from my remembrance? O, how great a blessing it has been to multitudes to have been allowed the privilege of contemplating thy character, and of hearing from thy lips words of truth and grace! What thanks do we not owe to God for so precious an illustration of the power of the Gospel, and of the beauty and excellency of the Christian profession!

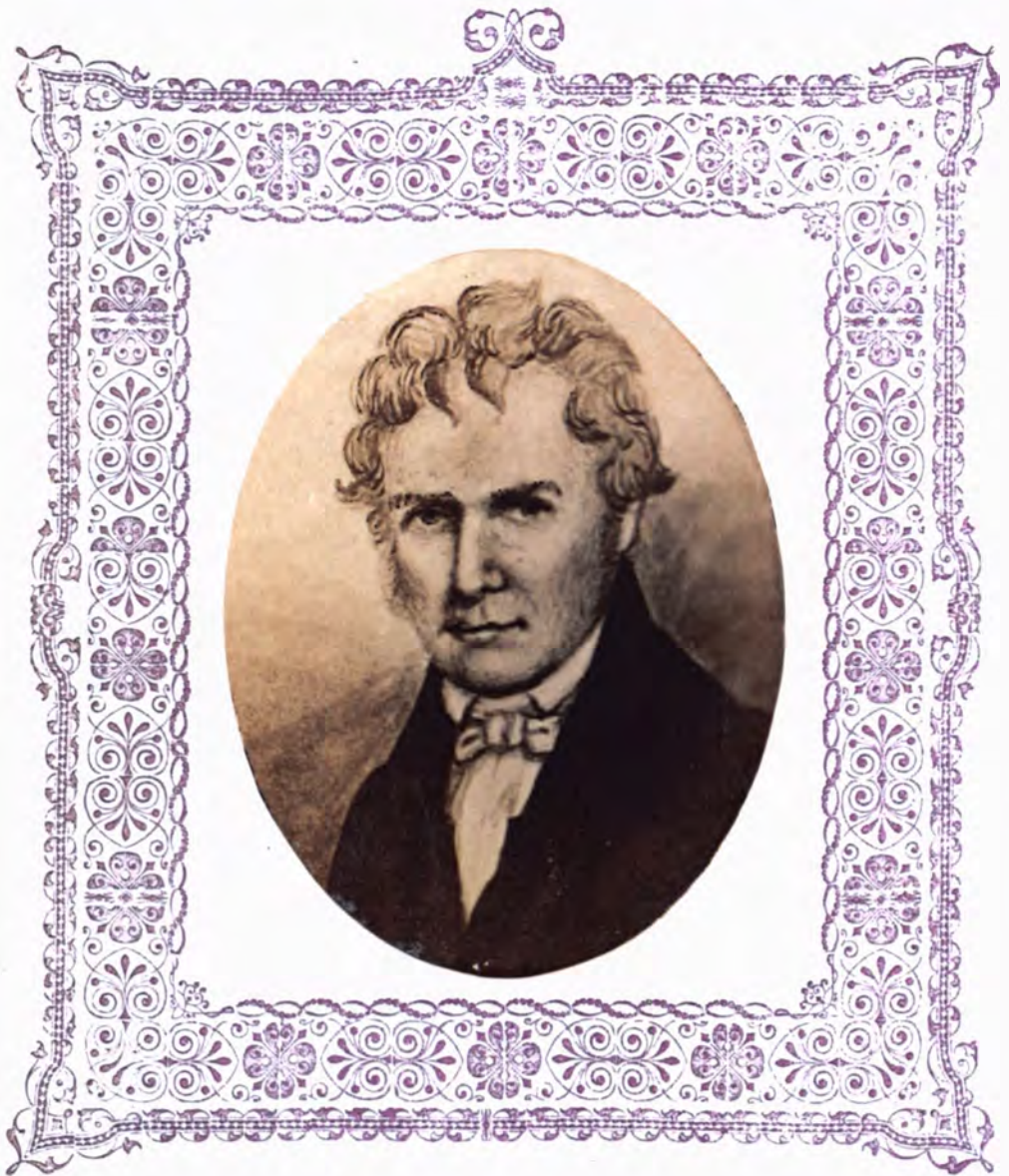
"His health continued good until within some three weeks of his decease, when he became affected with a severe inflammatory affection of the mouth, which induced great debility and loss of appetite. Under these circumstances he became gradually weaker, but without suffering acute pain, and at length expired so gently that it was scarcely possible to distinguish the moment when he ceased to breathe, having, throughout his illness, mani-

* The allusions in this paragraph have reference to the statements of facts made in a letter to the "LADIES' CHRISTIAN ANNUAL," by Mrs. S. H. Campbell, shortly after his death.

THOMAS CAMPBELL.

fested the same calm confidence in God and humble reliance upon his Divine Redeemer which had ever characterized his life. He was buried on Friday, January 6th, by the side of his beloved consort, agreeably to the wish expressed in his affectionate notice of her death, contained in a letter to his daughter Alicia, and published, in 1835, in the sixth volume of the "MILLENNIAL HARBINGER," first series, page 284, where he says: 'And now, dear daughter, what remains for me, thus bereft of my endearing, attached companion, from whose loving, faithful heart I am persuaded I was not absent a single day of our fifty years' connection; yes, what now remains for me, without any worldly care or particular object of worldly attachment, but with renewed energy, with redoubled diligence, as the Lord may be graciously pleased to enable, to sound abroad *the word of life*—the praises of him who has called us out of darkness into his marvelous light; and, at last, if it be the will of God, to have my mortal remains deposited alongside of your beloved mother's.'"

The photographic portrait of THOMAS CAMPBELL, on the opposite page, is from an engraving after a painting taken many years before his death, when he was in the full exercise of all his powers.



Barton W. Stone

BARTON W. STONE.

AMONG the names of those who have been active in the religious history of Kentucky in the present century, none has acquired more distinction than that which surmounts this page. Certainly none has entwined around it more of the affections of friends and associates in the work of reformation. Having had no personal acquaintance with its bearer, I am left entirely to the published statements of others, and the correspondence conducted in compiling this work. From these the impression is decided, that it was, supremely, the warm, sympathetic, affectional quality of his nature, sustained by great firmness and decision, the whole under the conscientious convictions of divine truth, that gave him that personal influence as a reformer, that enshrined the truth he inculcated in the hearts of the people. Other men have been the instruments of great influence, and have wielded mighty power through logical truth, but there was, doubtless, in this case, more than the acute perceptions of truth and its logical defense. There was the additional power of the warm, constantly flowing sympathies of the heart, reaching deep down into the affections of thousands of the honest-hearted that came within its influence.

BARTON W. STONE was born near Port Tobacco, Md., December 24, 1772. Very early in life, having lost his father,

we find him resolved on obtaining a liberal education, with the view of pursuing the practice of the law. But, afterward, while attending the Guilford Academy, N. C., he was placed under powerful religious influences, through the labors of the Presbyterian clergymen by whom he was surrounded. The speculations of Calvinism greatly perplexed him, but the comforting exhortations and consolations of the Word of God brought great relief. His mind being of a reflecting and thoughtful turn, he was often confused amid the conflicting and inconsistent views frequently presented concerning the volition of man in the matter of salvation. Sometimes, when anxious for his soul's salvation, being commanded to wait God's own appointed time, and, again, exhorted to embrace the invitation now, he was not able to fathom the depths of such exhibitions of the Divine Wisdom. He had, however, now become interested on the subject of religion, and it became the all-absorbing question of his thoughts and business of his life. Having, through the assistance of his patron, Dr. Caldwell, obtained such an education as the academy afforded, by the advice of the same kind friend, who banished from his mind all doubts as to his call to the ministry, he decided, in company with others, to become a candidate in the Orange Presbytery, in 1793. It was during the trial studies for the necessary examination in this case that he first encountered and became absorbed in the theoretical speculations which afterward became the sources of so much strife and contention. After the proper examination before Presbytery, he was awaiting the time at which he was to be licensed, when, from a variety of untoward circumstances, he concluded to relinquish his purpose of preaching the Gospel.

About this time, having collected his last resources of

money, he started alone for the State of Georgia. While on the way, he was taken with a fever, which temporarily bereft him of reason, detaining him somewhat on the journey. He soon arrived, however, at the house of his brother, in Oglethorpe County, where he remained sick for several months.

The Methodists had just established an academy near Washington. Through the influence of his brothers, he obtained the appointment of its professor of languages. It was commenced with about seventy students, in the beginning of the year 1795. The popularity obtained in this position came near being his ruin. Men of learning being scarce at that time in the section of country in which he lived, he was flattered on account of his great proficiency. He still, however, maintained the profession of religion, and, seeing his danger, turned his attention renewedly to the subject, waiting on the ministrations of Mr. Springer, a very zealous Presbyterian preacher, near Washington. The impressions made on him induced him again to resume his theological studies, and prepare for the ministry.

It was while resident here that he made some further proficiency in the French language, under the instruction of a certain François Aubir, having previously obtained some knowledge of the language under Dr. Hale, of North Carolina.

In the spring of 1796, having accumulated sufficient to cancel all his debts, he returned to North Carolina, with a determination to receive from the Orange Presbytery a license to preach. Arriving at the Presbytery, warm and friendly greetings were mutual. In company with some others, he was licensed. After the usual address on such occasions to the candidates, the Bible (not the Confession of Faith) was pre-

BARTON W. STONE.

sented, with the solemn charge: "Go ye into all the world, and preach the Gospel to every creature."

ROBERT FOSTER and BARTON W. STONE were appointed to travel and preach in the southern part of the State. After visiting his mother, they started to fill their appointments, but Foster, whom STONE regarded by far his superior, immediately relinquished the work of the ministry for life. This discouraged STONE, and he decided to seek a country where he was entirely unknown, for the exercise of his talents. He then had Florida in view, and immediately mounted his horse, and started on Saturday, the fifteenth day of May, 1796. Halting at night, and over Sunday, he attended a meeting in the neighborhood, where he was recognized by a lady, who suspected his intentions, and advised him that, if he was dissatisfied with present engagements, it would be well to turn his face westward. This determined him immediately to go West. To his great surprise, in the evening, he saw Robert Foster in the congregation, who, on learning his purpose, decided to accompany him. Next morning they started, without naming their purpose to any one. They crossed the mountain at Flower Gap, and New River at Herbert's Ferry. They were soon hailed by a man in a house by the roadside, who recognized them, and insisted that they should stop and preach. He was a Captain Sanders, from North Carolina, who was removing his family to Cumberland, but was detained on the way. The young preachers were induced to remain a few days in Wythe County, Va. In a few days, Robert Foster determined to leave, and push on westward, which he did May 23, 1796. But STONE, observing the spiritual destitution among the people, at their urgent request, concluded to remain a short time longer among them. He remained until July, and then

left for the West. Journeying on to Cumberland, he stopped, on a certain Sunday, on Holstien River, near the residence of Edward Crawford, a Presbyterian preacher. Attending Church on Lord's day, he was again surprised at the presence of his old friend Foster, who was teaching a school in the neighborhood. He left him here, and journeyed on to Knoxville. At that place he was joined by two strangers, who were waiting for company, as traveling through the wilderness was dangerous, on account of the Indians. The three left Knoxville August 14, 1796, traveling toward Nashville. They journeyed together, meeting with some bands of Indians, who threatened pursuit, but were evaded. STONE's horse becoming disabled, his companions heartlessly left him in the wilderness, and moved on. He however managed to travel on foot, driving his horse before him, until he reached the frontier settlement of West Tennessee, on Bledsoe's Creek, at the cabin of Major White. Here he was kindly entertained, and rested several days, and then proceeded to Shiloh, near where Gallatin now stands. He met with many fellow-students and fellow-laborers from North Carolina, among whom were William McGee and John Anderson, the latter of whom agreed to travel and preach with him through all the settlements of Cumberland. This required but a short time, as they extended but a short distance from Nashville, which was then a poor, small village, hardly worth notice.

In the latter part of the year 1796 he reached Kentucky, and was soon settled as the preacher for the congregations at Caneridge and Concord, Bourbon County. He was shortly appointed by the Transylvania Presbytery to visit Charleston, and places in the East, to solicit funds to establish a college in Kentucky. Having some private business in Georgia, he ac-

cepted the appointment, intending to visit his mother and relatives in Virginia on his return. Having passed through many trials on the journey, he returned, in the fall of 1798, when the united congregations of Caneridge and Concord called him to preach for them, through the Presbytery of Transylvania. He accepted; and, after much perplexing difficulty in regard to the doctrines of the Confession of Faith, he passed the examination before Presbytery, and was ordained; not, however, without a distinct reservation in favor of the supremacy of the Bible.

For some time after this, his mind continued in difficulty regarding various questions of speculative divinity, of which I can not now write particularly. This seems, however, soon to have passed away; or, at least, to have been, for the time being, absorbed in certain very singular public excitements, which appear to have been turning points in his history. Hearing of a great religious interest in Logan County, he resolved to visit it. It was at a camp-meeting, under the direction of the Presbyterians. At this meeting he witnessed a great deal of extraordinary and very unaccountable phenomena in the conduct of people, both religious and irreligious. On returning home, these phenomena seem to have followed him, and occurred at various meetings where he preached. These were known by various names, as "The falling exercise," "The jerks," "The dancing exercise," "The barking exercise," "The laughing exercise," etc. Immense gatherings and great interest were induced among the people in consequence of these singular circumstances, and great numbers experienced what was called conversion. For a minute account of these extraordinary matters, see the *BIOGRAPHY OF B. W. STONE*, by JOHN ROGERS, chapter vi.

Having no faith in these marvelous exhibitions as necessarily

connected with the preaching of Christ, and believing that they would be just as likely to occur through the same human agencies and sympathies in a heathen as in a Christian camp, I have simply introduced them here as part of the religious history of my subject, according to his own statements. It would afford me great pleasure to extend my remarks just here, but the character of my work forbids.

On the 2d of July, 1801, BARTON W. STONE was married to ELIZABETH W. CAMPBELL, daughter of COLONEL WILLIAM CAMPBELL. This occurred shortly before the great Caneridge meeting, of which mention is made in the "Biography" above alluded to.

His excessive preaching about this time induced hemorrhage of the lungs, which seriously threatened his life. Being possessed, however, of a vigorous constitution, he soon overcame the disease, and was able to engage again in the laborious work before him.

From this time forward the influence of STONE extended far and wide. Associated with several other Presbyterian ministers who were opposing the Calvinism of the Confession, he withdrew from the jurisdiction of the synod because of the persecuting purposes of many of the ministerial brethren. Efforts were made by synod to reclaim them, but to no effect; after which a bull of excommunication was issued, and sent to the Churches over which they presided.

This all deprived him of his means of support, and he was compelled to turn his attention to his farm. He continued, however, preaching for the advancement of the Redeemer's kingdom.

The general participation of all the religious parties hitherto in the great work that was in progress, was now partially

BARTON W. STONE.

checked by the partisan spirit that was engendered. Methodists, Baptists, and Presbyterians envied each other of their denominational accessions, and all seemed more absorbed in the interests of party, than interested in the salvation of men. This, the necessary result of human creeds and speculations on the Divine Word.

Under the name of Springfield Presbytery, STONE and his associates went forth preaching Christ for one year, at the end of which this designation was given up, and the name Christian only acknowledged, with the exclusion of all human creeds as bonds of union.

After passing through much speculative inquiry in regard to atonement and kindred topics, the subject and action of baptism were agitated among the Churches, which resulted in a general discarding of the practice of infant sprinkling, and the extensive introduction of immersion of believers. The great question now was, to obtain an administrator who had himself been immersed; and such could not be obtained from the Baptists, but on condition of union with that party. This being contrary to the broad Christian foundation on which they had started, could not be favorably considered. The result was, a mutual determination to immerse each other. Thus the difficulty was obviated, on the hypothesis that, having a right to preach, they had a right to baptize. Some, however, of the preachers and people, having no faith in the ordinance, became somewhat disaffected, and eventually turned back to the Presbyterians.

* "The subject of baptism now engaged the attention of the people very generally, and some, with myself, began to conclude that it was ordained for the remission of sins, and ought

* This quotation is from the pen of STONE himself.

to be administered, in the name of Jesus, to all believing penitents. I remember once, about this time, we had a great meeting at Concord. Mourners were invited every day to collect before the stand, in order for prayers (this being the custom of the times). The brethren were praying daily for the same people, and none seemed to be comforted. I was considering in my mind what could be the cause. The words of Peter, at Pentecost, rolled through my mind: 'Repent, and be baptized for the remission of sins, and you shall receive the gift of the Holy Ghost.' I thought, were Peter here, he would thus address these mourners. I quickly arose, and addressed them in the same language, and urged them to comply. Into the spirit of the doctrine I was never fully led, until it was revived by Brother ALEXANDER CAMPBELL, some years after."

Very early in this religious movement, and shortly after the extraordinary developments at Caneridge and Concord, the Shakers in the East, hearing of them, and doubtless believing in their divine and miraculous nature, sent out three missionaries to Kentucky. This resulted very much to the injury of the Churches, as many of the brethren, and some of the prominent preachers, were led away by this delusion.

Robert Marshall, John Dunlevy, Richard McNemar, B. W. STONE, John Thompson, and David Purviance were the leading ministers who had left the Presbyterians. Of these, McNemar and Dunlevy had now joined the Shakers, and Marshall and Thompson, being foiled in an attempt to introduce a human creed, returned to the Presbyterians.

In the winter of 1809, B. W. STONE's son and namesake died, and, in the following spring, his wife Eliza followed.

On the first of October, 1811, he was married again, to Celia W. Bowen, near Nashville, Tennessee. They immediately

BARTON W. STONE.

removed to the old homestead, in Bourbon County, Kentucky, and remained for one year. Then, by persuasion, they were induced to remove to Tennessee, near the residence of the widowed mother of his wife. After some misunderstanding about the property of his mother-in-law, they returned to Kentucky. Failing in ability to repurchase his old farm, at an advanced price; by the encouraging inducements of the brethren in Lexington, which, however, were not realized, he removed to that place. Here he was compelled to teach a high-school for a support. While engaged in this school, which was highly successful, he became somewhat acquainted with the Hebrew language, under the instruction of a Prussian Jew who came to Lexington.

He soon removed to Georgetown, and took charge of the Rittenhouse Academy, which had become vacant. His preaching at this place was very successful, resulting in the organization of a Church, which soon grew to two or three hundred members. This success resulted in a proposition, by the brethren and Churches, that the academy be relinquished, and that the ministry of the Word be his entire employment. Assurances were given that his debts should be paid, and every pecuniary obligation satisfied. Poor, credulous man, he consented, to his cost.

While resident in Georgetown, in 1826, he commenced the publication of a monthly periodical, called the "Christian Messenger." In 1832, shortly after the union referred to elsewhere, J. T. JOHNSON was associated in the editorial chair of this paper. In 1834, STONE removed to Jacksonville, Illinois, and conducted the Messenger at that place. In 1841, he was stricken with paralysis, from which he partially recovered. In 1843, though still enfeebled, and realizing the near

BARTON W. STONE.

approach of death, he decided on a visit to Kentucky, taking Indiana and Ohio in his way. At Noblesville, in Indiana, and New Paris, Ohio, he was greeted warmly by his old brethren and friends. He arrived at the residence of his son-in-law, in Fayette County, Kentucky, June 23. Here, among his old associates, he spent about two months quite agreeably and profitably. His last meeting in Kentucky was held with the Church at Caneridge, the field of his first labors in the State, in August, 1843. The published statements concerning this meeting are full of deep interest, as exhibiting in full the warm attachment and deep affection between the speaker and the large congregation in attendance. Soon after this meeting he returned to his home in Illinois.

BARTON W. STONE departed from the shores of time at the residence of his son-in-law, Captain S. A. BOWEN, at Hannibal, Missouri, on Saturday morning, November 9, 1844, after an interesting visit to the State, from which he was returning home.

I have been thus lengthy in giving the outlines of Brother STONE's life, because of its great influence in producing that condition of religious sentiment in Kentucky, and elsewhere, to result in the great success that has since attended the preaching of the primitive Gospel.

JOHN SMITH

THE subject of this sketch is generally and justly regarded, by those who have been acquainted with him, as one of the most remarkable men which the religious controversies of the present century have brought before the public, in the State of Kentucky. Possessing an unusually large brain, and a powerful physical constitution, he has pursued a constant and highly successful ministry of the ancient Gospel for more than thirty years. In the earlier years of the Christian work with which he stands identified, the results of his labors were absolutely marvelous. Having taken a stand for the great Protestant principle—The Word of God, unaided by human tradition, as the bond of Christian union—this powerful instrument of God pushed on to successful accomplishment the revolutionizing of the religious sentiments and practices of the State. It was not by flaming appeals to the fancy, nor by overwhelming assaults on the animal sympathies, that these great results were effected; but by the reasonableness, propriety, and absolute divinity of the propositions submitted, discussed, and defended by a mind fully competent to substantiate and demonstrate them by the Holy Scriptures. The following statement of well-known facts will fully corroborate this brief introduction.

JOHN SMITH was born in Sullivan County, East Tennessee,



John Smith

JOHN SMITH.

October 15, 1784. Like thousands of the early settlers of Kentucky and Tennessee, his parents were both from Virginia; the father, however, tracing his immediate ancestry to Germany, and the mother to Ireland. The plodding, persistent power of the German on the one hand; and the ready, sparkling, exuberant wit of the Irish on the other, are fully exhibited in the subject of our sketch; the latter quality arising almost spontaneously on all occasions. It has been the terror of his religious opponents through all his successful career. Armed with the panoply of God, and possessing this ready wit to meet falsehood's only defense—ridicule—he has been invulnerable to all the shafts of opposition.

In the tenth or eleventh year of his age his parents removed to what is now Clinton County, Kentucky, in the Green River country, where he resided with them until he arrived at manhood. They had for a long time belonged to the "Regular Baptists," Rev. Isaac Denton being their pastor. Being rigid in this faith, they would not tolerate, in the least, any sentiment that admitted the doctrines of Arminius.

Such were the religious influences under which our subject was reared; and, accordingly, in the twentieth year of his age (1804) he became a member of the Baptist Church, the afore-said Isaac Denton officiating at his baptism. In March of the same year his father died, and in the following year he removed twenty miles, into Wayne County, and settled near Monticello, and was married to Miss Ann Townsend. The following year, being but twenty-two years of age, and having enjoyed but poor advantages for education, he commenced his public ministry, preaching, as he says, "Calvinism of the purest sort," and continued among the Baptists for about twenty years. In 1815 his wife died, and within one year he was married again,

to Miss Nancy Hurt, and in 1817 he removed to Montgomery County, and settled near Mt. Sterling, and divided his services in the ministry among four Baptist Churches in that county.

From Providential occurrences, greatly afflictive in their nature, he became convinced that "high-toned Calvinism was not right;" and, as he says, "he softened it a little with Fullerism." "This, though more plausible, was more inconsistent." He was still unsettled in his sentiments, being convinced that all was not right; but how to right himself he knew not. He continued thus until the beginning of the year 1824, when he heard of the publication of the "Christian Baptist," by ALEXANDER CAMPBELL, to which he immediately subscribed, and became a regular reader. He says: "I shall be thankful to my Heavenly Father, as long as I live, that I ever became acquainted with ALEXANDER CAMPBELL and his writings; for, in my bewildered state, he held up a light that I could see to go by." With his mind thus enlightened, he preached the primitive Gospel, as he then understood it, from the year 1825 to 1828, inclusive, being in full communion with the Regular Baptist organizations. During these four years he was engaged earnestly and zealously infusing the new spirit into the minds of his brethren and the world.

A formal separation from the Baptists took place in the spring of 1829. During the year preceding this occurrence, he preached five hundred and twenty-three discourses, immersed seven hundred and five persons, constituted three new Churches, and convinced over fifteen hundred Baptists of the correctness of the position he had taken, so that there was a large majority of the whole North District Baptist Association, consisting of twenty-five Churches, and over three thousand communicants, who were in favor of the principles proclaimed; so that, accord-

JOHN SMITH.

ing to their own rules, the dissenting minority, having no power to exclude, found it necessary to withdraw themselves from the Association.

His labors, while resident near Mount Sterling, were principally in Montgomery, Clark, and Bath, but sometimes in the adjoining counties. During the years 1829, 1830, and 1831, his labors were crowned with his usual success, many hundred converts being the fruits of his efforts.

After the union which took place in Kentucky between BARTON W. STONE and his associates, and those who had been contending for reformation among the Baptists and others identified with ALEXANDER CAMPBELL; JOHN ROGERS, of the former connection, was associated with the subject of this sketch, the two acting as evangelists. Under this arrangement, they traveled extensively through the years 1832, 1833, and 1834, and immersed great numbers, probably not less than one thousand, and constituted many Churches, preaching through all the counties from Cumberland round through Nelson and Hardin, and then eastward up through the mountains to Pike, and the Virginia line.

In the year 1835 JOHN SMITH removed his family to Owingsville, but continued his labors as an evangelist in Montgomery and Clark Counties, attending the Churches he had previously built up, and, in October, 1849, removed back to Mount Sterling. In October, 1851, he removed to Georgetown, Scott County, where he remained until the death of his wife, which occurred in 1861; after which he removed to Owingsville, to reside with his daughter, Mrs. Lee, which is his present residence.

Though now in the eightieth year of his age, and showing all the physical indications of failing nature, the trembling

JOHN SMITH.

veteran of the Cross exhibits, to a marvelous degree, the active and powerful mentality of his earlier years. A thousand pleasing memories cluster around the name of R***** JOHN SMITH in the hearts and homes of the multitudes who have listened with rapture to his words of truth, being made glad in the consciousness of the pardoning favor of God.

The portrait accompanying this sketch is from an engraving taken a number of years since, hence it represents him when he was yet in his vigorous manhood. He is of medium stature, with a strong, firmly-knit physical structure, showing, even now, when his trembling limbs and furrowed cheeks exhibit unmistakable signs of approaching dissolution, evidences of its wonderful power of endurance. His mind is of the ponderous and powerful, rather than of the flowery and imaginative cast. His voice, being in harmony with his whole organization, is of the heavy, deep-toned quality, and its power is greatly enhanced by the slow, measured intonation in which he addresses his audience, or engages in conversation. In the private circle he invariably commands the respect and attention of the company. One almost unavoidably feels as though in no ordinary presence, and disposed rather to listen than to intrude upon his attention.



Alexander Campbell

ALEXANDER CAMPBELL.

THE pen that has been so ably and constantly wielded for the past forty years in almost every department of religious discussion, making the name of ALEXANDER CAMPBELL distinguished wherever the English language is spoken, together with all the multiplied effusions from other pens concerning the incidents of his life, would seem to preclude all necessity for the most meager sketch to accompany the portrait herewith published. But, as before intimated, I am writing for the benefit of those comparatively ignorant of this great reformatory movement. Hence, I proceed in this as in other instances.

ALEXANDER CAMPBELL was born in County Antrim, in the north of Ireland, September, 1788. Having prosecuted the studies of his youth in Ireland and Scotland, he sailed from the City of Londonderry, on the 3d day of October, 1808, destined for the City of Philadelphia; but, being shipwrecked on the coast of the Island of Ila, on the night of the 9th of the same month, he was detained until the 3d day of August, 1809, on which day, in company with his mother and the rest of his father's family, he set sail from the City of Greenock, for the United States—his father having preceded him about two years. On his arrival in Western Pennsylvania, he found his

ALEXANDER CAMPBELL.

father engaged with his famous "Declaration and Address," as intimated elsewhere. He entered heartily into the plans and purposes of his father, rendering him essential aid in placing these documents before the public. Passing over the circumstances of his baptism, and the exciting incidents connected with the Red Stone and Mahoning Baptist Associations, already mentioned—having discarded all humanisms as unauthoritative, and taken his stand on the Word of God alone—we find him exerting the full strength of his powerful mental and physical organization in the advocacy and defense of the ancient Gospel.

We may properly state the great systematic work of his life as commencing with the issuing of the first number of the monthly periodical called the "CHRISTIAN BAPTIST," on the 3d day of August, 1823. This continued through seven volumes, and was then merged in the "MILLENNIAL HARBINGER," which has continued its regular issues to the present time, just passing, however, as I write, to the charge of Professor W. K. PENDLETON, its original proprietor and editor retiring from active life. During the issue of the first of these works, the positions of the editor on almost every subject connected with the Gospel plan were assailed, vilified, and misrepresented, so that his abilities as a disputant were constantly called into full exercise. He had assailed the vast, multiform temple of sectarianism, and the multitude of archers, small and great, on the battlements, were concentrating all their weapons upon him; but the mailed armor of divine truth in which he had encased himself enabled him to push fearlessly on.

During ALEXANDER CAMPBELL'S entire public career, from the first publication of the "CHRISTIAN BAPTIST" to the present time, he has resided near the site of the present village

ALEXANDER CAMPBELL.

of Bethany, Brooke County, in Western Virginia, about eight miles from the Ohio River at Wellsburg. Here, in the year 1811, he married Miss Margaret, the daughter of John Brown, on whose paternal inheritance the homestead is situated. It is a plain, comfortable, unostentatious structure, having, however, passed, at different times, through various changes, by way of additions and improvements, to meet the increased demands and necessities of the household. It is situated about a quarter of a mile east of the village of Bethany, which has grown up under the influence of the literary and collegiate enterprises in which he has been engaged.

By the marriage just referred to, he was the parent of several daughters, all of whom have long since slept in death. The last of these was Clarinda, the second wife of Professor W. K. PENDLETON.

On the 22d of Oct. 1827, after a lingering and painful disease of pulmonary character, Mrs. MARGARET CAMPBELL, wife of ALEXANDER CAMPBELL, departed this life. (See "CHRISTIAN BAPTIST," pp. 391 and 400.)

In the year 1828, Mr. CAMPBELL was married again, to Miss SELINA H. BAKEWELL, the intimate and constant friend of the former companion. By this marriage he has been the father of three sons and three daughters, of whom his two sons, ALEXANDER and WILLIAM, and his two daughters, VIRGINIA and DECIMA, only survive.

About the years 1839-'40, ALEXANDER CAMPBELL was engaged in the work of establishing a collegiate institution for the education of Christian youth for the Christian ministry. This was fully carried into effect by the obtainment of a liberal charter from the Legislature of Virginia, and the erection of a plain structure, in the year 1840. During the past few years,

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however, and following the full endowment of the institution, this original plain structure has given place to one of the most elegant and substantial college edifices in the United States. It stands on an eminence overlooking the village and all the surrounding country, exhibiting to the approaching beholder, from every point, an imposing architectural display, in the beautiful style represented in the photograph.

This institution has been a powerful agency in the dissemination of the principles advocated by its founder. Although it has been in operation but about twenty-two years, its graduates are occupying positions of influence throughout the brotherhood. Its own professor of ancient languages and literature for the past six years, CHARLES LOUIS LOOS, is one of its own distinguished graduates. The president of the NORTH-WESTERN CHRISTIAN UNIVERSITY, at Indianapolis, A. R. BENTON, and ROBERT GRAHAM and WILLIAM BAXTER, lately at the head of ARKANSAS COLLEGE, now engaged in the ministry of the Word in Cincinnati, are also among its graduates.

The industry, energy, and endurance of Mr. CAMPBELL, as exhibited through the press, both by his periodical literature as well as by other publications, in connection with his other literary labors, have been absolutely amazing. Indeed, it is doubtful whether his superior in the amount of labor performed, can be found in the present age. A list of his works will be found on another page.

He has, also, engaged in five public debates. 1st. With Mr. Walker, a Presbyterian. 2d. With Mr. Macalla, also a Presbyterian. 3d. With ROBERT OWEN, the celebrated Infidel. 4th. With Right REVEREND BISHOP PURCELL, of the Roman Catholic Church. 5th. With REV. N. L. RICE, of the Presbyterian Church. The latter three of these debates are still in

print, having had extensive circulation, and are in much demand.

Mr. C. has also made frequent and extensive preaching tours, covering, sometimes, hundreds and thousands of miles, and extending to most of the States of the Union, and Canada, and one across the Atlantic, through Great Britain and Ireland. It was during the latter that some of his religious persecutors incited and procured his arrest and imprisonment in Scotland, on the plea of slander. His letters to Clarinda, during this tour, published in the *Millennial Harbinger* of the year 1847, exhibit a vigor, force, and imagination unsurpassed by the most distinguished literateurs who have devoted their whole energies to the single department of travel. The places visited, and the historic incidents connected with them, were made, by his highly descriptive pen, to stand out as though in immediate presence. He set sail from New York on this tour about the month of June, and landed again in the United States in the fall. On his return, after his severe trials abroad, he was informed of the sudden death of his young son, Wyckliff Ewing, by drowning in Buffalo Creek, near the family residence, in Virginia.

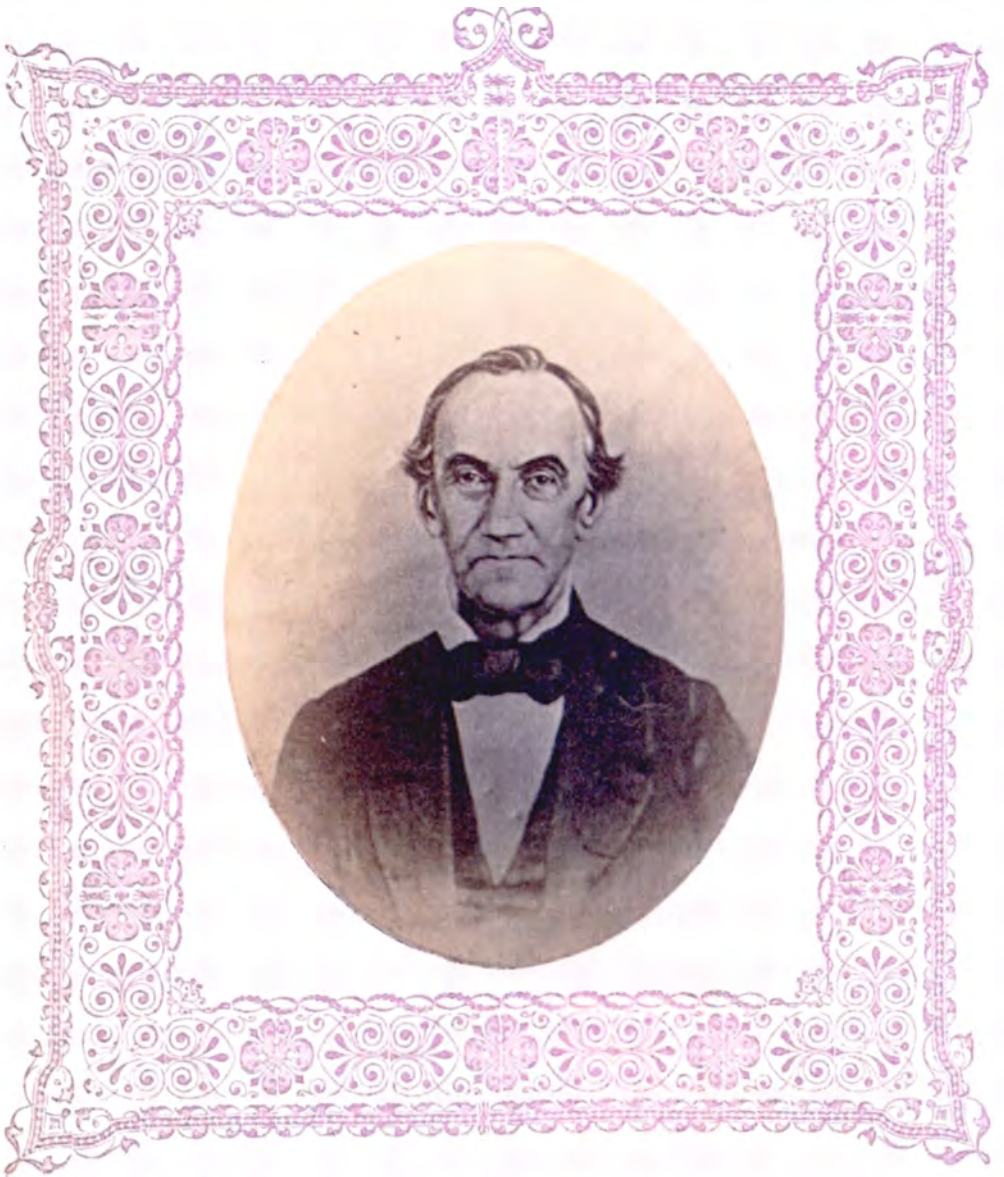
In his physical proportions, the subject of this sketch was, in the days of his prime, about five feet eleven inches high, being well-proportioned, and bearing the indications of a vigorous constitution, and possessing great power of endurance. Surmounting all, was a countenance of the strong Roman type, indicating, to the general observer, a man of no ordinary force of character. The physical and phrenological characteristics were so strongly marked, that, in perusing the record of a phrenological examination by Professor O. S. Fowler, in the City of New York, in the year 1847—the professor having no knowl-

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edge whatever of the identity of the person who was sitting to him—those acquainted with Brother CAMPBELL's history, will readily recognize an accurate description of his actual character.

But Time has plowed his furrows deeply down the aged brother's cheeks, and the vigorous activity and acute sensibility of the years that are passed are giving place to the trembling, stooping form, the dim eye and failing power, pointing to the end not far in the future.

Thou veteran warrior of the Christian faith! rest quietly beneath the laurels of thy peaceful victories, in life's declining years; and when the lamp of life wanes, and trembles and flickers in the socket, may the expiring flame be extinguished in the full-orbed splendors of an immortal day.



John T. Johnson

JOHN T. JOHNSON.

THIS distinguished evangelist was a brother of the late Hon. Richard M. Johnson, Vice-President of the United States. He was born at the Great Crossings, Scott County, Kentucky, near Georgetown, on the fifth day of October, 1788. His parents were Virginia Baptists, having emigrated from that State during the Revolutionary War. His father was of Welsh descent.

His school-boy days were spent under the best teachers the country then afforded, by which he obtained a good English education, and some knowledge of Greek and Latin. He finished his scholastic course at Transylvania University, under the presidency of Doctor Blythe. While attending the University he boarded in the Lewis family, with which he afterward became connected by marriage.

He studied law with his brother, Richard M., and obtained license from the Court of Appeals before he was twenty-one years of age. October 9, 1811, he was married to Miss SOPHIA LEWIS. After his marriage he settled on a farm on South Elkhorn, near Georgetown. In partnership with a younger brother, he built and managed a mill successfully for several years.

About the first of February, 1813, he was appointed volun-

JOHN T. JOHNSON.

teer aid to General William H. Harrison, in which capacity he served for a number of months, passing through a fierce battle, May 5th, 1813.

In 1815, he was elected to the Legislature of the State. He was also elected successive years, until 1819.

In the financial crisis of 1819, and onward, he voluntarily sacrificed a fortune worth fifty thousand dollars, in security-debts for his friends.

In the elections of 1820 and 1822, he was elected to the Congress of the United States.

In 1828, he was again elected to the State Legislature, and for the last time. Becoming weary of political excitement, and being desirous of a more quiet and domestic life, he now retired from before the public.

HIS CHRISTIAN LIFE.

JOHN T. JOHNSON made a "profession of religion," and united with the Baptist Church at the Great Crossings, the place of his birth, in 1821. This was just before his first election to Congress. In 1829 and 1830, in the repose of private life, his mind was more directed to matters of religion.

At this time the public mind was under great excitement in regard to what was invidiously termed "Campbellism." He became an attentive reader of the "Christian Baptist," and honestly examined the teaching in the light of the Scriptures. He was convinced of the correctness of Mr. CAMPBELL'S views, and advocated them earnestly in the private circle. Under such influence, and in such an atmosphere, the ardor and activity of his nature could not long remain thus circumscribed. The following quotation, from his own pen, indicates his resolutions and purposes at this time:

JOHN T. JOHNSON.

“I attempted a reformation and enlightenment of the Church of which I was a member. My efforts were scorned. Having put the Church to the proof—she having refused to receive a person on the good confession and immersion, and having done other things as unscriptural—I resolved to build on the Bible alone, as containing the infallible rule of faith and practice. Accordingly, on the second Saturday of February, 1831, B. S. CHAMBERS, W. JOHNSON, and myself formed a congregation of God, at the Great Crossings, my birthplace. At this meeting I had the happiness of baptizing my wife, my brother JOEL, and his wife. From that time onward, I endeavored to redeem the time, and the solemn pledges I had made in behalf of this good cause. I at once surrendered a lucrative practice of the law, and have made many sacrifices in the best of causes.”

The year following, he became associated with B. W. STONE in publishing the “Christian Messenger,” which position he occupied for two years, until STONE removed to Illinois.

The business of his entire life, from this time forward, was the success and extension of the kingdom of God among men. Possessed of a wiry, nervous, bilious organization, he brought all its activity and power of endurance to the accomplishment of the work. No sacrifice of ease and comfort was too much, no expense of means too great. Regardless of the comforts of life, and all its accumulations and honors, on he went, with the rapidity and success of an Alexander, gaining victories, however, in a far more glorious cause. East, West, North, and South, with his Kentucky home the center, he pursued the mission of his life, ever successful in bringing his fellow-men to the obedience of faith.

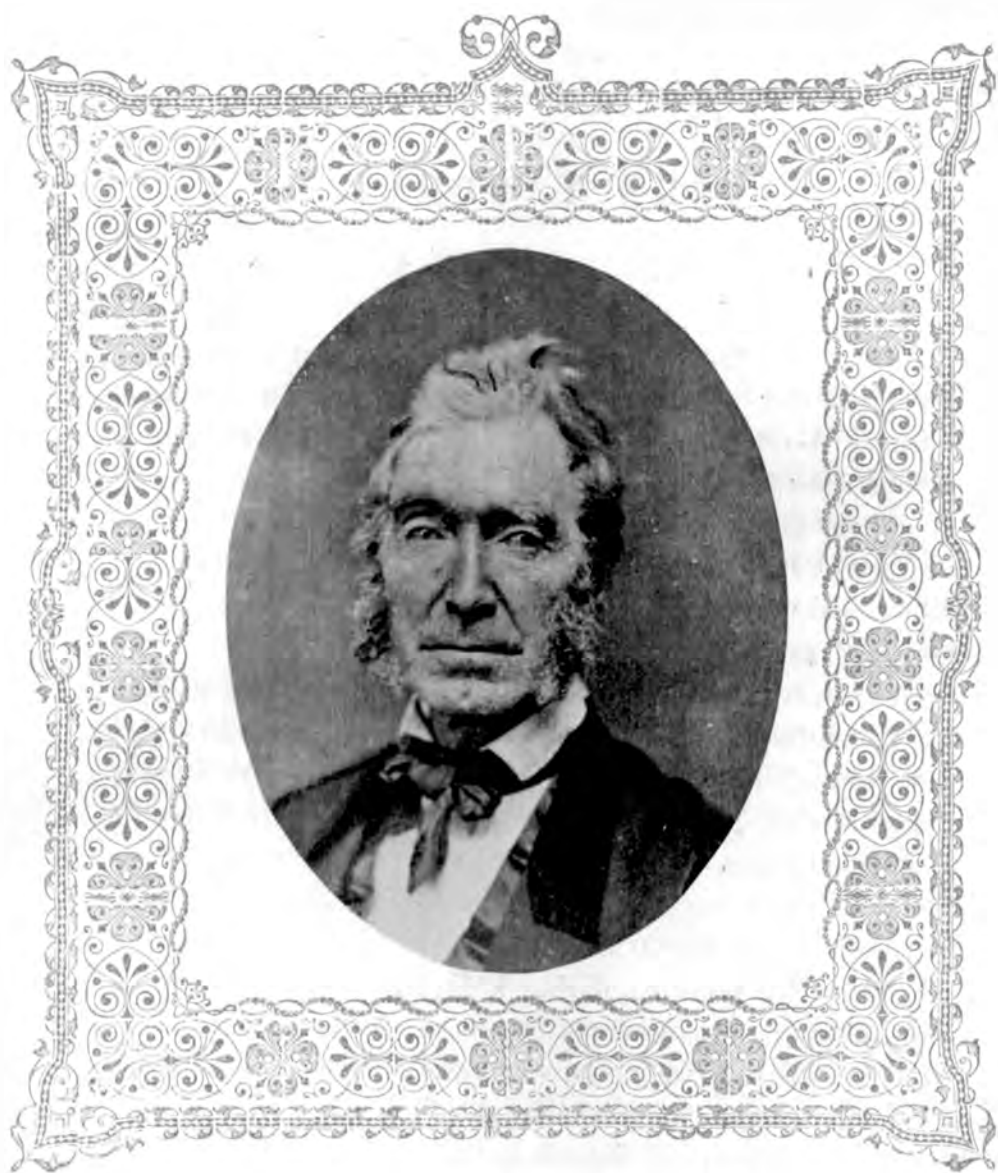
His physical height was not more than five feet eight or nine inches, and his nervous system was incumbered with but little

JOHN T. JOHNSON.

flesh. Before an audience, he stood exceedingly erect, looking out upon his hearers through a dark, sparkling, piercing eye, which emitted almost an electric influence at every glance. And, as this was always attended by an earnest, ardent, fiery, impetuous eloquence, the result upon the audience was thrilling. He spoke to the people as in the very presence of his Maker. Hence, all criticism of his style fell powerless at his feet. Connected or disconnected, the earnest words of truth he uttered reached down deep into the human heart, and moved the people by thousands, to become obedient to the faith.

It was not the pleasure of the writer to be personally acquainted with the subject of this sketch, nor to see and hear him in a public speech but once, and that very brief. This was at Louisville, in the spring of 1857, at the anniversary of the Bible Revision Association. That brief effort gave the key to his great power. "I am in the presence of my God and my judge! I am accountable for every word!" was the language of every gesture and every articulation.

It is both unnecessary and inexpedient here to attempt any detail of his labors and travels. His biography, by Elder John Rogers, is full in this respect. He departed from time, in the midst of his successful labors, at the residence of Thomas C. Bledsoe, in Lexington, Missouri, on the evening of the 18th of December, 1856. He was in the midst of a successful preaching tour through that State, far away from home. He died with the laurels of victory on his brow, and in the full assurance of a glorious immortality.



John T. Jones

JOHN T. JONES.

JOHN T. JONES was born in Philadelphia, Penn., February 10, 1795, and was there educated under Baptist influence, being of Welsh Baptist descent. In 1816, he left his native State for the West. Tarrying at Pittsburg and other places, he did not arrive in Cincinnati until the spring of 1818. On his arrival, he found the Baptist Church in a languishing condition, which resulted in their disbanding, and selling their meeting-house.

In 1821, having married a lady of Presbyterian proclivities, he habitually attended the Second Presbyterian Church, and soon became prominent in conducting its music, as he was endowed with fine musical taste and talent. The Baptist Church was soon reorganized, under the name of the Enon Baptist Church, and JONES united with it, and was soon the conductor of its music, as he had been in the Presbyterian Church. This occurred during a great revival, in 1828, in which about one hundred and fifty were added. Among these were the wife and two brothers of JONES. The preaching was by J. VARDEMAN and his son, aided by the pastor, JAMES CHALLEN. They had become imbued with the teaching of Mr. CAMPBELL, and were preaching the ancient Gospel.

When the division occurred, referred to elsewhere, JONES

JOHN T. JONES.

adhered to the principles under which he had united with the Church; and, accordingly, was found in intimate association with the pastor and brethren in organizing what has been known as the "Old Sycamore Street Church," of which he continued a member until he left for Illinois, his present place of residence, in 1831. At this time, so far as he knew, there was not a meeting-house belonging to the Disciples in the State. He settled at Jacksonville, and found a few Disciples there who met occasionally in a log school-house. There were also a few brethren of the "Old Christian order." By the influence of BARTON W. STONE, who settled here in 1834, a union between these bodies was soon effected. Following this, great success attended the cause, notwithstanding the opposition of the Methodists and Presbyterians in the place. E. D. BAKER, Esq., a young lawyer of great promise, (the late COLONEL BAKER,) was among the converts. He soon commenced preaching with superior ability, but as soon relinquished the work of the Gospel for other pursuits, as did also JOSEPHUS HEWETT, another preacher. This left the Church without public speaking. In this emergency, JOHN T. JONES was ordained to the work, and, together, with D. P. HENDERSON and others, exerted themselves to prevent a retrograde movement.

The first general convention of the brethren of Illinois was held in Springfield, in the year 1832. Various efforts at general State co-operation were made from year to year, until 1856, when the present organization, called the Christian Missionary Society of the State of Illinois, was formed. In 1859, the subject of this sketch was elected the president, and has continued in that position to the present time.

Brother JONES has not devoted himself exclusively to the

JOHN T. JONES.

ministry of the Word; but, being well endowed with business talents, he has generally sustained himself by secular pursuits. While resident of Ohio, he was for eight years auditor of public accounts for Hamilton County, and three years clerk to the City of Cincinnati, and township clerk during the same period. After removing to Illinois, he was clerk of the court, school commissioner, and, for five years, cashier of the branch of the Bank of Illinois, and postmaster. He has been thrice married, and has eight living children, all grown.

Until recently, Brother JONES has not enjoyed robust health. And, since November, 1833, his voice has been very much impaired by a steamboat explosion, by which he narrowly escaped death. He has been president of the board of trustees of Eureka College, and is still a member of the board. His present home is at Eureka, but he has now left home, temporarily, for the first time, to take the pastoral care of the Church at Hendersonville, Ill., but expects soon to return.

He is now in the seventieth year of his age, thirty-six of which have been unremittingly devoted to the cause of Christ. May the triumphs of a living faith in a dying hour be in full fruition of his earliest, brightest hopes.

WALTER SCOTT.

THE name of WALTER SCOTT, the memory of whose virtues is as fragrant incense to the spiritual sense of those who have been familiar with his life and labors, has been closely identified with the present religious enterprise from its earliest inception. East, West, North, and South, the music of his eloquent appeals in behalf of the love of God in the gift of his Son, still lingers on the ears of thousands who were the attentive listeners, and the recipients of the blessings of the Gospel under his successful ministrations.

With the most vivid memories of his high-toned spirituality and earnest devotion to the Redeemer's cause, and the highest appreciation of his superior mental and moral culture, I pause before the canvas ere I lift the pencil to sketch this most interesting subject.

“WALTER SCOTT was born October 31, 1796, at Moffat, in Dumfriesshire, Scotland; was educated at Edinburgh College, with a view to the ministry in the Presbyterian Church. His religious impressions were formed by the teaching of his mother, a woman of remarkable piety. With his education and religion as his companions, he came to the United States when about twenty years of age. A few years were spent in the cities of New York and Brooklyn, whence he came to the City of Pittsburg about the year 1818, and opened an academy, which was for some years the principal institution of learning in that city, and, at one time, numbered one hundred and forty pupils, whom he instructed without an assistant.

“Immediately on reaching Pittsburg, he formed the acquaintance of Mr. FORRESTER, a man of large scriptural intelligence, by whom, also, he was baptized. In the summer of 1820, Mr. FORRESTER was drowned, and the little Church was left thenceforth to the care of ELDER SCOTT. He gave himself to the serious and careful study of the Scriptures, yet with a very sparing use of commentaries, rather depending upon his own prayerful exertions. In the latter part of 1822 he married Miss SARAH WHITSETT, at that time a Covenanter, afterward, however, attached to the



Walter Scott

WALTER SCOTT.

Christian Church, and during her life devoted wholly to the promotion of the cause, and the happiness and usefulness of her husband.

"In 1826 he removed to Steubenville, Ohio, and thence to the Western Reserve, where, in 1827, he was appointed Evangelist of the Mahoning Association. This body, with many of the Churches of which it was composed, he turned over to the order of things he had for several years been teaching in Pittsburg, and, in a single year, introduced, by baptism, on a profession of faith in Christ, one thousand persons into the Church. Returning to Pittsburg for a short time, he removed, in 1831, to Cincinnati, Ohio, and thence the following year, on the appearance of cholera, to Carthage, a village six miles northward. Here he built up an intelligent Church, the fame of which was wide-spread, the annual meetings held there gathering multitudes from a great distance.

"During his residence here, he published a monthly magazine, entitled 'The Evangelist,' continuing twelve years, except the year 1836, when he substituted a volume of nearly six hundred pages, styled 'The Gospel Restored.' Now, also, a great many Churches having been planted, the necessity for perfecting Christian order and developing Christian character absorbed his mind, and the recruiting service was mainly left to the charge of younger preachers.

"In 1844 he again removed to Pittsburg, taking charge of the Church there, and, in the fall of the same year, issued the first number of the 'Protestant Unionist,' a weekly newspaper, which he continued to publish until 1848. Here, on the 29th of April, 1849, Mrs. SCOTT died, at the age of fifty-three. In 1850 he married Miss ANNIE B. ALLEN, of Mason County, Ky., and a few years were devoted partially to the interests of the Society for Revision of the Bible, and partially to educational duties. While conducting a flourishing female academy in Covington, in 1854, Mrs. SCOTT died, and, as a necessity, the school terminated. From 1849 the State of Kentucky was the field of his chief labors, as also was the case during a portion of his residence in Carthage, during which he for a time assumed the *pro tem.* presidency of BACON COLLEGE at Harrodsburg. After the cessation of his connection with the 'Protestant Unionist,' he wrote rarely for newspapers and magazines circulating among the brethren. His earliest writings are to be found in the 'Christian Baptist,' he being the author of the first series of essays written on the Gospel as now preached, which appeared in that volume over the signature 'Philip.' His two tracts, 'The Union of Christians' and 'The Death of Christ,' having passed through four or five editions in this and the old country, are well known.

WALTER SCOTT.

The last completed labor of his pen was the volume entitled 'The Messiahship,' than which few books have received higher commendations. He had been engaged, prior to his last illness, in revising 'The Gospel Restored,' on which about two-thirds of the labor had been accomplished. Several years before his death he was married to Mrs. SANDIGE, of Mayslick, Ky., at which place his death occurred, April 23; 1861."

The following is furnished by one of WALTER SCOTT's early pupils, now one of the most prominent writers and teachers of the Reformation.

"Mr. FORRESTER was a Scotch Independent or Baptist, and soon led Brother SCOTT to adopt his views. The former was intimate with THOMAS and ALEXANDER CAMPBELL, and favored their views of Reformation to some extent. Being one of his pupils, I then first saw Brother SCOTT, and became much attached to him. He visited at my father's, and all were struck with his great amiability. After a year or so he went to New York, with some view of aiding the Church or cause in that city. In this he seemed, to me, to meet with disappointment, and just about this time, my father, and a few other gentlemen of Pittsburg, who had conceived a high opinion of him as a teacher, agreed to write him to return and teach a select school at a stated salary. My father wrote to him, and he at once came on, walking all the way, and remained in my father's house about two or two and a half years as tutor. During this period he was very laborious in study, sitting up late at night. He was also much occupied with the affairs of the Church, (which by this time had been formed in Pittsburg), especially after the death of Mr. FORRESTER, who was drowned while bathing in the Alleghany River. It was about this period also that he wrote his 'Essays on Teaching Christianity,' for the first volume of the 'Christian Baptist,' in which he, over the signature of 'Philip,' first presented and developed the true basis and most important point in the Reformation, to-wit: The belief in Christ as the Son of God, the Christian faith and bond of Christian union."

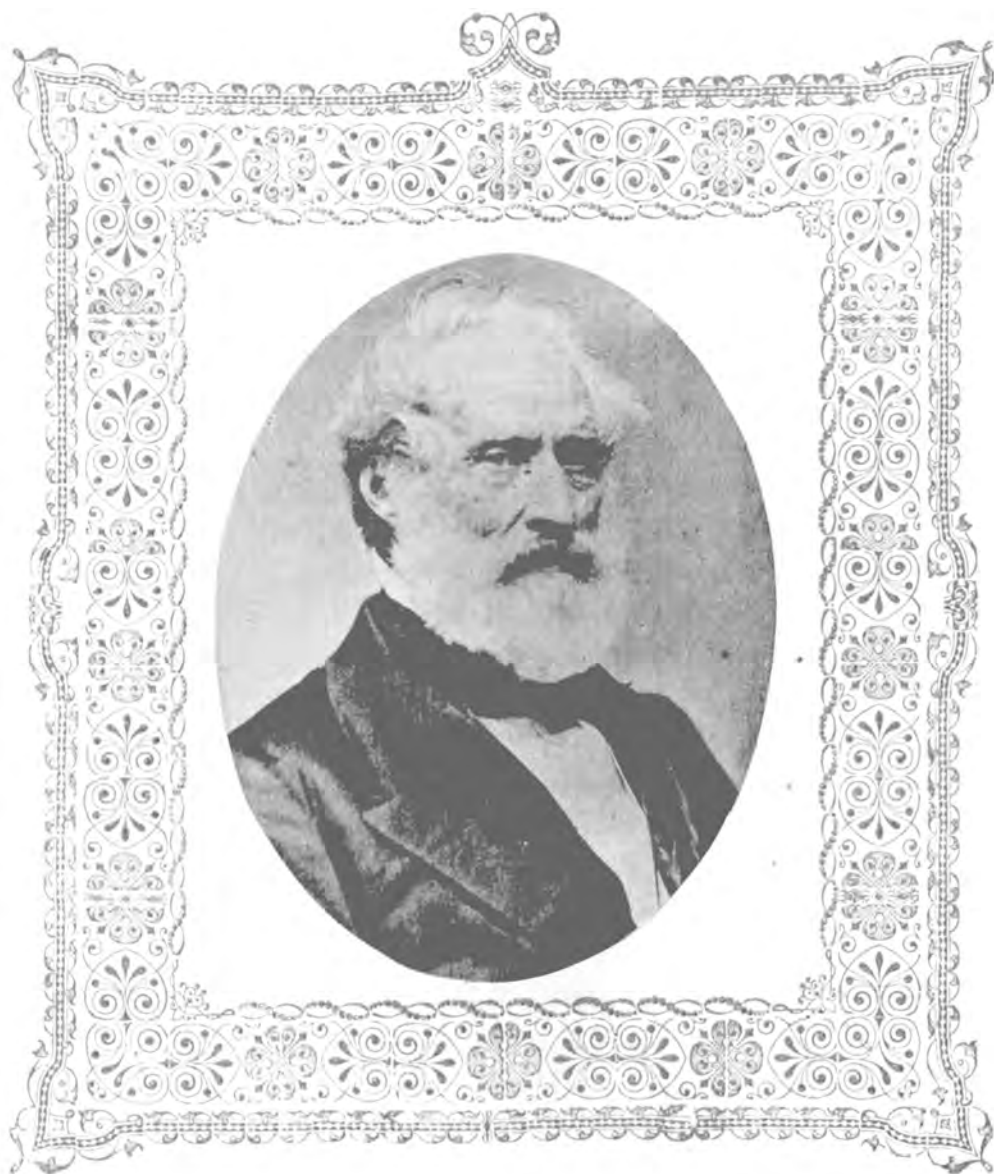
"Brother SCOTT really laid the *true and distinctive foundation* of the Reformation. In 1827, he first *practically* called on converts to be baptized for the remission of sins, at New Lisbon. Previously, from 1823, baptism was recognized by Brother and Father CAMPBELL and others, as for remission, but no one had ventured to make a direct and practical application of it until Brother SCOTT did so, in 1827. We thus owe to him the restoration of the true Christian faith, and basis of union, and baptism for remission—the great, main feature of the Reformation."

In personal appearance, the subject of this notice was of medium height, rather slightly built; and, while presenting rather a bony structure, bore marked indications of the finest and most delicate sensibilities. His ample, projecting, lofty brow, surmounting a countenance expressive of meekness, mildness, humility, and love, enlivened by the sparkling brilliancy of a piercing black eye, and the rich, flowing strains of his eloquent tongue, strongly tinged with its vernacular Scottish accent, presented an intellectual and moral development of the highest caste.

His mind was ever on the alert for new discoveries in the regions of Biblical truth; and in what we may term originality of conception and arrangement of thought, he is yet unsurpassed, if equaled, among his brethren. Indeed, this latter tendency of his mental development led him, in his later labors, to occupy a plane rather superior to the apprehension of the common mind, so that, what he seems to have regarded as his literary masterpiece—"The Messiahship, or Great Demonstration"—comparatively fails in a popular appreciative response. The common mind is not in sympathy with the superior thought and culture of the author.

In the days of his prime, before the multitudes that thronged his preaching, the primitive Gospel, by its own intrinsic power, robed in the rich drapery of his poetic eloquence, was almost irresistible, and thousands yielded to its influence; yet, he was one of those gifted spirits who needed the inspiration of circumstance to tune his harp. At times it was slow to act, and monotonous in tone, occasionally yielding entirely to the depressing influences around him.

The flame of life is extinguished; the lamp has gone out; the sun has set; but the radiance of its influence still lingers upon the abiding present, and will doubtless cast its glory over the coming future to generations yet unborn. Rest, weary brother, till the morning dawns.



Eleazar Parmly, M.D.

ELEAZAR PARMLY, M. D.

THIS distinguished and highly successful dental surgeon has been closely identified with the Christian enterprise of which I write, and especially with its interests in the City of New York, since the year 1835. He is, however, like multitudes of the successful business men of that city, a native of New England—the town of Braintree, Orange County, Vt., being the place of his birth, on the 13th day of March, 1797.

“ His ancestors, on both sides, are of European origin. Those of his father, paternally, were from Hesse Cassel, Germany; maternally, from England; and the direct descendant from the Wheelocks—the Rev. Eleazar Wheelock, the founder of the first school in New England for educating the Indians, (which school afterward became Dartmouth College, of which college he was president, obtaining its charter from the English Crown,) was the brother of his father’s grandmother, whose name was Hendee. His mother was of the family of Spear, and a direct descendant of Samuel Spear, well known in his day for his benevolent enterprise in establishing, at that early period, a charity hospital at Horse Neck, Quincy, Mass. So, on both sides, his ancestors were among the very early settlers of New England.

“ His early educational advantages—the country being new—

ELEAZAR PARMLY.

were very limited. His moral training, under faithful parents, was of the New England school. His earnest religious impressions, after arriving at mature age, residing at that time, in England, were wholly in favor of the Episcopal form of worship, upon which he was a constant attendant. But, before he became a Disciple, he had never connected himself formally with any Church. The rite of baptism was administered to him and to his wife at the same time, in Ohio, about the year 1830, by one of the local proclaimers of that day, in the waters of Lake Erie, in the town of Perry, where his oldest brother, DAVID PARMLY, resided, who was well known to the Disciples of the West, being, in that country, one of the very early converts in the reformation. After his baptism, there being no congregation in New York that he knew of, he attended the Moravian Church for some two years, the earnest zeal and simplicity of whose worship he exceedingly admired. At that time, through the agent of the 'MILLENNIAL HARBINGER,' BENJAMIN HENDRICKSON, he learned that there were a few Disciples in New York, and that they met in Laurens Street, LUKE BARKER, M. D., being their elder. He immediately united with the congregation, and soon afterward learned that there were two other small bodies in the city observing the same order, in one of which JAMES BUCHANAN, British consul, and ROBERT MCBRAIR were prominent and leading men. In the other, were the brethren HATFIELD, PETIGREW, JAMES OVINGTON, DUNCAN, and WHITE. He remained with DR. BARKER until a new organization was formed, about the year 1837, soon after which he erected a convenient place for worship in Greene Street, the older members taking their turns in presiding at the meetings. The Church had many trials to pass through, occasioned mostly by certain

ELEAZAR PARMLY.

preachers that came among them, the most prominent of whom was William Hunter, who brought much dissension among the brethren; but the love of the truth kept them together until they received the devoted and pious teaching of our beloved Christian brother MATTHEW CLAPP, of Ohio, about the year 1842, who, in this case, really 'set in order the things wanting;' and, by him, JONATHAN HATFIELD, ROBERT MCBRAIR, and the subject of this sketch, were set apart as elders of the congregation. Brother MCBRAIR is still living, and in the same communion, to cheer and encourage the brethren in their duties, and is a bright example of a pure and holy life."

DR. PARMLY was, for several years, a member of the board of managers of the American and Foreign Bible Society, but when the question of revising the English Scriptures came before that association, in 1851, he was one of those who became identified with SPENCER H. CONE, WILLIAM COLGATE, WILLIAM H. WYCKOFF, and others, in the formation of the AMERICAN BIBLE UNION, of which he has been a member of the board from the first, and the treasurer since 1856, succeeding the late WILLIAM COLGATE in that office.

"He spent his early years on a farm, until he was given the opportunity, at the age of fourteen, of going to school in Montreal, where he endeavored to make good use of his time. He has resided in New York most of the time since 1822—has crossed the Atlantic ten times, and traveled pretty extensively in Europe, having, within a few years, with his family, spent more than one year in the cities of London, Paris, Rome, Naples, Florence, Vienna, and Venice, visiting, also, other principal cities in Germany, Belgium, Holland, and Switzerland.

"The dental profession, which he first studied with his

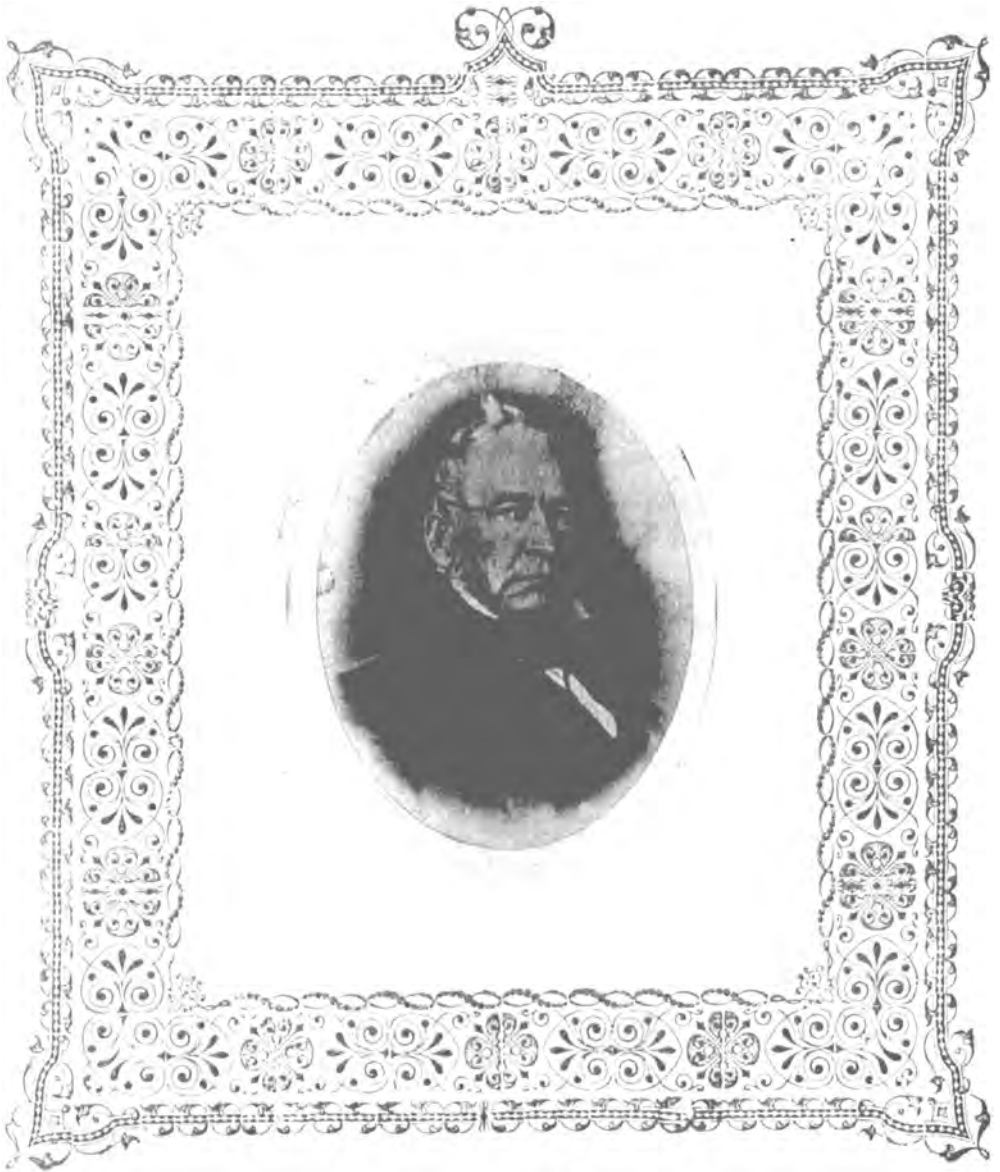
ELEAZAR PARMLY.

brother, Levi Spear Parmly, one of the early pioneers in the practice of dental surgery in this country, he practiced pretty extensively in the cities of the West and South, embracing all the principal towns from Pittsburg, Penn., to New Orleans, from which latter place he sailed for Europe, to pursue a course of study there; and, after completing his studies, he settled in London, where he remained until he took up his residence permanently in New York, and has much reason to be grateful to Divine Providence for the measure of his success."

In regard to his domestic relations, he thus writes:

"Eight children have been the issue of one of the happiest marriages allotted to man, four of whom are now living; and ten grandchildren is the number of the second generation. My wife, ANNA MARIA SMITH, (her father a Bermudian,) was a native of Charleston, S. C., a most highly accomplished and carefully educated person, who was removed to a better and happier world on the 7th of June, 1857, one of the purest, noblest, and best examples of female loveliness and excellence, and of exalted worth and virtue."

Brother PARMLY is full six feet high, weighing about one hundred and seventy pounds, well formed, and presenting an exceedingly fine personal appearance. He is now drawing near to "three score and ten," and yet, despite the snowy locks upon his temples, he bears the unmistakable premonitions of a vigorous old age. Let the light of temporal prosperity, which has constantly illuminated his pathway through life, direct his failing vision in gratitude to the giver of all earthly blessings; and may the consciousness of a living trust in Christ be the staff for his support when earth with all its fortunes and favors shall pass away, and time be swallowed up in boundless eternity.



Thomas M. Allen

THOMAS M. ALLEN.

THOMAS M. ALLEN was born near Front Royal, Shenandoah County, Va., on the 21st day of October, 1797, his ancestry, for several generations, being of the same nativity. They were all of Presbyterian faith, hence his early religious training was of that character. He was educated by Rev. Mr. Snyder and Rev. William Williamson, Presbyterian preachers, and John S. McNamara, an eminent mathematician of his day.

In the late war with Great Britain, though not seventeen years of age, he entered the army as a volunteer, and served upwards of six months in the regiment of Virginia militia, commanded by Colonel Yancy.

“On the 10th day of May, 1816, he met with an accident, that made him a cripple in his left hand for life. Returning from Kentucky to Virginia, when six miles west of Washington, Penn., in a violent storm, a large tree was blown across the road, which killed his horse under him, and also a young lady riding by his side, the daughter of Colonel Joseph Van Metre, of Hardy County, Va.

“He was married, in 1818, to Rebecca W. Russell, of Fayette County, Ky., where he settled on a farm the following spring. After his marriage, he studied law, and was a member of the class during the first course of lectures delivered in Transyl-

THOMAS M. ALLEN.

vania University by the Hon. William T. Barry. He was licensed to practice law by Judges James Clarke and William Warren, of Kentucky, and Judges J. Doty and Davies Floyd, of Indiana. He commenced the practice in Bloomington, Ind., in the spring of 1822, with James Whitcomb, since Governor of Indiana and Senator in Congress. His success equaled his highest anticipations; but, professing religion, he abandoned the law, and returned to his farm in Kentucky the following spring.

“He and his wife were immersed by ELDER B. W. STONE, in May, 1823; and, the 23d of June following, the Church at “Old Union,” in Fayette County, Ky., was planted, by ELDER B. W. STONE, with six members, to-wit: T. M. ALLEN, JAMES RANKIN, SAMUEL ELLIS, and their wives. This was the beginning of that large and flourishing congregation, the mother of preachers. Mr. ALLEN soon commenced exhorting and teaching, and was very acceptable to the Christian brotherhood and the public, and, the 15th day of May, 1825, was ordained an elder of the Church of Christ, (at Union,) and to the ministry of the Gospel, by the imposition of the hands of ELDER B. W. STONE, THOMAS SMITH, and others. From that time to the present, he has been actively engaged in preaching the Gospel, and few men have labored more untiringly than he in the good cause. His labors were greatly blessed of the Lord. The Churches at Paris, Antioch, Clintonville, and Cynthiana, in Kentucky, were organized by him, and numerous were the additions to the Church under his ministry.

“In the fall of 1836, he removed to Boone County, Mo., where he has since resided, and where he has devoted himself to the ministry of the Word with a zeal and energy peculiar to him, and with great success, both in organizing

THOMAS M. ALLEN.

congregations and gathering disciples into the kingdom. He planted the Churches of Friendship, Rocheport, and Bethany, in Boone County, and others in different parts of the State. No preacher in Missouri has traveled and preached during the past twenty years more than he, and he is still actively engaged in his duties as a Christian minister, with his accustomed success. He has the names, with the date and place, of the many hundreds he has immersed, which is truly an interesting record. He was the companion, and enjoyed the confidence and affection of nearly all the pioneers in the reformation, and is greatly beloved for his works' sake, in Kentucky and Missouri.

“He was an early patron of the ‘CHRISTIAN BAPTIST,’ and, being much benefited by it, exerted himself to extend its circulation. In a letter to a friend, Mr. ALLEN says: ‘In the commencement of my ministerial career, I did, to some extent, indulge in speculation on some subjects, but soon learned the way of the Lord more perfectly, and gave up all speculations for the faith once delivered to the saints. Having taken the Bible as my only rule of faith and practice, I determined to study it prayerfully, so that I might add to my faith knowledge; that, with entire faith in every word God has spoken, and with cheerful obedience to his commands, I may enjoy his blessings, and hope for his promises.’

“Mr. ALLEN is a friend to all Christian and benevolent enterprises. He was among the first to move for the endowment of a professorship in Bethany College, Va., by the brethren in Missouri; and, with ELDER A. PROCTOR, accompanied President CAMPBELL in his campaign through Missouri, when engaged in that successful enterprise.”

He is at present sojourning among his brethren and friends in Kentucky, the scene of his former successful labors. Pos-

THOMAS M. ALLEN.

sessing a strong physical constitution, he is yet able, in his advanced years, to engage in the work most dear to his heart, with all the energy of his youthful days. He is thus ardently engaged despite the terrible civil commotions with which the nation is disturbed.

In physical proportions, T. M. ALLEN is about six feet in height, and well-proportioned, standing very erect. Disregarding the custom of the times—as indicated in the portrait—he wears no beard, but his brow is profusely surmounted with a full suit of white-gray hair. With but a slight personal acquaintance, he makes the impression on the writer that he is an impressive, earnest, and highly sympathetic speaker, and hence highly capable of moving his audience to action. Being one of the pioneers of Kentucky and Missouri, he is drawing near the close of his earthly labors. May this brief sketch, in after years, recall the many pleasant memories of the past in the minds of his numerous friends, and the wide-spread brotherhood, who, through his labors, have been made to rejoice in the light of salvation.

O! that the success of his declining days may be but the counterpart of the triumphs of the past; and, in the final conflict, may he fall covered with the panoply of heaven, with the shout of victory lingering on his ear, and the radiant glory of the city of God opening on his enraptured vision.



Aylett Raines

AYLETT RAINES.

THE well-known subject of this sketch is a native of Virginia, having been born in Fredericksburg, on the twenty-second of June, 1798. He was "born into" the Church of England, his parents being of that faith. At the age of four years he was christened according to the traditions of that Church. His early religious training, therefore, under the tuition of a pious mother, was in harmony with the faith of that Church.

In early life he removed to the West, and we find him in Crawford County, Ind., engaged in reading "Winchester's Dialogue on Universal Restoration," which led to his adoption of the theory advocated. He commenced preaching it, and continued earnestly and ardently in this calling for about five years.

In the year 1828, being on the Western Reserve, in Ohio, he became acquainted with the Gospel, as now understood, under the teaching of the beloved WALTER SCOTT. He very soon became obedient to the faith, and commenced preaching it. To employ his own language: "Had I heard the pure Gospel from my childhood, I should never have been a Restorationist." From his conversion to the primitive faith to the year 1834, he labored principally in Clinton and adjoining counties in Ohio, and Mason County, Ky. In 1834, he settled

AYLETT RAINES.

in Paris, Bourbon County, Ky., which has been his residence to the present time. From this point he has labored extensively through all the surrounding country. In regard to his labors as an evangelist, he thus writes:

“I commenced in this reformation when it was a mere handful, and made the ministry of the Word my only occupation, and have never, to this day, needed a dollar and could not easily put my hand on it: always poor, and yet always in the midst of abundance!”

AYLETT RAINES has not only figured as a preacher, but has been extensively known as a writer among us. In 1828-'29 he edited and published a monthly, called the “Christian Teacher,” in Lexington, Ky. He has also recently published two small works, entitled, respectively, “A Refutation of Hereditary Total Depravity,” and “Christ’s Church Identified.” He has also been an extensive and frequent contributor to our periodicals, his articles always partaking of a clear, pointed, logical style.

Brother RAINES is known as a man of medium stature, being not over five feet eight inches in height; but latterly, is becoming rather inclined to corpulency. He has a peculiar, light-gray eye, with a sharp, piercing center. His mind is rather of the logical and argumentative, than of the rhetorical and flowery cast; yet his arguments are generally clothed in appropriate drapery, and sometimes are invested with the pathetic, grand, and eloquent.

He is on the descending plane of life, but still rejoices in the vigor of his youth. May many years of his wonted success in the past yet crown his future labors, and the setting sun go down amid the glorious effulgence of the light of God.



J. I. Lowell

J. I. LOWELL.

THIS brother is represented by those who were familiar with him in life, as a man of extraordinary ability as a teacher of the Christian religion. Possessing a very retentive memory, and a logical mind, well spiced with native wit, he made a lasting impression on those who listened to his instructions.

I am indebted for the following extract to a letter of his wife, published soon after his death :

“He was born on the tenth day of May, 1799, in Thomaston, Maine. Was immersed into Christ by the Baptists, March, 1831, in Manlius, Onondago County, New York. The same spring, that Church gave him license to preach. According to an invitation from the Baptist Church in Cicero, he became their minister, in January, 1833. That Church called a Council to ordain him. After a tedious examination, they resolved, ‘That we approve of Brother Lowell’s Christian experience and call to the ministry; but, whereas, some of Brother Lowell’s views are not in accordance with revealed truth, we postpone for the present his ordination.’ They were called upon to tell to the world what those views were that clashed with the truth, but they refused. Mr. Lowell said: ‘Brethren, you approve of my call to the ministry; thank you for that. If God has called me to preach, I can dispense with man’s call.’ From

J. I. LOWELL.

that hour till the day of his death, April 10, 1858, his life has been a constant warfare. Branded by that powerful denomination with heresy, thrown out upon the world poor, with a young family to support, not knowing that a single brother's heart was or ever would be in unison with his own, (as he had never seen any of the writings of the reformation,) with the Bible alone in his hand, he commenced proclaiming the old Jerusalem Gospel at Cicero, at Pompey Hill, and at different places in Onondago County. His principal means of getting a living, for twelve or fifteen years, was teaching. He would attend to his school during the week, then start on foot and walk some twenty or thirty miles, and speak, and back in time to commence school Monday morning. For eleven years, the brethren have enabled him to devote himself principally to writing and speaking the Word."

The portrait opposite page 103 is from an inferior daguerreotype, taken many years ago, and is not as just a representation of this brother as I could have desired. But I present it as the best to be produced from the very limited resources at my disposal.



William B. Mooklar

WILLIAM B. MOOKLAR.

W. B. MOOKLAR was born November 14, 1800, in the City of Hudson, N. Y. His paternal ancestry was from Ireland, while that of his mother was from England. His parents were connected with the Church of England, but his mother had strong convictions in favor of the Baptists. His early religious training was, therefore, in the Episcopal school. He was sprinkled in infancy, according to the forms of that Church. We learn but little, however, of his religious history until after his matrimonial alliance with Miss SUSAN M. DALTON, at Maysville, Ky., in the month of July, 1828. In relation to this union, he furnishes the following: "Blessed of God is that man who, in the partner of his life, finds a helpmeet for him in the way toward heaven. I thank thee, O God, that thou gavest such an one to me."

Through the earnest piety and constant watchfulness of Mrs. MOOKLAR, who immediately became interested for his spiritual welfare, he was brought to the foot of the Cross in the year following his marriage, under the preaching of brethren THOMAS and ALEXANDER CAMPBELL, the latter of whom immersed him, at Maysville, in that year.

Two or three years after his immersion, he was called to the eldership of the Church in Maysville, and has generally

WILLIAM B. MOOKLAR.

occupied that position in the Churches where he has resided, ever since.

In the year 1839, owing to failing health, he removed to Minerva, Mason County, Ky.

“The Church of Christ at that place desiring it, he was ordained an elder of the congregation; and, in 1842, at the earnest recommendation of Brother JOHN T. JOHNSON and others, the Church ordered that he should be ordained an evangelist, which position he filled, according to the best of his abilities, for some three years, during which time he was made the instrument of introducing many valuable souls into the kingdom of Christ.

“In 1844, the Church at Dover, Mason County, three and a half miles from his residence, with great kindness and liberality, employed him as their regular evangelist for the year, during which time he held one protracted meeting of six days, unaided, the Lord blessing his labors with twenty additions.”

After a residence of about twenty-five years in Mason County, the subject of this notice removed, about the year 1850, to Covington, Ky., opposite Cincinnati, on the Ohio River. Here he has resided till the present time, and has been for many years engaged in manufacturing and mercantile pursuits. Here, also, in the spring of 1860, Sister MOOKLAR was taken from him by the hand of death. She died, however, as she had lived, in full confidence in a glorious life to come. Immediately on the occurrence of this latter event, Brother MOOKLAR resolved to give himself more entirely to the service of the Lord. It was as though the afflicting providence had been sent to admonish those immediately concerned of the importance of giving all heed to their spiritual well-being.

He has been for many years an active and liberal member

WILLIAM B. MOOKLAR.

of the board of managers of the American Christian Missionary Society, in whose labors he takes great interest. Those accustomed to attend our anniversaries at Cincinnati, will readily recollect him as one of the most active, energetic, and ardent of those who frequent these meetings.

He is tall, and rather slightly built, being five feet eleven inches high, and weighing but about one hundred and forty pounds. Though he is now in the sixty-fourth year of his age, and far in the decline of life, yet he is very erect, and has much of the youthful in his form, and in the quick activity of his movements. Like several other of the brethren represented here, the vein of humor and of satire, derived from Irish ancestry, is amply developed.

In early life, Bro. MOOKLAR was a sea-faring man, but, for many years, he has been engaged in mercantile pursuits in the West. New Orleans, Cincinnati, Maysville, and Covington have been the scenes of his operations for nearly forty years.

On the 26th of March, 1862, he was again married, to Miss ELIZABETH DAVIDSON. By the former marriage, he has three sons and four daughters. The daughters, following in the footsteps of their lamented mother, are all in fellowship with the Christian Church, as is also the eldest son.

JOHN ROGERS.

THE name of JOHN ROGERS is one familiar in the records of religious progress in the West, in the present century. As an earnest and highly successful preacher and writer, he is known wherever the publications of his brethren have been read for the past forty years. Like many of the pioneer-workmen in the reformatory work in which he has been engaged; he comes, not by regular ecclesiastical education, training, and appointment, to his position as a minister of the Gospel; but, surrounded in his youth by circumstances of entire dependence on his own efforts for support, with but very limited opportunities for education, he starts in his Christian and ministerial career from a cabinet-maker's workshop, to become a pioneer preacher; and, per consequence, to support himself, in part at least, by the sweat of his brow, while he was enabled to preach the Gospel to perishing man.

The subject of this sketch was born in Clark County, Ky., six or seven miles from Winchester, on the 6th of December, A. D. 1800. He enjoyed but little domestic religious training, his father adopting the philosophy of the infidels Paine and Hume, his mother, however, being an immersed Methodist. These facts, together with the necessities that removed him from the parental roof early in life, left him more immediately to decide for himself what his religious life should be.



John Rogers

JOHN ROGERS.

At an early age he became an indentured apprentice to Messrs. Batterton, cabinet-makers, at Millersburgh, Ky., and, while under this engagement, at the age of eighteen years, united with the Christian Church, under the labors of his especially venerated and devoted friend and brother, BARTON W. STONE. He had none of the prejudices of early religious education to encounter; hence, the stigmas and odium poured out on those who dared to avow dissent from the popular creeds of the time, fell powerless on him. With him, as is usual with pioneer reformers, the epithets "Heretic," "Deist," "Atheist," "Agent of Hell," etc., only inspired the greater boldness in the faith, and a determined spirit to become entirely devoted to the truth which he had so joyfully learned. Hence, he immediately turned his thoughts and purposes to a life in the Gospel ministry.

Shortly after his baptism, his elder brother, SAMUEL ROGERS, who was also his guardian, and who had recently removed from Kentucky to Clinton County, Ohio, made a return-visit to Kentucky. During this visit it was determined by the brothers, the Messrs. Batterton consenting, that the indentures of JOHN should be purchased for one hundred and fifty dollars, which being done, left him but fifty dollars with which to commence the world. It was decided that he should accompany his brother SAMUEL on his return to Ohio; and, borrowing a horse from his mother, they set out, in the most primitive style, on their journey, in February or March, 1819. His first attempt at public speaking was during this journey, at Kentontown, Harrison County, Ky. Shortly after his arrival in Ohio, he commenced working at his trade, with one Daniel Radcliffe, in Wilmington, Clinton County, in the vicinity of his brother's home. He continued this employment until he had earned

JOHN ROGERS.

sufficient to enable him to make a respectable appearance before the public.

Early in the summer of the same year he made his first missionary tour, traveling on foot, in company with his brother SAMUEL, and others whom they met on the journey. Toward the close of the summer, the brethren raised for him about sixteen dollars, with which, and the fifty dollars he possessed, he purchased a horse. He then returned to Wilmington, and again went to work for Mr. Radcliffe, to get the means to procure a saddle and outfit for the horse, which, being soon accomplished, he started out on his second tour, preaching through the western counties of Ohio, and in Wayne County, Ind.

On the 28th of September, 1819, he was regularly licensed to preach the Gospel, by the conference of Christian Churches in Warren County, Ohio, ELDER SAMUEL KYLE, the clerk, writing the document, which is still in possession of our subject. During the same fall he spent some time with the venerable DAVID PURVIANCE, who then lived in Preble County, Ohio, and went on a preaching tour with him in Kentucky, to visit his old friends.

During the winter of 1819-'20 he employed his time in attending school in Georgetown, Ky., under the tuition of BARTON W. STONE. In April, he quit school, and devoted himself more entirely to preaching the Word. At this time, April 18, 1820, he, in company with others, was regularly set apart to the work of the ministry, by prayer, and the imposition of the hands of the elders, at Minerva, Mason County, Ky. His certificate bears the signature of B. W. STONE, in behalf of the elders officiating. He immediately came into the neighborhood of Carlisle, Ky., where he has resided ever since.

JOHN ROGERS became acquainted with ALEXANDER CAMP-

JOHN ROGERS.

BELL, shortly after his debate with W. L. McCalla, at Washington, Ky., in 1823. On the 6th of December, 1824, Mr. CAMPBELL preached in the Court House in Carlisle, on which occasion he purchased the first three numbers of the "Christian Baptist," and subscribed for it for the future, and, in his own language, "has read all that he has written from that day to this," and is still a subscriber to the "Millennial Harbinger."

At the time just referred to, he had not "learned the true design of Baptism—the necessity for weekly communion—the distinction between faith and opinion—and the true basis of union upon the great and all-comprehensive proposition, that Jesus is the Christ the Son of God." Though he had been associated with those who were contending for Christian union, and in opposition to all human creeds, in which the ground had been common between the associates of brethren CAMPBELL and STONE, yet he had not arrived at a full appreciation of these matters, until, under God, the powerful mind of Mr. CAMPBELL brought them clearly before his view, in the "Christian Baptist." To use his own language, therefore, we may say, he "cordially embraced the views of the Reformation about the year 1831."

In 1825, in company with his brother SAMUEL, he made a long preaching tour through Ohio, Indiana, Illinois, and Missouri, spending most of the time in Missouri, and extending the tour as far as Lexington, which was then just being settled. In 1827, they made another extensive tour into Virginia, embracing also parts of Maryland and Pennsylvania.

After the union in 1832, as before stated, JOHN SMITH and JOHN ROGERS were associated as evangelists, to represent the parties respectively, to travel and promote the union, and

JOHN ROGERS.

preach the Gospel. They continued their united labors during the years 1832-'33 and 1834. During these years many thousands were added to the congregations all over the West. The union gave a mighty impetus to the cause.

As a preacher of the Gospel, the subject of our sketch must be regarded as one of our most successful men. Not less than four thousand persons have submitted to the ordinance of baptism at his hands, and about twelve hundred of these have been within the bounds of the congregation where he has resided for the past forty-three years.

He has also been a frequent contributor to our periodicals for many years, and has published some other works, among the more prominent of which are the biographies of the distinguished evangelists B. W. STONE and JOHN T. JOHNSON; the former, published in 1847, and the latter, in 1860.

Let the memories of such a man, and of such successes under God, inspire in the hearts of his brethren the affection and respect due to his declining years.



William Hayden

WILLIAM HAYDEN.

The following extracts are from a previously published notice of this venerable and much-lamented minister of the Gospel.

“He was born in Rostrover Township, Westmoreland County, Penn., June 30, 1799. About four years afterward, his father, Samuel Hayden, moved to Youngstown, in the new and almost wilderness State of Ohio. Here WILLIAM, the oldest child in a family of eight children, suffered the usual hardships and privations of life, in a new forest home. He became a deist, and then an atheist, before he was twelve years of age. He was rescued from the vortex of atheism by the reflection *that, if nothing had eternally or rather primarily existed, nothing could have arisen, or been originated: hence a cause uncaused is self-evident.* From deism he was driven by reasoning *that, if God made us, we are not too insignificant for him to govern and judge us.*

“He was baptized by ELDER JOSHUA WOODWORTH, May 19, 1816, in his seventeenth year, and entered the Baptist Church, of which his parents were already members.

“He was one of the first to embrace and to enlist for the defense of original Bible Christianity. A close reader of the ‘Christian Baptist’ from its first issue in 1823, he was fully prepared for the work of religious reformation, pleaded with such distinguished ability in that periodical. He was a member and delegate in the Mahoning Baptist Association which met in New Lisbon in August, 1827, when ELDER WALTER SCOTT was appointed by that body to the work of an evangelist.

“In one year the whole country in North-eastern Ohio was awakened by the fervent eloquence of that accomplished orator and preacher. The following year, August, 1828, the Association met in Warren, Trumbull County. At the special request of Brother SCOTT, WILLIAM HAYDEN was chosen and appointed his fellow-laborer. Thus he was the second man called forth into the evangelical field, and he aided much to swell the tide of religious power which swept over the whole country. While the members of the Association were discussing bounds and limits for SCOTT’s field of labor, the gifted preacher cried out, ‘Give me my Bible, my head, and Brother WILLIAM HAYDEN, and we will go forth to convert the world to Jesus Christ.’ A brother arose immediately and said: ‘I move that we give Brother SCOTT his Bible, his head, and Brother WILLIAM HAYDEN;’

WILLIAM HAYDEN.

which motion was promptly seconded and unanimously passed. He was ordained to the work of the ministry that same fall, in October, by **ELDERS WALTER SCOTT** and **ADAMSON BENTLEY**.

“**ELDER SCOTT** remarked, in the hearing of the writer of this sketch, that he chose Brother **HAYDEN**, not only for eminent preaching ability, but also for his musical powers. ‘There is not a man,’ he said ‘in the whole Association, that can sing like him.’ **SCOTT** himself, possessed of admirable and delicate musical feelings, rightly appreciated the value of such a power, and correctly discerned the depth and almost unlimited compass and melody of **HAYDEN**’s voice. Few ever equaled him in power and sweetness of tone. It was soft as a flute, and often swelled in majesty like a tempest. Hundreds came to his meetings to hear him sing; and he always had a store at hand, animated and plaintive, with which he could arouse, alarm, or melt the sinner’s heart.

“From the time of his selection and ordination, preaching the Gospel was his chief business of life. During his ministry of near thirty-five years, he traveled nearly ninety thousand miles, full sixty thousand of which he made on horseback! that is, by this latter mode of travel, more than twice around the world! These travels extended from Syracuse, New York, on the east, to the Mississippi River on the west; and from the Provinces of Canada to Virginia. Yet his labors were mostly performed on the Western Reserve and its borders in North-eastern Ohio, where he planted many Churches. The baptisms by his own hands were twelve hundred and seven, about seven hundred of whom were females. He preached over nine thousand sermons, which is two hundred and sixty-one discourses per annum for every year of his public life. He once preached fifty sermons in the month of November alone. Besides all these pulpit services, his private labors were abundant and incessant. The people gathered about him for the instruction and edification of his conversation. Few excelled him in this kind of power. He had a peculiar turn for winning attention, and imparting instruction in the social circle, mingling the humor that charms with the experience that imparts information. Few could relate or relish an anecdote better, or apply one more appropriately for the purposes of illustration. Yet he never indulged in recitals of any in which the adorable Name, or any of the titles of the Most High, were even playfully, much less irreverently, introduced; a practice against which he bore frequent and forcible testimony.”

Brother **WILLIAM HAYDEN** fell asleep in death, in the triumphant hope of a glorious resurrection, April 7, 1863.

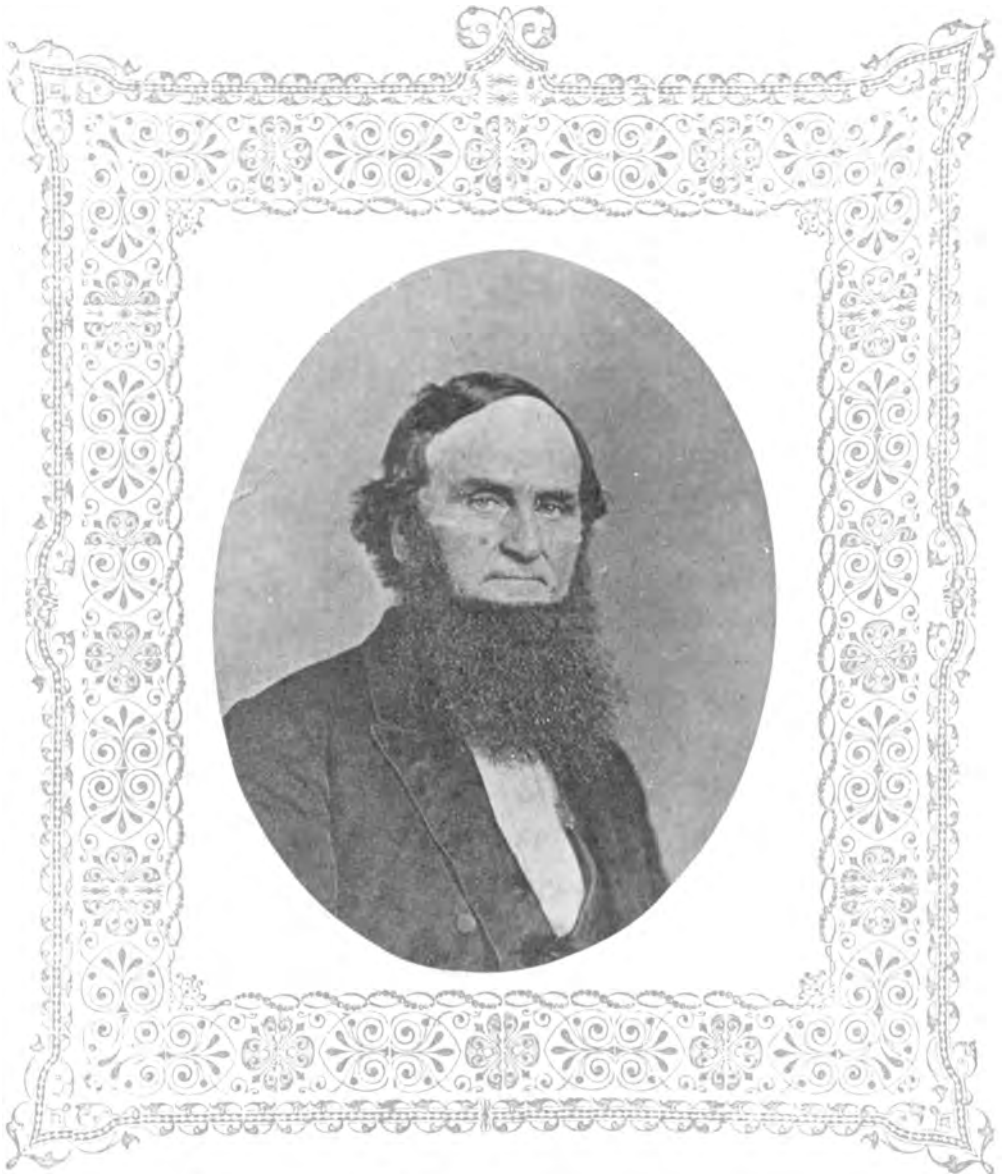
WILLIAM HAYDEN.

“The mental powers of WILLIAM HAYDEN were most rapid and energetic in action. His method of reasoning tended to generalization, embracing great variety in subject and method. Though not favored in early life with an extensive education, his taste, discernment, and industry very fully supplied this lack of opportunity, and stored his mind with much general information and critical historic learning.

“The master quality of his mind was his almost matchless memory—memory of history, incident, event, and chronology. In all his temporal business, of which he transacted considerable all life-long, he kept no book account. He made no memorandum of his sermons; and he could report at any time, promptly and accurately, the number of his sermons, baptisms, miles of travel, and multitudes of incidents connected with all these matters—and all without pen or pencil to aid him! It were vanity, perhaps, to assign him in this behalf a place with MACAULAY or JOHNSON; but all who knew him wondered at his power—a power which was at his command, with undiminished force, up to the hour of his death.

“In his character were chiefly discernible firmness, inflexibility, affection, and qualities eminently social and hospitable. His religion was conscience and reverence; his humanity, a tender and systematic benevolence. He gave many hundreds for humane, religious, and educational purposes.

“During the course of his public ministry in the Gospel, he had as fellow-laborers, ELDER THOMAS CAMPBELL, Brothers WALTER SCOTT, JOHN HENRY, CYRUS BOSWORTH and MARCUS BOSWORTH, BENJAMIN ALTON, HARVEY BROCKETT, CALVIN SMITH, and WILLIAM COLLINS, all of whom are at rest with him from their labors; besides the following brethren, with many others, who still remain to fill up their days in public usefulness, viz.: A. CAMPBELL, ADAMSON BENTLEY, M. S. CLAPP, A. B. GREEN, J. J. MOSS, JONAS HARTZEL, J. H. JONES, J. P. ROBISON, Dr. S. E. SHEPARD, J. M. BARTLETT, EDWIN WAKEFIELD, ISAAC ERRETT, J. W. LANPHEAR, E. H. HAWLEY, L. COOLEY, and W. A. BELDING.”



Silas E. Shepard

SILAS E. SHEPARD, A. M., M. D.

DR. SHEPARD'S paternal ancestry is traceable back to the year 1603, in England, where they were Independents. Every generation, from that date, furnished several clergymen of that denomination. Several of these emigrated to the colony of Massachusetts, at an early day, and were among the founders of the Congregationalists of New England. Others of the family emigrated to Virginia, and, from these two points, they have spread through the States of the American Union. The lineage meets the maternal line of the late illustrious Ex-President JOHN QUINCY ADAMS, in the person of THOMAS SHEPARD, a Puritan minister of the seventeenth century. They have been strongly inclined to professional pursuits, having furnished many ministers and physicians, and several lawyers, but no distinguished politicians. There have been three physicians in his father's family. His paternal grandmother was a relative of General Eaton, of the American Revolution, hence his name, SILAS EATON. His maternal ancestry were of German blood and of Protestant faith.

SILAS E. SHEPARD was born in Utica, N. Y., on the 2d day of February, 1801. His early life was spent on a farm, but his intense natural desire for mental improvement has enabled him to surmount numerous obstacles, and has borne him suc-

SILAS E. SHEPARD.

cessfully through a course of classical, medical, and theological studies, so that, from both literary and medical institutions, he holds diplomas indicating their appreciation of his attainments. He has been a preacher of the Gospel since he was nineteen years of age, and a practicing physician for eighteen years. He dissented from the views of his Congregational ancestry on baptism, when only sixteen years of age, and joined a Baptist Church, being soon afterward licensed and ordained to the ministry. He lost confidence in human creeds, and commenced an independent investigation of the Holy Scriptures, in 1824. His evangelical labors in New York and Pennsylvania, the principal fields of his operations, have been crowned with great success. The converts under his preaching have amounted to not less than three thousand. There are now five Churches in Bradford County, Penn., which are the results of his labors. He also organized a Church in Mill Hall, Penn. His great repugnance to the publication of the results of his preaching in past years has led many into erroneous views in regard to his power as a preacher of the Gospel. But those who are familiar with his presence, and who are acquainted with the history of the cause in former years in New York and Pennsylvania, willingly concede that a more powerful pulpit orator does not live among us. For logical acumen, abundant fruitfulness of thought, and sound Scriptural exposition, he is unsurpassed.

In the year 1850, he was invited to the pastorate of the Congregation of Disciples then meeting in the house erected by DR. PARMLY, on Greene Street, in the City of New York, which he accepted, at the same time engaging in the practice of medicine. In a few months after he commenced his labors, the small building on Greene Street was vacated, and the more commo-

SILAS E. SHEPARD.

dious and eligible one on Seventeenth Street, near the Sixth Avenue, purchased, and has since been occupied. He continued his labors with the Church until 1856, having some time previously abandoned the practice of medicine, and given himself entirely to the ministry of the Word, and kindred pursuits.

At the first anniversary of the AMERICAN BIBLE UNION, after his removal to New York, he was brought before that body under rather peculiar circumstances; and those who were present will remember the withering power of the rebuke he uttered in defense of Brother CAMPBELL and his brethren. Then commenced a connection with that institution, which has grown in strength and influence to the present day. He has, at different times, sustained to it the relations of vice-president, member of the board of managers, and translator, and is still its ardent and liberal friend and supporter, being, as I write, engaged in assisting the final revisers on the New Testament in perfecting their work.

In the month of July, 1857, in company with Brother BULLITT and Sister SMITH, of Louisville, Ky., and others, he started on a tour through the Eastern World, embracing England, Ireland, Scotland, Wales, France, Belgium, Prussia, the German States, Switzerland, Italy, Egypt, and Syria. This tour occupied about one year, the Doctor returning in the month of August, 1858. Since his return he has lectured somewhat on Egypt and Syria.

DR. SHEPARD is a close and accurate observer, and this power was brought into full exercise on the Eastern Continent. Nothing of interest to the earnest student escaped his notice; and his fireside relations of the events of the journey are among the most interesting and instructive fruits of his experi-

SILAS E. SHEPARD.

ence. Could he but be induced to elaborate the notes of the tour into a volume for the public eye, doubtless a work would be produced of great interest to the religious world.

In the earlier part of his religious career, he conducted, quite successfully, a monthly periodical called the "PRIMITIVE CHRISTIAN," and, in 1854, a periodical called the "REVISER." The former, rather miscellaneous; the latter, critical. In full corroboration of all I have said, or that may be inferred in regard to his scholarship or soundness of judgment, I append the following commendation by a distinguished LL. D. of the AMERICAN BIBLE UNION, directed to Brother D. P. HENDERSON, of Louisville, Ky.:

"In my estimation, Dr. Shepard is eminently qualified to be at the head of a literary institution, and I felt a pang of regret when he informed me that he had declined the presidency of an institution in Illinois. He is peculiarly gifted in soundness of judgment, a qualification in which men of learning are often lamentably deficient. He has great knowledge of human nature, and aptitude in accommodating himself to it, without deviation from principle. Having remarkable self-control, and a ready tact in the management of men and of business, he is equally well-fitted to govern and to advise. His classical and literary education is highly respectable, and his general information far above what ordinarily falls to the lot of scholars. With incorrupt principles, courteous manners, great decision of character, elasticity of mind, and gentleness of disposition, I see in him all the requisites to constitute controlling power and influence, without harshness or tyranny.

"My only wonder is, that such influential friends as yourself do not place him at once in a position where his eminent and varied talents can be most usefully employed.

"(Signed)

WILLIAM H. WYCKOFF.

"November 10, 1860."

Brother SHEPARD, unlike many men of high intellectual caste, is also exceedingly susceptible in regard to the warm affectional sympathies and affinities of the human heart.

As a just exhibition of these, which the afflictions of life alone can call forth, I append also the following extract from a letter addressed to the writer, a few months since, sympathizing with himself and family in their deepest sorrow. It has the greater value in this connection, in that it was not intended for the public eye.

“DEAR BROTHER TIERS :

“Your two letters—one containing an account of Montgomery’s illness, and the other his death—both came to hand by the same mail.

“All that you say of his capacity is true. His head showed this to any attentive observer. He was a boy of extraordinary talents, and would have made a man of distinction, if life and health had been continued to him. But God, whose ways to us are mysterious, decided otherwise, and we should be reconciled as far as possible.

“I sympathize with you and Catharine most sincerely and deeply. I feel his departure most keenly.

“We may philosophize accurately and extensively, but still we will *grieve*, in spite of all reasoning. He is now through with all pain and all suffering, and we are yet exposed to both, to what extent we do not know. But still, the thought that he is gone is painful, and will be, for some time to come, although, in your hearts, you may not wish him back, with the certainty that, after all, he must die again.

“We often wonder why such children die, while so many less promising are spared to old age. But who knows what God has for that boy to do in another world? At best, we have only a one-side view of things while we live, and that view is only the earthly view of things.

“The pains which he endured in his last days only make his rest in paradise the sweeter. The child is not sorry that he has departed so young. He now rejoices in the change. He would not prefer to be here,

SILAS E. SHEPARD.

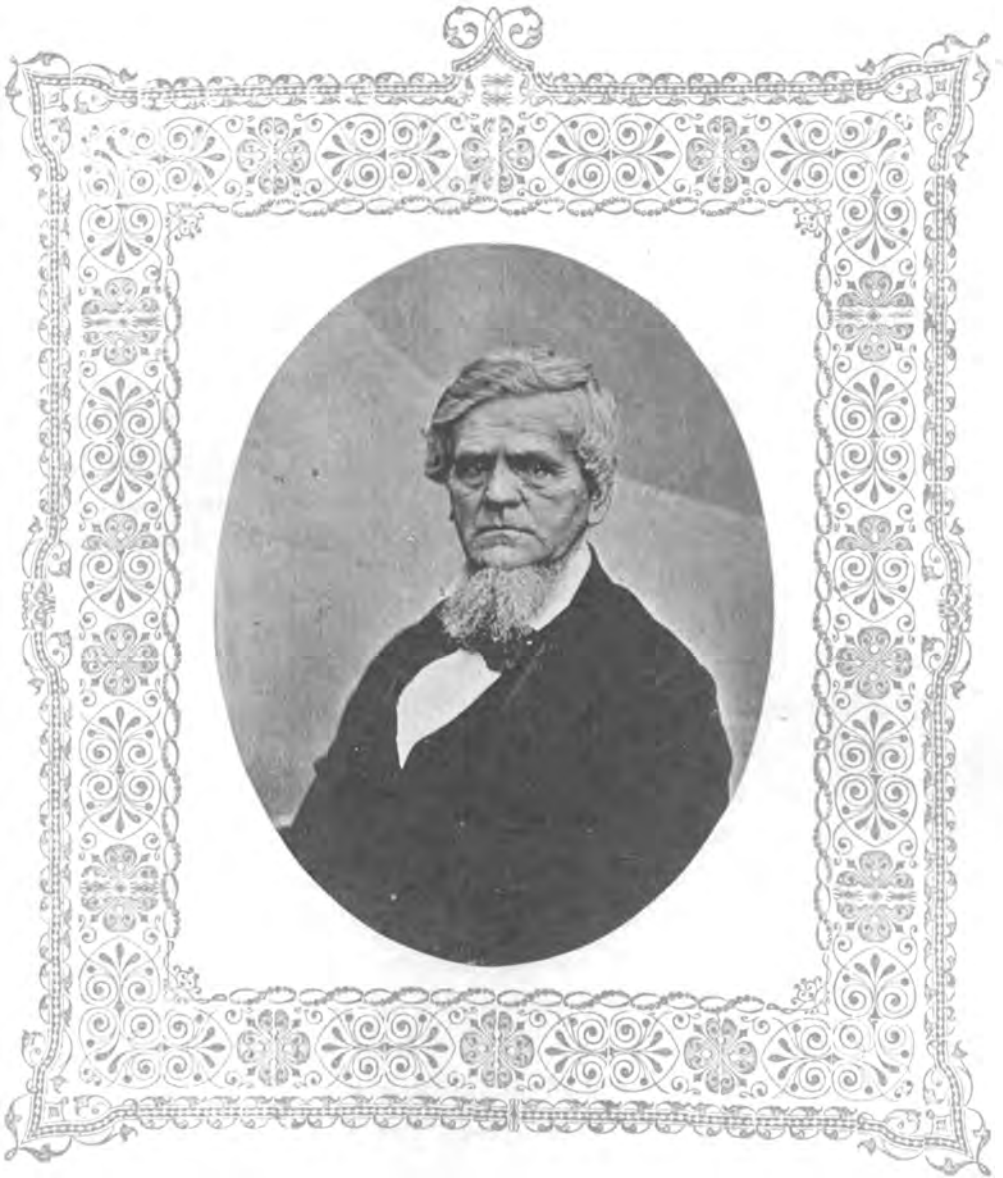
for he knows that 'to be with Christ is far better.' He *knows* what we only *believe*.

"Tell Catharine not to grieve too much; that is, to restrain her grief as far as possible, with the thought that the child is much more than satisfied with his change of state. His development is now progressing much faster than it could here. He is, in all respects, much better off than he could be here. 'The Lord gave, and the Lord hath taken away,' and his blessing is connected with the *gift* and the *demand*."

In great conventions, the Doctor is rather retiring, choosing rather to listen than to be constantly contending for the floor with such as are remarkable for their loquacity; but, when the time for decisive action comes, all the firmness and decision indicated in the expression of the portrait, are brought into full exercise. On such occasions, he is a man for action.

The subject of this sketch is of medium hight, being about five feet nine inches high, and weighing about one hundred and eighty pounds, and bears the appearance of a heavy-built, compact organization, somewhat like that of the late Ex-President Martin Van Buren, whose personal appearance he has been said to resemble. He has an unusually large, powerful, and active brain, which, being sustained by a robust physical constitution, has borne him through a long and successful professional career, until we now find him, in his sixty-fourth year, in the enjoyment of the strength and vigor of many who are twenty years his junior.

My well-beloved friend and brother: May the pleasing memories of the hours and the days and the years of past associations and fraternal friendships be enhanced in the future by the bonds of continued and increasing Christian sympathy and affection, only to be absorbed in the more enduring ties of the spiritual and eternal relationships in the presence of God.



Ovid Butler

OID BUTLER.

THE name surmounting this sketch is well and favorably known for its long and intimate connection with the religious and educational enterprises of the brethren in the State where its bearer has spent the most of his past life.

OID BUTLER was born in Augusta, Oneida County, New York, February 7, 1801. His ancestors, on both sides, were from New England, to several generations. His paternal grandfather was a Baptist preacher. His mother died in 1812, after which his father, CHAUNCEY BUTLER, married the widow of his brother, Ora Butler.

In 1817, CHAUNCEY BUTLER removed with his family to Indiana, and settled in Jennings County. He soon became a Baptist preacher, and continued in that calling until the principles of the "current reformation" began to be published. The early religious training of the son was, therefore, under Baptist influence, and he became pretty well versed in the Scriptures, and the Baptist interpretation of them.

About one year after locating in Indiana, being then about seventeen years of age, and having received a common-school education, he went into Shelby County, Ky., and engaged in school-teaching for about one year. Returning to his home in Indiana, he employed the rest of his time, until he was twenty-

OVID BUTLER.

one years of age, in assisting his father in farming operations. At the age of twenty-one, he started "to seek his fortune," on the Illinois frontier. Arriving in what is now Vermillion County, he was attacked with fever and ague, which so prostrated and discouraged him that, in the fall of 1822, he returned to his father in Jennings County. Shortly after his return, he was again taken sick, with the malignant fever so common and fatal at that time. Recovering, however, he was very much enfeebled, and unfit for the duties of life now opening before him. In the following spring, his health having improved, he engaged as clerk in a country store, at Vernon, in Jennings County. This was his employment until September, 1824, when he commenced the study of the law. He was admitted to practice in the spring of 1825. He first endeavored to establish himself at Greensburg, Decatur County, but failed. In September of the same year he located in Shelbyville, Ind., where he succeeded in establishing a practice. He continued there about ten years, after which he removed to Indianapolis.

In April, 1827, he was married to CORDELIA, daughter of Judge COLE, of Hanover, Shelby County.

He did not at this time regard himself as an infidel, but was, nevertheless, skeptical; being really doubtful of the truth of Christianity itself. Preaching, in the ordinary acceptation of the term, was not the means by which he was converted to the faith.

When his father's religious views were expanding, under the influence of the doctrine of the "Reformation," he urged his son OVID to examine the subject, directing his mind to the writings of Mr. CAMPBELL, and other distinguished writers of the Disciples. He studied, also, with some care, the "New

OVID BUTLER.

Translation," and these, but especially the latter, "brought him to the feet of Jesus." Some time in 1833, he, together with his wife, confessed the Lord at Hanover, about ten miles north of Shelbyville, where his father was pastor, who officiated at the baptisms.

In the fall of 1835, he removed to Indianapolis, accepting a partnership with Calvin Fletcher, Esq., then practicing law in that city. This partnership continued above ten years, and its extensive practice occupied the entire time and efforts of the firm.

In September, 1838, Mrs. BUTLER died. The following year his father and step-mother removed to Indianapolis, and, in 1840, in the month of February, they both died. In June following, OVID BUTLER was married to ELIZABETH ANNA, widow of George Elgin, late of Georgetown, Ky., and daughter of Thomas McOuat, late of Indianapolis. She is a member of the Christian Church.

In 1846, anticipating a retirement from the practice of law, he purchased a farm adjoining Indianapolis, on which he built a private residence, into which they removed, in 1849, Mr. BUTLER having retired from business in 1847, in consequence of failing health. The residence is called "Forest Home." The farm, however, is wasted away. The University site and lands are a part of it. Other portions have been disposed of for suburban residences. The enlargement of the city has broken up all his farming calculations.

In the spring of 1847, the year in which he quit the practice of the law, he had a severe attack of sickness, which nearly cost him his life. On recovering from it, he was deeply impressed with the conviction that, although forced by confirmed ill-health to give up his profession, still God had other work for

OID BUTLER.

him to do, and had spared his life to give him an opportunity to engage in it. Although he had then no conception of what that work might be, yet the impression was an abiding one, and has given him faith and hope in the prosecution of his subsequent labors.

He was prominent among the brethren who founded the NORTH-WESTERN CHRISTIAN UNIVERSITY, at Indianapolis. He drafted the charter of that institution, which passed the Legislature, and was approved January 1, 1850; and, being one of the commissioners named in that instrument, called a meeting of the commissioners, which was held early in the following spring, at which he was chosen president of the board. This position he held until the work assigned them was accomplished, and then was ordered an election of directors under the charter. He was immediately elected one of the directors, and, at the first meeting of the board, was elected their president, which position he has held ever since, except from April, 1861, to July, 1862.

“ He was, *ex-officio*, general financial agent of the company. He was also its building agent during the progress and until the completion of the university building, and, as such, had the making of the contracts, the superintendence of the building, and the disbursement of the funds. The university fund came in too slowly to meet promptly the payments to the contractors. To supply this want he, from time to time, advanced his own money to make such payments. At one time, such outstanding advances amounted to about ten thousand dollars. This, of course, was a loan to the university, and has, the greater portion of it, been repaid. In 1858, a warrant was issued to him for near two thousand dollars, for his services. This he invested in the stock of the company. Other than this, he has never

OVID BUTLER.

received any pecuniary compensation for his services. He holds fifty shares (\$5,000) of the stock of the company."

In 1859, he assisted in the formation of the "Christian Missionary Society," at Indianapolis, which has recently ceased to exist.

"May God grant that the university may not be thus a failure, but that it may be perpetuated, strengthened, and improved, a blessing and a benefactor to future generations; and that, when our nation shall arise from its baptism of blood to a new life, this institution may assist in diffusing the blessings and the influences of a higher civilization, a more enlarged philanthropy, and a purer Christianity."

GEORGE W. ELLEY.

GEORGE W. ELLEY was born in Scott County, Ky., March 25, 1801. His parents were Virginians, and Baptists. His maternal grandfather, Elder John Dupuy, was a descendant from the Huguenots, and, for sixty years, a preacher of the Armenian sort. When Mr. ELLEY was about five years of age, his parents moved to Henry—now Oldham—County, Ky., where they died, the father in 1826, and the mother in 1843.

Very early in life he began to feel an interest in the subject of religion, and imitated those who followed the popular custom of the times, in endeavoring to “get religion,” as was the common phrase, but did not succeed.

In 1815, he lost his eldest sister, which greatly aroused his convictions of danger, but yet he was without a remedy. The same course was marked out for him, with no stronger assurances of success, than “*Perhaps he will hear my prayer,*” “*Perhaps he will admit my plea.*” This was the status among the Baptists at that time. They had not yet risen above it. After numerous failures, yet, with full purpose of heart to be a Christian, he resolved to examine the New Testament with reference to a more thorough understanding of the matter. This resulted in a statement of his desires to the Baptist Church at Bethel, five miles east of Shelbyville, in April, 1817, and, after some



George W. Elley

considerable misgivings, growing out of his responses to sundry questions involved in Calvinistic theology, he was admitted to baptism, "because he was saved." He was, however, reluctantly received, as the substance of his declarations was, that he had resolved to change his life, but could not hope for Church-membership if he must admit their pleas.

In 1824, by the suggestion of a brother, he subscribed for Mr. CAMPBELL'S "Christian Baptist," in regard to which he thus writes:

"That work opened up a new theater, and some strange things. I awoke as if after a dream. I was both astonished, alarmed, and delighted at its contents. I read it with eagerness and delight. I then bought 'Clark's Commentary of the New Testament,' then 'Mosheim's Church History.' My tongue was loosed, and I began to talk and agitate Bible questions; and, in the spring of 1827—perhaps the fourth Lord's day in May—I first appeared before the congregation at Eighteen Mile, in Oldham County, where I was a member, addressing them from Matthew, 11th chapter. The waters were agitated, and, ere twelve months had expired, I was disfranchised. Yet the work of agitation went on. Soon I had the pleasure of seeing my wife, my brother, and youngest sister, an aunt, and ELDER SAMUEL ROUZEE, with others, immersed in the quiet Ohio. Here was the basis of the first Christian Church in that County of Oldham, at Westport."

In 1828, he removed to Nicholasville, in which, and its vicinity, he labored for six years. In 1837, '38, '39, he ministered to the Church in Louisville, Ky.; in 1840, to the Church in Philadelphia. In 1841 and '42, he evangelized in Southern Kentucky, aided greatly by the lamented J. T. JOHNSON, R. C. RICE, and HENRY T. ANDERSON. Hundreds of converts

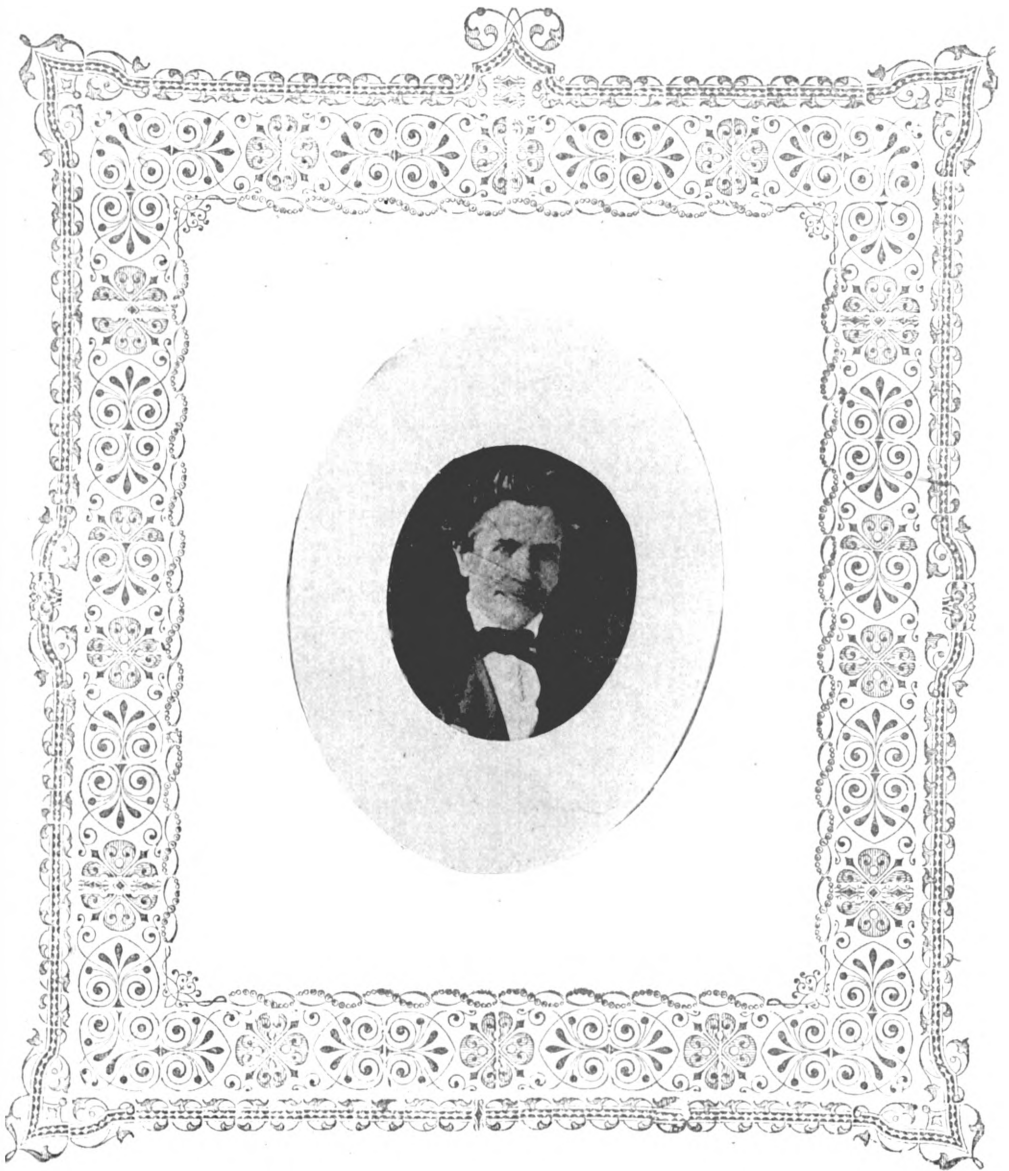
GEORGE W. ELLEY.

were the results of these labors. He also ministered for six or eight months to the Church at Columbus, Miss., with success, returning through North Alabama and Tennessee, and laboring much on the way.

In 1857, he ministered to the Church in Paca Street, Baltimore, with much success and pleasure, being greatly aided by the whole Church.

Being now in the decline of life, and suffering from a bronchial affection, he has latterly been less active in the Gospel ministry, although he pays occasional visits to the Churches in his vicinity.

Brother ELLEY is about five feet eight inches in height, and of rather slight build. In the days of his strength, he was of an active, nervous organization. As a speaker, he is both argumentative and eloquent. His voice, when in health, was of a rich, musical tone, which, in his exhortatory appeals, rung out on the ears of the audience with thrilling effect. But, like many others of whom I write, the vigor of his youth has departed, and he revels in the pleasing memories of past labors, awaiting patiently the developments of the unknown future, and the grand and glorious consummation of eternal life.



James Shannon

JAMES SHANNON.

It would have afforded me great pleasure to have furnished a much more elaborate notice of the highly distinguished Christian gentleman whose name I have just introduced to the notice of the reader. But, as I have had no personal acquaintance with him, and have had access to but little authentic data, I must rest satisfied with the following brief extracts from a letter in reply to my letter of inquiry on the subject of his life.

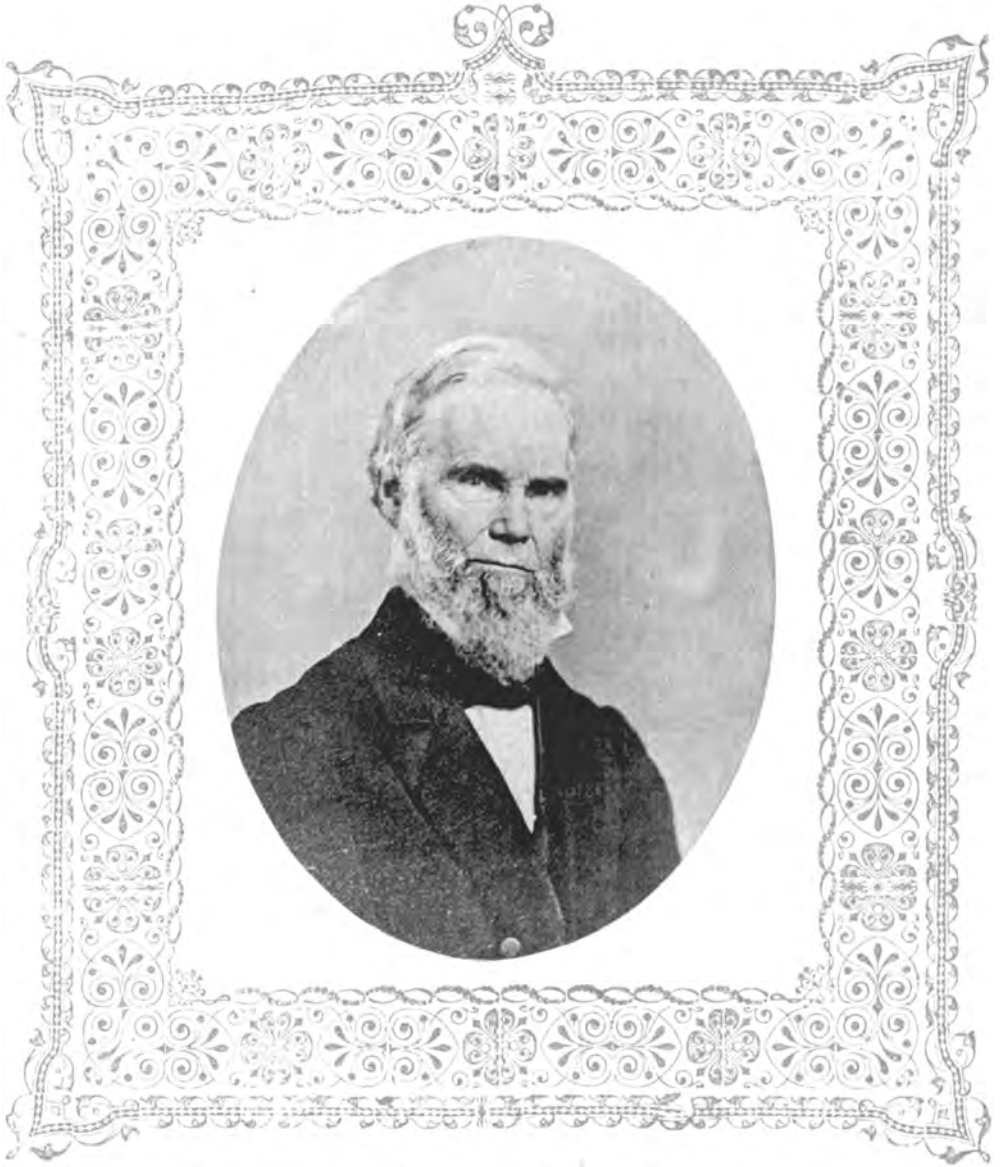
“The late President JAMES SHANNON was born in Monaghan County, Ireland. His parents were farmers. At an early age they sent him to Belfast, Ireland, and there educated him for a Presbyterian minister. He came to America in 1821 or '22, and was given charge of a classical school in Sunbury, Ga. He sometimes preached for the Presbyterians, who were so much pleased with him that they wished to ordain him, and proposed, as the subject of the sermon to be preached on that occasion, ‘Infant Baptism,’ upon which he entered into a prayerful investigation, and, to the surprise of every one, when the appointed time arrived, he refused to be ordained, and connected himself with the Baptist Church, that approaching nearer to his ideas of the true Church than any of which he then knew. Afterward, he resided in Augusta, Ga., as pastor of the Baptist Church there; then accepted a professorship in Franklin Col-

JAMES SHANNON.

lege, Athens, Ga., and was also given charge of the Church in that place. In 1835, he was made president of the college in Jackson, La. It was here that he first connected himself with and established a Christian Church. He had never heard a sermon preached by a Christian minister, but had read their opinions, which agreed perfectly with his understanding of the Scriptures.

“After leaving Louisiana, he went to Harrodsburg, Ky., to take charge of BACON COLLEGE, and was also shepherd of the fold of Christ in that place. In 1850, he moved to Columbia, Mo., being president of the State University. The Church in this place was the last one of which he was pastor. After the CHRISTIAN UNIVERSITY was finished, he was elected its president, and removed to Canton, in the fall of 1858. He still continued to labor, and occasionally to preach, but his health was broken, his constitution shattered, and, on the 25th of March, 1860, he was gathered to his rest, and now sleeps with Jesus.”

The portrait herewith presented is from a daguerreotype furnished by D. P. Henderson, of Louisville, Ky., which is said to be a very correct representation. Whatever defects, however, may be discovered in the photograph, must be attributed to the fact that no picture can be copied by this process with the strength and beauty which characterizes a good picture taken directly from life.



James Challen

JAMES CHALLEN.

THE extensively-known evangelist whom I now introduce, was born in Hackensack, N. J., January 7, 1802. His parents, being both of English birth, emigrated to this country soon after the War of Independence. His father was of Huguenot stock, but lived and died a Methodist. His mother was a member of the Baptist Church, and held rigidly to the principles of that sect. Hence, the son was brought up under the conflicting sentiments of Arminian and Calvinistic theology, his religious faith being neutralized between them, which led him to the study of the New Testament for himself, and this led to the adoption of his present views, which he has held, in the main, unwaveringly, for more than forty years.

He first professed the Christian faith, under the teaching of DR. JAMES FISHBACK, of Lexington, Ky., January 18, 1823, and joined the Baptist Church of which he was pastor. He very soon commenced preaching, and entered Transylvania University, to prepare more effectually for the work.

When in the junior class in that institution, he was invited to take charge of the Enon Baptist Church, in Cincinnati, which he accepted, and continued with it until the Sycamore Street Church was formed, of which he was elected pastor. This Church was composed principally of those who had pro-

JAMES CHALLEN.

fessed their faith under his ministry, and were, consequently, enlightened by the principles taught by him, and familiarly known as "The ancient Gospel," and "The ancient order of things."

The new Church immediately took a decided stand in the profession and defense of these principles, and almost daily increased in numbers and influence. At one time it numbered nearly eight hundred members. It has been the seed Church of the South-west, and its fruits are seen far and near.

His chief field of labor, therefore, in former years, was the City of Cincinnati, in which he has spent the greater part of his public life.

In 1834, he removed to Lexington, Ky., and organized the present congregation existing there, and continued his labors in connection with it for several years. He has labored occasionally, as evangelist, in Southern Ohio, Indiana, and in Kentucky, and has extended his labors as far as Louisiana and Mississippi.

In 1850, he was called to take charge of the Church in Philadelphia, and spent seven or eight years in that city. His present residence is in Davenport, Iowa, where he removed from Philadelphia, in 1860, to take charge of the Church in that city.

Brother CHALLEN is the author of a number of books that have met with considerable favor. Of these, may be mentioned "The Gospel and its Elements," "Christian Evidences," "Baptism in Spirit and in Fire," "Frank Elliot," and two volumes of poetry—"The Cave of Machpelah and other Poems," and "Igdrasil, or the Tree of Existence." For many years he published a monthly called "The Ladies' Christian Annual," and is now publishing a Sunday-school paper called "The

JAMES CHALLEN.

Gem." He also edited and wrote several volumes, known as "Challen's Juvenile Library," of forty-one volumes, which have had a large circulation and sale.

His labors, both with the tongue and the pen, have been quite extensive, and he is still at work in his accustomed sphere, both as preacher and literateur. His contributions to the current literature of the Disciples, in its periodical press, are well known to all its readers; and he is known as a regular contributor to "Sear's National Quarterly," New York, a work among the highest in authority published in the United States. He writes rapidly, and always expresses himself with much ease and freedom. He is fond of his study, and it is his custom to spend his mornings with his books and pen, for he has found that his literary labors have been his best preparation for the pulpit.

He is of small stature, but, as a speaker, he is endowed with remarkable faculties. His voice is of vast compass, and of great depth and power. But his presence gives many indications that he is in the autumn of life, and nearly approaching its winter, and that he must soon pass away.

May the bright memories of the spiritual conflicts and triumphs of the years of the past cast a halo of glory about his setting sun; and when the last flickering ray of mortality's twilight shall have been lost in the night of death, may the sepulcher be but the vestibule to the bright chambers of God's presence, where the glory of the Most High and the light and life of a risen and triumphant Savior shall be his joy forever.

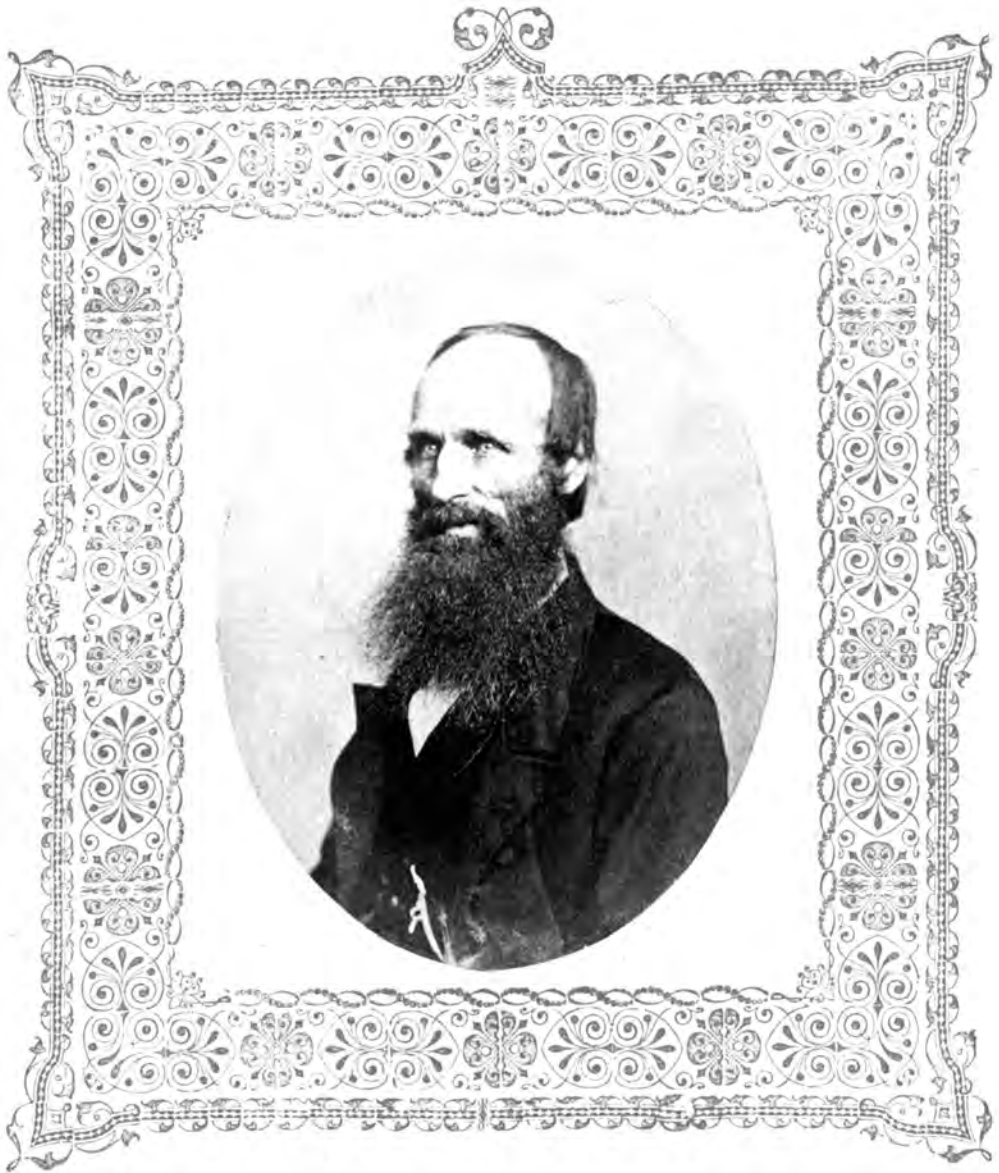
The poem on the following page is from the pen of the subject of the foregoing sketch.

JAMES CHALLEN.

THE LAMENT.

O Christ! thou hast a tender heart to feel
For those upon whose pale and withered brow
The plowshare deep has driven its shining steel,
And mourn their follies, as I mourn them now.
On thee I cast my burden, hard to bear,
As, sinking 'neath my load, thou standest near;
Thou hast a hand to lighten every care,
A blessing for each pang, a smile for every tear.

When clouds do thicken on our weary way,
And the black storm is muttering in the sky,
Thy presence is the sun that gilds the day,
And at thy word the gathering shadows fly.
Let not thy heart despond—hope yet will throw
The arch of promise o'er thy fainting heart;
And in its brilliant hues thy sky will glow
Like the calm summer's eve, when clouds and storms depart.



Francis Whitefield Emmons

FRANCIS WHITEFIELD EMMONS, A. M.

THE subject of the present notice was born at Clarendon, Rutland County, Vt., on the 24th of February, 1802—both his parents being of New England birth, and tracing their ancestry in the Old World to English soil, the paternal line having the honor of knighthood, in the person of his direct ancestor, General CAROLUS EMMONS, at the hands of the king and queen William and Mary, for “Five victorious battles in the Field of Blood,” about the year 1690.

The religious influences about him were such that, at the early age of fourteen years—April 7, 1816—he, with his mother, made a profession of faith in Christ, in the ordinance of baptism, and united with the Baptist Church in Swanton, Vt., where his mother and family then resided. The year following his baptism, he became impressed with the desire to devote his life to the Gospel ministry. He persisted in this purpose against the remonstrances of his friends and the Church, who “did n’t believe he could ever preach and be any thing but a poor Baptist minister.” He, however, overcame all these remonstrances, and, with the final consent of his mother, set about improving his education accordingly. After passing through many trials and difficulties, and attending numerous institutions of learning, working his way, and paying as the

FRANCIS WHITEFIELD EMMONS.

circumstances demanded, he finally graduated at Brown University, Rhode Island, in September, 1828.

In May, 1829, he became pastor of the Baptist Church in Eastport, Maine; and the same year, August 31st, was married to Miss MARY ANN LEONARD, of Sturbridge, Mass.

In the latter part of the year, becoming dejected, on account of ill success and failing health, and the new views presented in the "Christian Baptist," to which he had subscribed, he resigned his position, and returned to the paternal home in Massachusetts.

In the following spring, having somewhat recovered his health, he commenced teaching school at Killingworth, Conn. While here, he was a subscriber and reader of the "Millennial Harbinger," which becoming known to his Baptist patrons, most of them forsook his school, on the suspicion that he was a "Campbellite."

In the summer of this year (1830) he visited ALEXANDER CAMPBELL, at Bethany, Va., remaining about ten days, returning by way of New Lisbon, Ohio, to which place he removed in the spring of 1831, and opened a school, which was well patronized. In the spring of 1832, he removed to Wellsburg, Va., and taught in the Brooke Academy, becoming identified here, for the first time, with the Christian Church. In December, 1833, he removed with his family to Madison, Ind. In November, 1834, they removed to Noblesville, Ind., and he was engaged during the winter in teaching the district school; and, becoming identified with the Disciples, he engaged somewhat in the ministry of the Word. I purposely pass over all the circumstances so disastrous to the cause in this town, as unsuitable for a work such as the present.

After remaining in Indiana for several years, engaged in a

FRANCIS WHITEFIELD EMMONS.

number of secular employments, he returned to his New England home, at Sturbridge, Mass., in the year 1842, where he has resided ever since.

In the fall of 1847, he was brought out and elected as the representative of the town of Sturbridge, in the next General Court. "In the Legislature he distinguished himself by his zealous and able advocacy of a more stringent liquor law."

In the year 1848, twenty years after he graduated as Bachelor of Arts, he was declared by his Alma Mater Master of Arts, on the occasion of a visit to that institution, at its commencement.

F. W. EMMONS* is better known among the Disciples as a writer than as a preacher, having been quite an extensive contributor to our periodical literature since the first publication of the "Millennial Harbinger." But, being most of his life a resident of New England, where our views are but little known, he has been connected with Baptist Churches, while holding fully to the teaching of the Christian brethren in the West.

While possessing a superior and highly-cultivated mind, he is quite deficient in the power of language, finding it exceedingly difficult, at times, to express his thoughts as readily as would be desired. On this account he has not been so successful a preacher as more fluent speakers. But the industry and perseverance which has resulted in superior attainments and a high degree of mental culture, have given him a name and a place in the ranks of the brotherhood occupied by but few of his cotemporaries.

* Brother EMMONS rendered very essential aid to Brother CAMPBELL in preparing for publication the new translation of the New Testament.

FRANCIS WHITEFIELD EMMONS.

In 1850, Mr. EMMONS visited England, having been appointed and commissioned by a convention of his family to go and look after the "*Carolus Estate.*" He spent there some four or five months. And in 1856, for his medical attainments, he was graduated an M. D., by the Metropolitan Medical College of New York.

His friend and fellow-student in the Columbian College, D. C., the REV. DR. NEALE, of Boston, Mass., in a letter to him, under date of September 30, 1862, says :

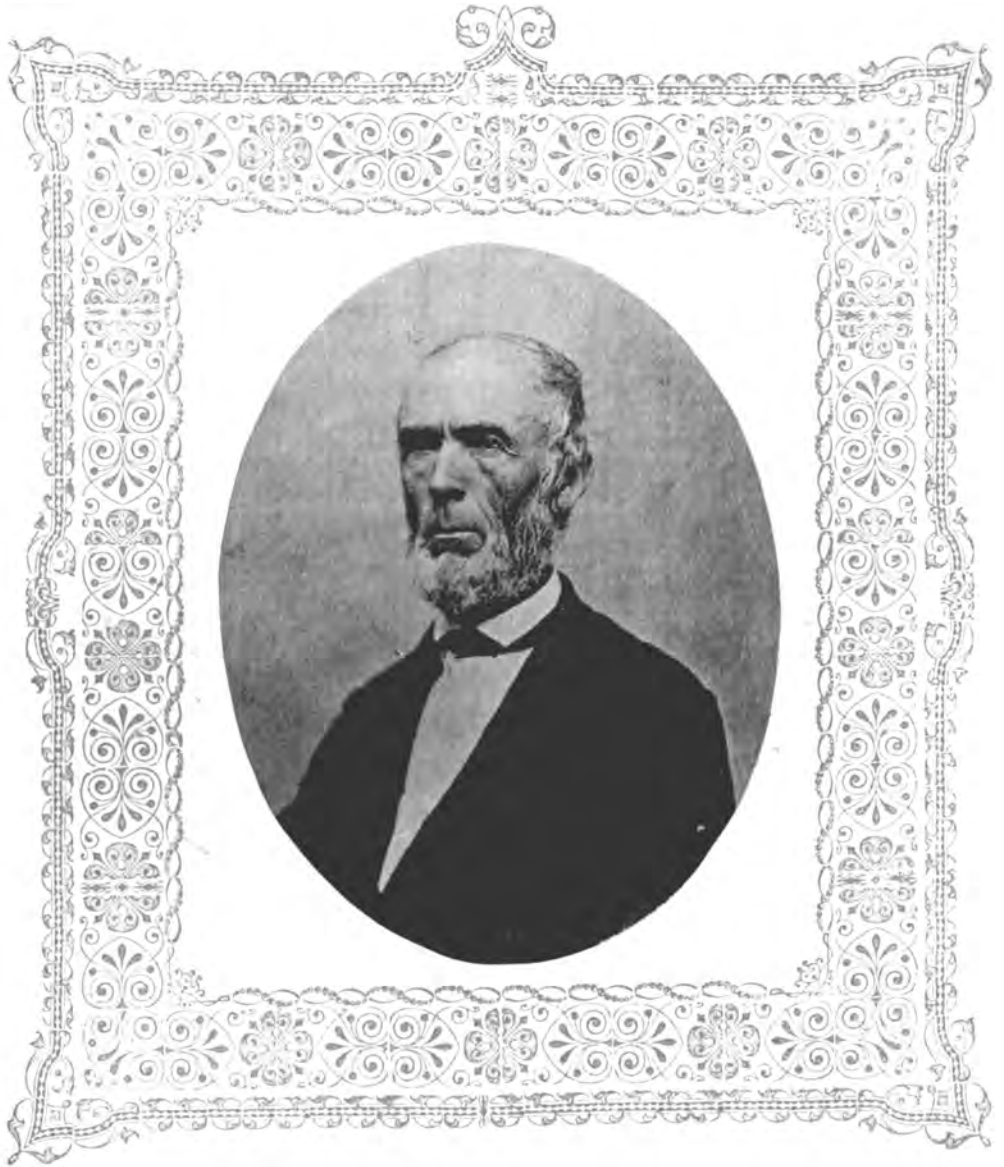
"I am glad that the liberal Baptists refused to admit you among the saints. You are much more honored in standing by yourself. On the whole, I think you have reason to be grateful that you are not numbered even among the strict Baptists. You would be put in a wrong position if identified with any party. Almighty God made you for yourself alone. You are a priest after the order of Melchisedek, who was without father, without mother, without beginning of years or end of days."

JOHN O'KANE.

THOUGH a native of Virginia, the most distinguished and successful evangelical work of the subject of this sketch has been accomplished in the State of Indiana, where he has obtained his greatest reputation for the almost unsurpassed success that has resulted from his labors. In addition to his extensive reputation as an evangelist, his name is destined to be borne upon the success and reputation of the NORTH-WESTERN CHRISTIAN UNIVERSITY to its latest day, on account of his work accomplished in the early endowment of that institution.

JOHN O'KANE was born in the State of Virginia, in the year 1802. He is of a tall, straight, bony, Indian-like figure, and, though of Irish extraction, and abundantly profuse in effusions of the wit of his ancestry, American influence seems to have entirely neutralized the personal traces of the European origin of the race, so that he simply appears as an American.

His intellectual combinations are very remarkable. Powerful in argument, grand and sublime in his flights of fancy, quick as the lightning in witty sarcasm and ready repartee, the whole sustained by a masterly power over the sympathies of his audience, he has few equals as a preacher of the Gospel.



John O'Kane



Samuel K. Hoshour

SAMUEL K. HOSHOUR, A. M.

PROFESSOR HOSHOUR was born in York County, Penn., December 9, 1803. His ancestors, nearly a century before his birth, came from the vicinity of Strasburg, on the Rhine. They were more French than German. His father, though a member of no Church, was in principle a Mennonite. His mother was a Lutheran, and very strict in her religious faith. His religious training was, therefore, mostly in the latter school.

At his father's death he was placed under a guardian, who exercised but little kindness toward him. Hence, at the age of sixteen, he was hired out on a farm at very low wages, obtaining only four dollars per month. His opportunities, under such circumstances, were not favorable to education, and, per consequence, he had not, thus far, quite reached the "Rule of Three." His guardian and relatives soon decided that he should learn a trade. On looking around in his vicinity, he decided on the tanning business. It was decided that he should be indentured in the beginning of the year 1820. This, however, never transpired. During the summer of 1819 he was in the employ of a miller, who set him to posting his accounts, in which he exhibited so much proficiency, that, in the following autumn, when there was need for a schoolmaster in the vicinity, on account of the failure of the old gentleman who

SAMUEL K. HOSHOUR.

usually occupied that position to make his appearance, our young book-keeper was selected as the person to perform the work. He was then but seventeen years of age, and the community was all German, and he knew but a few sentences of English. His school was quite a success; and, with the proceeds, about forty dollars, he entered an English school, and obtained a further knowledge of arithmetic and the English language. At the age of eighteen, he united with the Lutheran Church. He soon obtained and read the "Pilgrim's Progress," which gave him a taste for learning, and led to a desire to enter the Christian ministry.

His guardian, being a Mennonite, opposed this, but a maternal uncle, who was a staunch Lutheran, furnished him with the desired means to obtain an education, and he entered an English classical school of high repute, at York, Penn. His success was such that he determined to become a thorough English scholar, though he had never before any expectation of being any other than a German preacher. His health declining, from the academy he repaired to the Theological Institute at New Market, Va., then conducted by Professor L. S. SCHMUCKER. By more temperate study, his health improved, and he completed the regular course of the institution.

At this time, Professor SCHMUCKER was elected Professor of Theology in the theological seminary at Gettysburg, Penn. He had also been pastor of three small Churches. These refused to let him go unless he would furnish them a suitable pastor. It was necessary that the occupant of the place should preach in both English and German, and it was found that S. K. HOSHOUR was the only student who could do this with proficiency. Hence he was nominated, and accepted.

In the same year, 1826, he was married to Miss LUCINDA

SAMUEL K. HOSHOUR.

SAVAGE, daughter of Jacob Savage, Esq., of New Market, Va. In 1828, he received and accepted a call from a congregation in Washington County, Md., about eight miles from Hagerstown. In 1831, he succeeded DR. KURTZ in the pastorate of the Church in Hagerstown. It was while ministering here that the circumstances occurred that led to his separating from the Lutheran Church, and becoming connected with the Disciples. While visiting his father-in-law one day, at New Market, Va., there came into his hands three numbers of the "Christian Baptist," one article in which, on the "Natural Man," (1 Cor. ii,) especially attracted his attention. He returned to Hagerstown, and pondered on what he had read, but continued in his pastoral relations to the Lutheran Church.

About six miles from Hagerstown was a densely-populated region called Beaver Creek. A large school-house was the usual place for religious meetings, and the different sects had each a few adherents there, who occasionally procured the services of their respective ministers to officiate. Mr. HOSHOUR frequently preached at this place.

In the spring of 1834, a new preacher made his appearance, preaching a strange Gospel. As he distributed the "Millennial Harbinger," the sects called him a "Campbellite." This preacher was very successful in proselyting, and his fame spread far and wide. In a few months, over forty persons were immersed, and an active Church established.

An intimate friend of HOSHOUR'S, a Lutheran, became school-teacher in the spacious house where the meetings were being held; and, attending some of the preaching, became enamored of the doctrine, which he mentioned to his friend HOSHOUR, and his remarks set the clergyman to thinking. It was not long before the school-teacher was immersed. Dur-

ing a subsequent visit of the teacher, Mr. HOSHOOR asked him why he had left the Lutheran Church? and, among other reasons, he assigned the following: "The Lutherans had never taught him the proper connection between Luke xxiv: 46, 47, and Acts ii: 38, on the subject of pardon of sins, and the question 'What shall I do?' propounded by the Jews to Peter on the day of Pentecost—that baptism had a design not understood nor admitted by the Lutheran Church." All this led to very serious reflection.

Early in the summer of 1834, Brother HOSHOOR's duties led him a few miles beyond Beaver Creek, where the troublesome meeting was still in progress. On the way, he met a Methodist friend, who beset him to become the champion to oppose this innovation of "Campbellism." He did not then accept the proposition, but returned home determined on a re-examination of the whole subject of baptism. He commenced with the standard authors of his own Church, and first with LUTHER's famous sermon on baptism, preached in June, 1520. The very first page of this sermon put him in possession of new information. The following is a literal translation of the passage:

"In the first place, baptism, in the Greek language, is called *baptismos*, (*βαπτισμος*,) and, in Latin, *mersio*—that is, as when a person *dips something entirely into* the water, the water will *cover it*; and although, in many places, it is *no more the custom* to push the children into the font and dip them, but only to bepour them with the hand out of the font, yet it ought to be—and would be right—that a person should, *according to the signification of the word 'taufe,'* WHOLLY SINK the child or candidate into the water, and baptize and draw it out again; as the word 'taufe' comes from 'tiefer,' as when a person *sinks one DEEP into the water, and dips.*"

SAMUEL K. HOSHOUR.

After a full and free examination of the whole premises, he was led to the honest conclusion that the views and practices of the Lutheran Church on the subject and action of baptism were unfounded in Scripture.

Now came the triumph of moral principle over worldly interest. He was the popular and beloved pastor of a large and influential congregation, who were ready and willing to sustain him and his family amply in the most comfortable circumstances, yet the duties he was called on to perform were contrary to the convictions of his understanding. Those in fellowship with his new views were weak and unpopular, so that there was no prospect of compensation for the sacrifice demanded. But principle triumphed; and, "conferring not with flesh and blood," with the confidence of Paul, he resigned his charge in the Lutheran Church, preaching his last sermon in September, 1834.

From this time until the following spring his mind was unsettled as to what course he should pursue. But, in March, 1835, without the knowledge of his family, he was immersed, in the vicinity of Hagerstown. During all this time, Mrs. HOSHOUR, as the writer has heard from her own lips, was in the most perplexed state of mind. Still attached to her friends among the Lutherans, while her husband had separated himself from its communion, she saw in the future nothing but penury for their family, and the ridicule of their former friends and brethren in the popular faith.

Soon after his immersion, he left Hagerstown, and resided temporarily with his father-in-law, at New Market, intending to emigrate West the ensuing fall. He remained there three months, preaching whenever and wherever opportunity offered. At the close of the last sermon at this point, he had the pleas-

SAMUEL K. HOSHOUR.

ure of learning that a highly respectable Lutheran lady wished to be immersed, and an appointment was made for administering the ordinance the following day, on which occasion his mother-in-law, Mrs. SAVAGE, also came forward and yielded obedience. On the following day, Mrs. HOSHOUR, the preacher's wife, with three others, also went with him down into the water, and submitted to the same divine institution.

Prior to his departure for the West, he spent about three weeks preaching in the vicinity of Hagerstown, among his old friends. Here he immersed eleven persons, several of whom were Lutherans, and others Methodists. The latter came up out of the water shouting the praise of God.

On the 16th of September, 1835, he started for the West. After he had left, and while on his way, the Lutheran Synod excommunicated him for heresy, though he had withdrawn voluntarily before he left. On the 16th of the following month he, with his little family, and but little means, arrived at Centerville, the county-seat of Wayne County, Ind. His design in coming West was to locate on a small farm, and thus procure a livelihood for his family. He soon found this incompatible with his feelings and tastes, and, therefore, soon abandoned the plow, and became the teacher of a district school, near Centerville, at twenty dollars per month—a large salary at that day. Such was his success here, that he was soon placed at the head of the Wayne County Seminary, where he taught successfully for four years.

At this time there were but two Disciples in Centerville besides the preacher's family. In a short time, notwithstanding the opposition with which he was surrounded, he succeeded in building up a good Church. About one year after he arrived, some of the Baptists desired him to unite with them, being

SAMUEL K. HOSHOOR.

satisfied with his views. But, as the Baptist Church was unwilling to submit to the condition he proposed, the union did not take place. It was not long, however, before the Baptist majority in favor of the reform doctrine went over to the Disciples, delivering their house of worship into the hands of the Christian brethren.

In 1836, he was appointed a member of the board of trustees of the INDIANA STATE UNIVERSITY, at Bloomington, in which capacity he served for three years. In 1839, the institution conferred on him the degree of Master of Arts.

In the fall of 1839, he removed to Cambridge City, where he became the principal of a large and tastefully-constructed seminary, which he conducted for seven years, always having a large number of pupils. Two of Indiana's distinguished sons have, at different times, been under his tuition—Major-General LEWIS WALLACE, and the present Governor, OLIVER P. MORTON.

About 1846, declining health induced him to quit the school-room; and, for the support of his family, he resorted to teaching the German language in the various institutions and large towns of the State.

In 1852, he purchased a small farm near Cambridge City. This he afterward invested in the Richmond and Indianapolis Railroad, which resulted in depriving him of his home.

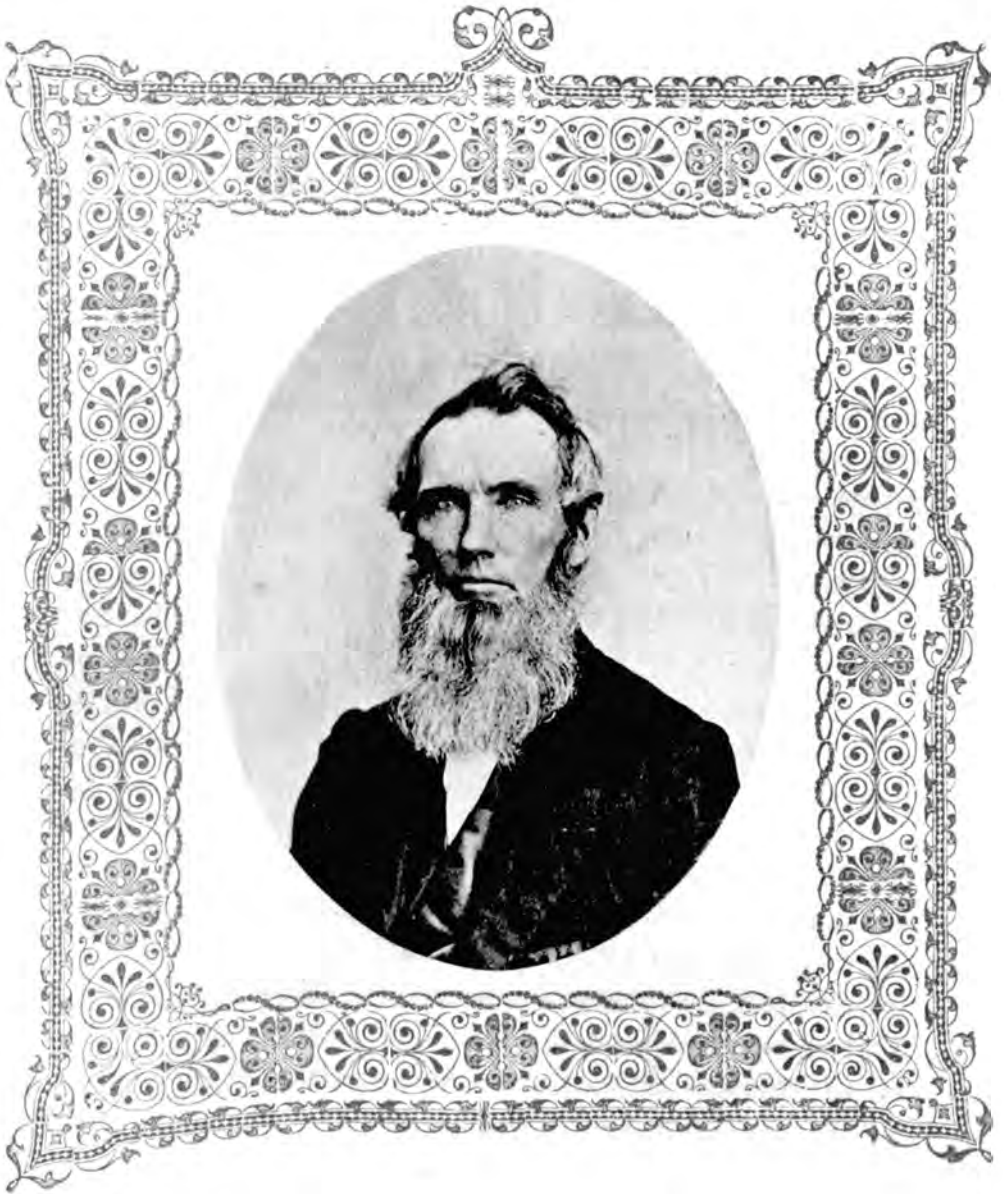
In June, 1858, he was elected president of the NORTH-WESTERN CHRISTIAN UNIVERSITY, which position he occupied for three years, since which he has occupied the chair of Modern Languages, and is now performing the duties of that position, being a resident of Indianapolis.

JOHN ALLEN GANO.

“THE subject of this sketch fills a large space in the public eye, both in his native State and other States in which he has labored.

“He was born in the beautiful village of Georgetown, Ky., on the 14th of July, 1805. His father, Richard Montgomery Gano, was born in the City of New York, July 7, 1775, and was the son of Rev. John Gano, a distinguished Baptist minister, formerly of the City of New York, but who died a citizen of Kentucky, in 1804. His memoirs were published in New York, in 1806. He figured largely during the struggles of the Revolution; many anecdotes are told of 'him, characteristic both of the man and of the times.

“The mother of JOHN A. GANO, the subject of this sketch, was born in Bedford County, Va. Her father, Caleb Ewing, not long after, was killed by lightning, and she, with a near relative, moved to Kentucky, then quite a wilderness, where, in 1797, she was married to R. M. Gano, the father of JOHN ALLEN GANO. She died of consumption, in Georgetown, April 9, 1812, leaving four daughters—Mary, Margaret, Cornelia, and Eliza—and three sons—JOHN ALLEN GANO, the subject of this sketch, Stephen F., and Richard M. His father, in his forty-first year, died, near Georgetown, October 22, 1815, soon after his return



John Allen Gano

from his last campaign in the war of 1812. Thus, in the eleventh year of his life, JOHN A. GANO was left an orphan. He was anxious to secure an education, and, although he did not pursue a collegiate course, he entered into some of the best schools which the country afforded, and, together with instruction in the Latin and Greek languages, he received the ordinary course in mathematics and other kindred branches, under such eminent teachers as BARTON W. STONE, CHARLES O'HARA, and others. His academic course he completed in 1821.

“Being in bad health, he spent a portion of his time in traveling in the southern part of his native State. In the year 1822, he went to reside with his near relative in Cincinnati, Major Daniel Gano, Clerk of the Court of Common Pleas of Hamilton County, Ohio, and continued in his office for one year, after which, returning to Georgetown, in March, 1823, he commenced the study of law, under Judge Warren, and, in 1826, was duly examined and admitted to practice. The law was his favorite study, and he was anxious to devote his life to it; but Providence had higher and more important designs to accomplish by him, which these studies, however, would materially aid in carrying out.

“In the midst of his preparations for his future career as a lawyer, and while traveling South, with a view of making a location in Texas, he was suddenly and violently attacked with hemorrhage of the lungs. In his affliction, he called on the Lord, and resolved, if spared, to become a Christian, and seek preparation for a better world. On his return home, he was bewildered amidst the various and conflicting parties of the day, and, had he been fully taught the way of salvation, he would gladly have received it. He again entered into the world, and threw off, to some extent, the serious impressions

JOHN ALLEN GANO.

made upon his mind, but was often most miserable in his rebellion. The war within, between duty and pleasure, conscience and the demands of the world, did not subside, and he often felt that the interests of the soul were paramount, and required his first and most serious attention.

“Early in the summer of 1827, he heard the Gospel of Christ, as preached by ELDERS B. W. STONE, F. R. PALMER, and THOMAS M. ALLEN. Under the immediate labors of the last-named person, he embraced the good news of salvation, and began at once to proclaim the Gospel to his fellow-men. He was immersed by ELDER T. M. ALLEN, at Georgetown, Ky., July 10, 1827.

“Soon after the profession of his faith in Christ, he relinquished his once fondly-cherished idea of the practice of the law, and determined, at all hazards, to plead the cause of the Savior. His choice was a noble one, and demanded much personal sacrifice.

“On August 24, 1827, JOHN A. GANO received from the Church in Georgetown a unanimous recommendation to exercise his gift as a preacher wherever Providence might lead him, and his labors and fruits were very great. About this time he commenced preaching, in company with T. M. ALLEN, in Paris, Ky., and many became obedient to the faith. In October, 1827, he was married to Miss Mary Catherine Conn, daughter of Captain William Conn, of Bourbon County, Ky., and became, after this event, a resident of that county.

“In December, 1828, he was regularly ordained to the Gospel ministry, by ELDERS B. W. STONE and T. M. ALLEN, at Union Church, in accordance with the unanimous voice of that Church.

“Although engaged in farming on a small scale, as a means

JOHN ALLEN GANO.

of support to his little family, he was hindered but little in his labors, and, so far as his health and strength would admit, he gave himself wholly to the work. In after years, the long and protracted ill health of his wife restricted his field of labor to the regions round about his home, though his heart panted for a wider circuit. About this time, having been led to investigate the subject, he became fully convinced of the scriptural authority and importance of weekly communion, and wrote for the 'Christian Messenger' several essays in its favor.

"For five years he had been preaching the Word, in all seasons and at every available point, without any compensation whatever of a temporal character. His labors chiefly abounded among the poor Churches, now in a helpless condition, as they were in a state of infancy. He enjoyed their confidence and love, but as he did not need their pecuniary aid, he did not ask it, being sufficiently rewarded in the testimony of his own heart, and in the happiness he diffused among the followers of Christ in building them up in their most holy faith, and in seeing so many new recruits added to their number. He felt that 'it was more blessed to give than to receive;' but while he so acted, he encouraged and aided the Churches to sustain other evangelists who needed assistance, 'believing that the laborer was worthy of his hire,' and that they who preached the Gospel might justly claim to live 'of the Gospel,' and that he who was taught in the Word should communicate to his teacher in all good things. He preferred, as his wants were few, to pursue this course for the furtherance of the Gospel, anticipating his reward in a better world. When the memorable union movement was inaugurated in Kentucky upon the Bible, and the Bible alone, he was fully prepared in mind and heart to enter into it.

JOHN ALLEN GANO.

“Having had an attack of hemorrhage of the lungs, after speaking, in 1843, and finding his health and that of his wife seriously impaired, he set out, late in the year 1847, for Louisiana. After spending a month at Lake Providence and on Joe’s Bayou, leaving his family early in January, 1848, he went to Baton Rouge, and, finding here a few brethren—among them G. G. McHATTON and wife—through their influence he obtained the use of a meeting-house, and organized a congregation of eleven members—the first Church of the kind planted in that city on apostolic grounds. He then proceeded to the City of New Orleans, and introduced ten or twelve more into the ancient faith. He then returned to Baton Rouge, and remained with the infant congregation he had planted until it numbered about forty-five; returning to Lake Providence, and, late in March, home to Kentucky. In January, 1852, he again visited Baton Rouge, and found JOHN A. DEARBORN preaching there, who, by his efficient labors, had greatly promoted the cause. Many additions, by their mutual efforts, were made to the congregation, and steps were taken to purchase a lot, and erect a suitable building for the brethren. With his accustomed liberality, he gratuitously gave his labor to the cause.

“His efforts are chiefly in the field of an evangelist. Among the more wealthy congregations he has not refused to accept compensation, but often has he requested them to bestow their favors toward benevolent objects. Whilst he does not object to others entering into some stipulation with the congregations for support, he chooses rather to leave this matter entirely in their hands. And it is well for him that his circumstances will admit of it.

“The success of our great benevolent enterprises lies near his heart. Side by side with the lamented JOHN T. JOHNSON,

he has plead in behalf of the female orphan schools, the Kentucky Education Society, and the missionary enterprise, and still is determined to plead their cause; and he rejoices in the good degree of success which those institutions enjoy.

“JOHN A. GANO has been the father of eight children. Two died in infancy; and one, Fanny C., not long after her marriage, died, in the hope of immortality, at the early age of eighteen. In reviewing the eventful history of JOHN A. GANO, we can not but be struck with the amount of labor he has performed, and the disinterested efforts he has made for thirty years of his public life in behalf of the cause of Christ. His energy and zeal, his courage and perseverance, know no bounds. With a fine and graceful form, a commanding and eloquent oratory—with a face at once benignant and intelligent—an eye large and luminous, often ‘given to the melting mood,’ from a heart deeply impressed with the importance and grandeur of the themes he handles—with a voice of exquisite pathos and melody, whether as a speaker or a singer—and with a thorough knowledge of his subjects, and abundant resources of reasoning and exhortation, he has achieved more within the period referred to than has often been allotted to the most favored champions of truth. ‘His bow still abides in strength.’ He is ever ready for the service in which he is engaged. May he long continue among us as a ‘burning and a shining light.’”

Having had no personal acquaintance with Brother GANO, and merely a general knowledge of his reputation as a minister of the Gospel, I have presented the foregoing extracts from the pen of our esteemed brother and senior and able scribe JAMES

JOHN ALLEN GANO.

CHALLEN, whose advanced years and extensive experience in the Christian ministry have given him opportunities not possessed by the present writer, especially in regard to the subject of this notice, and others, in his native State.

JOHN ALLEN GANO is a tall, well-proportioned gentleman, of commanding presence and fine address, standing about six feet high. As a speaker, there is a peculiar power in the earnestness of his manner and the magic ring of his rich, clear-toned, musical voice, as he dwells in deep pathos on the redeeming love of God. These powers, sustained as they are by the prestige of his past career, which reveals the fact that he has rejected the tempting baits of the forum, and has assiduously devoted his fine powers of oratory to the humble advocacy of the Cross; give him an influence in favor of the Christian faith wherever he is heard, exerted by but few of his compeers.

God speed thee, my brother, in thy work and labor of love and salvation; and, as he has preserved thee through the perils of the past, may his sustaining power be with thee through the dangers of the future, and thy closing labors be crowned with tenfold the triumphs of the days of thy youth, and be consummated in thine investment with an immortal crown.

ROBERT RICHARDSON, A. M.

THE subject of this sketch has long been known as among the most accomplished writers of the Christian brotherhood. The "Millennial Harbinger" has been the frequent vehicle of his able effusions for the past thirty years. Indeed, he is far more generally known through this channel than by his public addresses, as his professional duties in other departments have limited his pulpit opportunities.

ROBERT RICHARDSON was born in Pittsburg, Penn., September 25, 1806, of Irish parents. These being members of the Episcopal Church, he was educated according to that theology.

He had strong religious impressions as early as his sixth year, and from that time was accustomed to read the Scriptures, and to reverence them as the Word of God, engaging likewise, frequently, in private prayer. It is unnecessary to detail the particular incident through which his mind first became impressed with his relations to God and to eternity. Suffice it to say, that it constituted what would be regarded among the sects as a marked religious "experience," and its effects in his after life were never obliterated. He ever afterward had the utmost reverence for the things of religion, and for those who seemed to him to be pious men. Among his teachers, he particularly

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loved and revered THOMAS CAMPBELL, (father of ALEXANDER CAMPBELL,) who taught a school in Pittsburg, and whose pupil he was when from ten to twelve years old. Subsequently, WALTER SCOTT, then a youth just from Scotland, became tutor in the Richardson family, in which he resided for some time. Young Richardson became much attached to him; and, from his intercourse with him, learned to appreciate the value of a direct and personal trust in Christ. This was in 1821, and before the views now held by the brotherhood were developed—the effort at that time being chiefly to unite Christians on the Bible alone. About the year 1824, he was confirmed by the Right Rev. William White, the venerable Bishop of Pennsylvania, who had been chaplain to the First Congress, and immediately became a regular communicant in the Episcopal Church at Pittsburg, (“Trinity,”) then under the charge of Rev. J. H. Hopkins, now Bishop of Vermont. Upon his leaving the university, his parents and Episcopal friends were desirous that he should prepare to enter the ministry in that Church; but being very retiring in his disposition, and having a great repugnance to appear before a public audience, he finally chose the profession of medicine. Having pursued this study for some years, and attended medical lectures at Philadelphia, he commenced the practice of medicine some thirteen miles west of Pittsburg. Being here in the midst of a Presbyterian community, and recognizing no essential difference between their general views of Christianity and those held by Episcopalians, he requested permission to unite with the congregation in its communion and its religious services, without relinquishing his connection with the Episcopalian Church, a privilege which was cheerfully accorded him by the elders and preacher in charge.

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In regard to the circumstances that brought him into the fellowship of the "Reformation," he thus writes :

"While successfully pursuing the practice of medicine in the locality above mentioned, WALTER SCOTT, then on a visit to Pittsburg, called out to see me. He had left Pittsburg some years before, and had been teaching in Steubenville, but was then engaged, as he informed me, in preaching on the Western Reserve. He told me he was baptizing for the remission of sins, as had been done in the beginning, when the Gospel was first preached on Pentecost, as recorded in the second chapter of Acts. This seemed to me a very extraordinary proceeding, but, after his departure, upon referring to the transactions of the day of Pentecost, I could not deny that the Record sanctioned it. Feeling somewhat unsettled by the discovery that in the beginning converts were baptized for the actual remission of sins, and knowing that Mr. SCOTT regarded immersion as the action denoted by baptism, I resolved to examine this question particularly, and as I had never before done, having previously confided implicitly in the views and usages of the clergy. I soon fully satisfied myself that the true meaning of the word baptism was immersion ; and finding that I had all my life been mistaken and deceived in regard to it, in consequence of trusting to the interpretation of the clergy, I determined that henceforth I would be guided solely by the Scriptures themselves, and that I would follow whithersoever they would lead me. Having soon made up my mind to obey the Gospel, and not knowing any one of similar views with Mr. SCOTT, I rode out, in the month of June, 1829, to Campfield, on the Western Reserve, where he was then living. I learned that he was absent, holding a meeting, some thirty-five miles distant, in Shalersville. Pursuing my journey, I arrived

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at the place of meeting about 2 o'clock P. M., just as the congregation had been dismissed. Some six persons had presented themselves for baptism, and I joined myself to the number, having thus never heard a discourse, or received an invitation from any human being in reference to the subject, nor had I ever witnessed the ceremony of immersion until that occasion. On my return home, I came round by Bethany, to visit Brother ALEXANDER CAMPBELL, who, as I learned from Brother SCOTT, for the first time, held similar views, and, after spending a day or two very agreeably, reached home, and resumed my professional labors, taking advantage of every opportunity to diffuse a knowledge of the Gospel. Several converts were made, with whom I commenced regular meetings; and Brother SCOTT coming in soon afterward, quite a large number of additions were made to the Church."

After some months, he was induced to remove to Wellsburg, Va., eight miles distant from Bethany, where he resided for four years, occupied with professional labors, and with the care of the Church in Wellsburg, together with frequent visits to the Churches in the vicinity.

In 1833, he removed to Carthage, Ohio, and entered into partnership with Dr. Wright, in the practice of medicine, where he remained about two years. At the end of this time, Brother CAMPBELL having invited him to aid him in editing the 'Harbinger,' he removed to Bethany, in the vicinity of which he has resided ever since, with the exception of four years, from 1859 to 1863, which he spent in Kentucky, to aid in the organization and establishment of the Kentucky Christian University. Previously, he had been for eighteen years professor of chemistry in Bethany College, and, during this period, co-editor of the "Millennial Harbinger."

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He was married in Wheeling in 1831, and has had five sons and five daughters, all living but one son.

Soon after his baptism, he received a letter of remonstrance from J. H. Hopkins, the pastor of the Episcopal Church in Pittsburg, to which he replied, in two letters. This correspondence was published in the 'Christian Baptist,' vol. vii, for 1829, pp. 80-85, and 103-106, his letters being signed 'Discipulus.' It may be proper also to mention that, under this same signature of 'Discipulus,' he wrote seven essays on the subject of Regeneration, which were published in the first volume of the 'Millennial Harbinger.' In the second of these essays, printed in May, 1830, was, for the first time since the apostasy, presented the scriptural meaning of Regeneration as a begetting by the Spirit through the Gospel, and a subsequent birth of water in immersion. (See 'Millennial Harbinger' for 1830, pp. 205, 206, to p. 323.) This view was adopted by Brother CAMPBELL, and given in his celebrated extra on Remission, published in the following July, (Extra, pp. 29-36,) and has since been received universally by the brotherhood. In May, 1834, he published, in the 'Evangelist,' edited by WALTER SCOTT, an Essay on Parables, in which he exhibited the meaning of the term 'Kingdom of Heaven,' previously mistaken as synonymous with 'Church,' showing the application of the parables to the different things embraced in the term, as the King, the Subjects, the Territory, etc. This exposition was adopted by Brother CAMPBELL, and was thought of so much importance that he made it prominent in an extra on the Kingdom of Heaven, published in the following August. (See 'Millennial Harbinger' for 1834, pp. 408-412.) Another subject to which he has devoted a number of articles, is the 'Gift of the Holy Spirit,' which he has labored to exhibit in

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its true scriptural light, and to defend from various misconceptions and perversions, unfortunately too common even among ourselves. His essays would make several volumes. He has usually signed his initials 'R. R.,' but, on 'Converting Influence,' he employed some letters of the word of Luke. In some other cases he used the word 'Discipulus,' and also 'Alumnus.' In a few cases he employed the initials 'D. A.' He has written more or less for most of our periodicals, but chiefly for the 'Harbinger.'

DR. RICHARDSON is about five feet ten inches in height, and weighs about one hundred and thirty pounds. Hence he is not overburdened with flesh. In the private circle he is exceedingly genial and affable, and withal has a vein of humor in his composition which renders him a most agreeable companion. His whole career through life has exhibited great firmness, independence, and decision of character, which are fully illustrated in the brief sketch here drawn.

T. S. BELL, M. D.

DR. T. S. BELL, of Louisville, Ky., is well known in connection with almost every great public benevolent enterprise of that city. The records of its daily press, for many years past, fully indicate that the labors of the various official relations he sustains to society must necessarily be enormous. Religious, scientific, mechanical, and agricultural associations, in turn, all lay claim to the labors of his well-stored and active mind and powerful energies; and all this, too, in the midst of an extensive and very laborious medical practice. Added to all else, at the present national crisis, the Government has urged on him one of its most responsible professional trusts in connection with its military arrangements.

In addition to these, he is a man of highly accomplished literary attainments, in which department he is almost enthusiastic. Money has no value to him but as the means of intellectual culture and moral power. The world-renowned "Louisville Journal" owes much of its fame and influence to the frequent effusions from his powerful pen found in its columns.

He has ever been a friend and supporter of pure translations of the Word of God, and hence was forward in advancing the interests of the AMERICAN BIBLE UNION soon after its organi-

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zation. In furtherance of its objects, he was one of the seven who laid the foundation of the BIBLE REVISION ASSOCIATION, as an auxiliary to the former institution. In prosecuting its objects, it became his duty, in connection with JAMES EDMONDS, its corresponding secretary, to defend the Society against the misrepresentations of its enemies, in the columns of the daily press, in which they were opposed by five Pedobaptist clergymen. This proved to be a voluminous discussion, and was afterward published in book form, by order of the Association.

The Doctor is what the world calls a lay-member in the Christian Church, having never assumed, nor been appointed, regularly to the ministry of the Word, and having been always engaged in secular pursuits; yet he has been a public man among the brethren, and occasionally a teacher, from his youth up.

He has the appearance, as the portrait indicates, of possessing a powerful physical organization, susceptible of great endurance. This has been fully tested by the laborious and exhausting life he has led. For fifty years of that life his vital and recuperative power was such that he never needed more than four hours' sleep per diem. This has enabled him to explore every field of sound literature, and almost every department of science, so that few men are more extensively read than he. Under his accumulated labors, his health, of late, began to fail, but is again improving, after a little relaxation from toil.

The subject of this sketch was born in Lexington, Ky., January 6, 1807. His early religious training was in the Bible, by a Baptist mother, who seems to have been opposed to all human creeds. Hence he very early became interested in the sacred volume, which interest has increased with his years and

strength, and he has spared no pains to obtain a correct knowledge of its contents.

He was immersed, on confessing faith in the Christ, and for the remission of sins, by JACOB CREATH, jr., in the city of his nativity, in the year 1830. This was when the Baptists of Kentucky were under the influence of the great bug-bear known as "Campbellism." And, as it occurred among Baptists, and by a Baptist preacher, this immersion, together with that of a young Presbyterian publisher, occurring at the same time, became the occasion of much disturbance, which led to "many clerical decapitations."

Soon after his immersion, in company with one or two others, he commenced holding meetings, at the residence of his mother, every Lord's-day, to "break the loaf." These meetings soon increased in numbers, until there were about seventy-five members, and were the foundation of the Church in Lexington.

In 1832, he removed to Louisville, where he has continued to reside to the present time. He united with the Church as soon as convenient after his arrival. Here his knowledge and capacity as a teacher were soon called into exercise. He was its principal teacher for about three years, during which time the Church prospered greatly.

Several public speakers having moved into the city, he ceased to exercise his gift. After some time, difficulties arose in the Church, on account of which Brother BELL and some others requested letters, and withdrew, for the purpose of forming a new congregation.

During the great meeting of 1855, held by D. P. HENDERSON, he reunited with the parent Church, and has been ardently interested in its success ever since.

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With the materials at my disposal, I would rejoice to enlarge upon the subject in hand, but the plan of my work forbids.

DR. BELL is of a heavy, square-built, bony frame, indicating, when in health, a man of medium height, weighing not less than one hundred and seventy pounds; but, since his late illness, his weight is considerably reduced, so that one would not suppose him to weigh more than one hundred and fifty. His countenance is a fair indication of the mind within. Depth, force, and power, rather than elegance, brightness, and display, are its obvious characteristics.

The large brain, large bony features, and broad chest, betoken a man whose influence is sensibly felt in every circle in which he moves.

SAMUEL CHURCH.

THE following well-written sketch is from the pen of JOHN SCOTT, a son of the late lamented WALTER SCOTT :

“SAMUEL CHURCH was born on the 5th of February, 1800, in Strasburg, Lancaster County, Penn., whence the family removed, about six years afterward, to the city of Pittsburg. Here Mr. William Church, father of the subject of this sketch, connected himself with the Covenanters, under the pastoral care of Rev. John Black. The religious training of the son by his father and pastor resulted in bringing him within the pale of the same Church. He took a deep delight in the Word of God, stored his mind with its sacred truths, embalmed its divine precepts in his heart, and, from youth, exhibited its transforming power in his life and walk. He was, at an early age, made superintendent of one among the first Sabbath-schools established in the city of Pittsburg, and, with great zeal and earnestness, addressed himself to the execution of the duties and responsibilities of the position. Shortly afterward he embraced, to some extent, the religious views of Rev. John Tassy, an Independent preacher, and became associated with the Church under his pastoral care. This connection he maintained until, a little after attaining his majority, he became acquainted with and learned the religious views of WALTER SCOTT, then, about the year 1821 or '22, teaching an academy in Pittsburg, and instructing a small body of brethren and friends in those great truths, to the advocacy of which his whole life was devoted, and which have since gathered in these States, in the bonds of a common faith, that numerous brotherhood, the Christian Church. These doctrines were investigated, discussed, and combated, but finally embraced by Mr. CHURCH, who, upon a public profession of his faith in the Messiah, submitted to the Christian ordinance of baptism at the hand of Mr. SCOTT, and thenceforth gave to the advancement of the cause all the influence and personal aid he could command.

SAMUEL CHURCH.

“About the year 1822, the first Christian Church of Alleghany City was organized, SAMUEL CHURCH being chosen elder. This office, with the pastorship, he held until his removal to Toledo, in the year 1853. During this long period, although engaged in the management of an extensive business, he devoted himself, in the execution of his official duties, to public preaching and teaching, visiting and comforting the sick, encouraging the weak, exhorting the careless, reclaiming the backslider, ministering to the wants of the poor, and to the upbuilding of the cause, so that, under his administration, the Church acquired a membership of about four hundred persons. His labors, though onerous, were cheerfully given, without pecuniary recompense—he, at the same time, bearing a large portion of the expense of sustaining the organization.

“A few months just preceding his death were spent in ministerial and pastoral labor for the Church in St. Louis, where he bound to him the hearts of the brethren by an exhibition of the many graces which adorned his life. On the 7th of December, 1857, he died, in the city of New York, away from his family, but devotedly attended by the kindest of friends. ‘Blessed are the dead who die in the Lord.’

“As a public speaker, his style was clear and forcible. His subject, presented in a common-sense manner, was adapted in expression to the understanding of the humblest capacity, without dropping into a phraseology to which the most refined literary taste could take exception. He who bore him on his own arms into the kingdom of Christ said of him, ‘I esteem him the greatest of living teachers.’

“He was one of the most benevolent of men. His liberality amounted to a fault. His weakness was, failing to see that he might give too largely, and that all men were not, like himself, honest and upright. This cost him a fortune of more than seventy-five thousand dollars. When he possessed the means, he gave liberally to the needy. None appealed in vain. Every benevolent cause successfully applied to him for aid. It is written of him, ‘If ever the poor and the cause we plead had a friend, he was that friend.’

“In a life of great business activity, he maintained his Christian profession and integrity through all the vicissitudes of a mercantile life. In fortune and misfortune, he was ever the same true, devoted follower of Christ, exhibiting in his walk and conversation the doctrines of his great Master. His confidence in the hour of death vindicated the genuineness of faith in Jesus as the Resurrection and the Life; and, with his holy Word as a pillow to his head, he calmly resigned his spirit to the keeping of the Shepherd and Bishop of souls.”

ELIJAH GOODWIN.

THE well-known editor of the "Weekly Christian Record" was born in Champaign County, Ohio, January 16, 1807. At the age of three years, his father, Aaron Goodwin, and grandfather, Elijah Chapman, and others, emigrated to Illinois Territory, and settled in American Bottom, about twelve miles from St. Louis. This proving unhealthful, they resolved to return to Ohio, in the fall of 1813. Returning in wagons, they were prevented, by the severity of the winter, and halted in what is now Gibson County, Ind., some five miles north of the present town of Princeton, and awaited the coming spring. This resulted in their settling in Davies County, between the forks of White River and Vincennes, or "Old Point Vincent."

The education of his youth was only such as was furnished by the frontier settlements of those times; but, as he has devoted most of his life to religious and educational pursuits, he has increased the stock by at least a double compound interest.

His parents and grand-parents were Methodists, hence his religious training was in that school, and he heard no other preaching until he was thirteen years old. He was piously inclined from a child, and, very early in life, looked forward

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to the ministry of the Word as his life-calling. About 1819, several Christian preachers came into the neighborhood, and, as their theme was the love rather than the terror of the Lord, as had been the case with the Methodists, he was much attached to them, and began to defend them. At one of their meetings, near Washington, May, 1821, he made a profession of religion, and was soon admitted to Church-membership. Under the lenient rule of that body, he enjoyed their communion some months before he was baptized. This he did out of respect for the prejudices of his parents, who had had him sprinkled in infancy.

In 1823, his father moved into the southern part of the county, several miles from any Christian Church. Finding a few of the same faith, he persuaded them to hold prayer-meetings, though then only sixteen years of age. Here commenced his life as a public teacher of the Christian faith. In May, 1824, he delivered his first regular sermon. The text was: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear."—1 Peter iv: 18. From the first he was very methodical in his discourses, as exhibited by the arrangement in this instance, to-wit:

"I. Define the character of the righteous.

"II. Describe the character of the ungodly and sinner.

"III. Answer the question, 'Where shall the ungodly and sinner appear?'"

Down to the year 1825, he had preached independent of any regular ecclesiastical authority; but, at that date, in September, he applied for license to the Indiana Christian Conference, which convened that year at Blue Spring, Monroe County. After a brief examination, he was accepted, and received the usual license, and delivered one of his methodical discourses,

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closing with so warm an exhortation that several persons came to the mourner's bench, as was then the custom.

In the summer of 1826, he received a letter from some friends in Illinois, inviting him to come out and hold a meeting. This he resolved to do, taking the Conference, which met that year in Owen County, *en route*. After various perils and privations incident to a poor traveler in a new country, he made the trip, preached a week or two among his Illinois friends, attended a camp-meeting on Barney Prairie, Wabash County, and returned home.

On the 6th of August, 1828, in Gibson County, Ind., he was married to JANE MOORE DAVIS. Shortly after marriage, they visited Wilson County, Tenn., passing through Kentucky, where Mrs. GOODWIN had a sister; and, while she remained with this sister, Brother GOODWIN preached through the surrounding country. While in Kentucky, he was specially directed to the subject of baptism, as to its design, by some questions of a sister at whose house he preached. From this point, study and reflection on the subject, in the light of the Word of God, led to the conclusion that "baptism is for remission of sins."

From this time until about 1835, the "Old Christian Brethren" in Indiana were much aroused in regard to various matters that had been proposed by Mr. CAMPBELL and his brethren in Kentucky and elsewhere. About the latter date, the subject of this notice and numbers of the Churches of that communion boldly avowed the principles of the "current Reformation." From that time onward he has continued to preach the primitive Gospel; and, exhorting men to obey, he has thrown the whole responsibility of their condemnation on themselves.

As is usual with the ministry in all new countries, he wholly

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or partially supported himself and family by secular pursuits, preaching, however, as opportunity offered. In January, 1840, he abandoned all secular business, and gave himself wholly to the Gospel ministry. He had organized several new Churches in Posey County—one in Mount Vernon, the county-seat. These, with some "Old Christian Churches" that had come into the "Reformation," co-operated in sustaining him as an evangelist, at three hundred dollars per annum. He thus labored for seven years, gradually extending his field, until it embraced parts of Illinois and Kentucky.

In June, 1847, he removed to Bloomington, Ind., where he became associated with JAMES M. MATHES in the editorial chair of the "Christian Record." He continued in this relation two years, at much sacrifice, and then removed to Madison, Ind., becoming pastor of the Church in that city. This arrangement continued until April, 1851, when he returned to Bloomington, to minister to the Church in that town, as also to the congregation at Clear Creek, four miles south. This engagement continued three years.

In the fall of 1854, ELIJAH GOODWIN accepted an agency for the NORTH-WESTERN CHRISTIAN UNIVERSITY. In this work, as in most that he undertakes, he was indefatigable and highly successful.

In the winter of 1855-'56, becoming afflicted with bronchitis, he suspended public speaking, and employed his time writing and publishing the "Family Companion," a book of sermons, which has become very popular, having passed through five editions—some of the sermons having been republished in Europe, and some translated into German.

On the 27th of May, 1856, at the solicitation of the Church in Indianapolis, he became their pastor, abandoning entirely

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the position of agent for the UNIVERSITY. He continued three years, and then resigned, and purchased the "Christian Record," then a monthly, but which very soon became a weekly. Under his proprietorship, the paper has continued to the present time, becoming increasingly popular in the regions where it circulates. It is published at Indianapolis, the capital of the State, where the editor resides, in close proximity to the UNIVERSITY.

Brother GOODWIN's external appearance indicates a strong, firm, physical structure, possessing great power of endurance. And, in reviewing his past life of laborious toil and persevering effort, generally crowned with success in what he has undertaken, we see fully illustrated these external signs of the corporeal man. He is about five feet nine inches high, and weighs about one hundred and sixty pounds. He is one of Indiana's firm and reliable men. Bearing the prestige of forty years' undeviating devotion to the Christian ministry within her borders, and sustained by an untarnished moral character, he commands the warmest respect and esteem of an extensive brotherhood wherever he is known.

As a preacher, he ranks among the first in his State. In a series of consecutive discourses for the instruction of a community in the elements of the Christian religion, he has few equals. This is his forte as a minister of the Gospel, rather than in the continuous work of the pastoral relation, in which, however, he is by no means deficient.

His book of sermons, now in circulation, illustrates these qualities, and has secured for him deserved popularity. It consists of systematic discourses on the elementary subjects of our faith, suitable to the minds of the people. He is emphatically an instructor of the people. While his language

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and style are in harmony with the established laws of our language, he is not what the world calls an orator. In a plain, simple, yet bold and energetic manner, he appeals rather to the judgment than the passions of men.

He is yet, doubtless, in the meridian of his strength, being about fifty-seven years of age, yet exhibiting many outward marks pointing to a future long life.

Recently, the partner of his youth was taken from him by the hand of death, having been preceded to the spirit-land only a few months by her still youthful son FRIEND.

The portrait accompanying this notice is decidedly the most faithful representation of the original I have ever seen, although intimately acquainted with its subject for the past nine years.

GEORGE CAMPBELL.

THE subject of this notice is, in many respects, one of the most remarkable men associated with the present movement. His clumsy, lymphatic form, and utter disregard of all the taste and fashion of the world in his dress and outward appearance, hide from the casual observer the intellectual power and moral culture of the soul within. Despite a very sluggish temperament, and other untoward circumstances, he has still, by persevering industry and application, maintained rank among our educated men. As a preacher, he is quite defective in the use of language, until the majesty of the theme touches every chord of his nature. Then he becomes an absolute enthusiast, and the towering, touching, pathetic strains of his eloquence, in portraying the Hero of the Cross in the depths of his humiliation, are unsurpassed by mortal tongue. On such occasions the art of his eloquence is truly sublime.

GEORGE CAMPBELL is a descendant of some of the celebrated Scottish clan, though his immediate lineage is from the North of Ireland, while he himself is a native of the State of Maine, having been born in Penobscot County, February 8, 1807.

His early religious training was with the Independent Congregationalists, among whom he became a Unitarian Restorationist. He first made a profession of faith in Christ at a Baptist revival in Maine, but united with the Unitarian Restorationists, in the year 1826, at Waterville College, under the preaching of S. Chapin, D. D., Professor of Theology in a Bap-

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tist theological seminary, about the same time often hearing Rev. S. Cobb, of the same connection.

He was immersed into the faith of the Gospel in the year 1833. He did not become regularly connected, however, with the Disciples until 1835, under the teaching of R. T. BROWN, JESSE HOLTON, JOHN O'KANE, JOHN LONGLEY, WILLIAM MCPHERSON, and ARTHUR MILLER. He immediately commenced preaching the true Gospel, in Clermont County, Ohio, and in Fayette and Rush Counties, Ind. From that time to the present he has devoted his energies to the proclamation of the truth—Indiana, Ohio, and Kentucky being the principal fields of his operations. For many years past he has been a Western man, resident most of the time in Indiana, his present home being in Rush County.

He has, at different times, occupied the position of school-teacher among us in the Farmington and Fairmount Academies. He was also at one time associated with DAVID S. BURNET and THOMAS J. MELISH in the editorial department of the "Christian Age."

RICHARD C. RICKETS.

THE subject now introduced was, early in life, inured to hard labor, being engaged in farming pursuits, under the supervision of his father, who taught him the importance of toil. By this means he accumulated sufficient to procure some education, after which he entered a business-house, where he had leisure for study, which he employed in obtaining a knowledge of the Bible, with the one object in view of becoming a preacher of the Gospel, in which he was eminently successful.

R. C. RICKETS was born in Mason County, Ky., near the City of Maysville, February 14, 1807. He is of an English and Welsh lineage. His mother was a Presbyterian, and his father a man of the world, though both were sprinkled in infancy by the same ministry.

He took up his residence in Maysville when about sixteen or seventeen years of age, in the house of a gentleman who was a Methodist, with whom he habitually attended Church. In a few months he became a member of that organization. After he had been a member eighteen months or two years, ALEXANDER CAMPBELL came to Maysville, and preached in the Methodist Church. In relation to this circumstance, Brother RICKETS writes as follows :

“I had been reading the New Testament with care for some months, and had some preparation of heart for further teaching. Brother CAMPBELL preached on that occasion as I had never heard man preach before. He greatly enlarged the

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circle of my spiritual vision, and enabled me to appreciate more fully the privilege of 'searching the Scripture.' "

The result of these meetings was, that the subject of this sketch was immersed some months after, by JESSE HOLTON, at Lawrence Creek.

Under the guidance of JOHN M. HOLTON, the elder of the Church at Lawrence Creek, and the teacher of young RICKETS in the Academy, he soon began to exercise his gift as a public speaker, which eventuated in a decision of the Church that he be ordained to the work of an evangelist, which ordination transpired on the 21st of April, 1833, by the hands of the elders, assisted by D. S. BURNET, who was then the resident minister at Maysville. He at once entered on the work with energy and zeal, preaching through all the neighboring region in Kentucky and Ohio, numerous accessions to the cause being the fruit of his labor. Both his parents, and many of his relatives, schoolmates, and neighbors became obedient to the Gospel under his preaching.

On the 7th of May, 1835, he was married to CORNELIA DESHA, after which he soon removed to Maysville, and became the pastor of the Church at that place, in connection with the congregation at Mayslick. He continued thus for seven or eight years. These Churches prospered much during this period, their pastor being frequently aided by JOHN T. JOHNSON, JOHN ALLEN GANO, and others. He also made numerous preaching tours, with great success, some of them to the South-west, in Arkansas and Louisiana. In the month of September, 1847, he removed to Danville, Ky., where he resided until January, 1852, thence to Woodford County, near Midway, where he still resides, in rather feeble health.

Brother RICKETS is about five feet nine inches high, and, as he weighs but one hundred and thirty pounds, he is of a thin, wiry, nervous, bilious frame, sallow complexion, and a decided predominance of the "light per cent. of French" over the Saxon in his personal appearance and manners.

WILLIAM P. STRATTON.

THE parents of Brother STRATTON emigrated to Cincinnati, Ohio, from Salem, N. J., in the year 1805. He was born near Cincinnati, December 13, 1807. When he was but twelve days old, his mother died, which left him in charge of his grandmother, whom he recognized as his mother until he was ten years of age. She was of the religious Society of Friends, or Quakers. His earliest religious training was, therefore, in that school.

At the age of thirteen years, he became a teacher in a Methodist Sunday-school, at which time a new turn was given to his religious thoughts, which led to frequent desires to become a Christian. He continued thus for about three years, when, in the year 1823, ELDER JAMES CHALLEN, then a young but acceptable and faithful Baptist minister, removed from Lexington, Ky., and became pastor of the Enon Baptist Church in Cincinnati. W. P. STRATTON became a constant hearer for about two years, and was greatly profited by the instructions received.

In November, 1826, while the pastor was absent on a Southern tour, his place was occupied by JAMES RANOLDSON, a high-toned Calvinist, but an able man. Under his ministrations, the subject of this notice presented himself, and was accepted to the ordinance of baptism.

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nance of baptism at his hands. He is known, also, wherever the Cincinnati papers circulate, as the "marrying parson," scarcely a week passing without numerous announcements of matrimonial alliances by his ministrations.

WILLIAM P. STRATTON is about five feet ten inches high, and weighs one hundred and eighty-five pounds. He is a strong, square-built, ruddy-complexioned man, possessing a positiveness of character and decision of mind which make his influence felt and realized in every sphere in which he moves.

BUTLER K. SMITH.

THE readers of our periodical literature will readily recognize this well-known name in connection with the numerous articles from the prolific pen it represents for many years past. BUTLER K. SMITH was born in Spartanburg District, S. C., December 16, 1807, and removed to the bank of the Enovie River, Union District, when he was about two years old. His aptitude in study was such that, despite the unfavorable school facilities of that day, before he was nine years of age he had become proficient in English grammar, and was ready to commence the study of Latin, although he did not, at that time, commence it, preferring rather to pursue the study of arithmetic, in which, however, owing to his extreme youth, and other untoward circumstances, he did not succeed very well.

His parents were both Baptists, and, of course, of the Calvinistic school, as that was the popular style in that day. Such, therefore, was the character of his religious training, and he concluded that, though he could not comprehend it, all was right.

Shortly after this time, we find him a resident of Randolph County, Ind., in which State he has continued most of the time since. In his early years, learning only the popular theory in regard to conversion and spiritual influence, and being quite religiously inclined, he had many severe trials in endeavoring to obtain the desired evidence of acceptance with God; at one time possessing what, "in Baptist parlance," was called a

BUTLER K. SMITH.

“trembling hope,” which, however, was soon dispelled by the fact that he found himself inadvertently “humming a carnal tune.” He was thus left in a cold and hopeless condition, which, under the circumstances, tended to doubt and infidelity, from which he was fortunately saved, a few years after, by the appearance of that ever-potent document, the “Christian Baptist,” leading his anxious mind into the correct understanding of the Scriptures. The same document, with its accompanying influences, was also at work with other members of the family, so that the father of B. K. SMITH, and his eldest brother, CAREY, became connected with the Reformation; the latter, who was also the business partner of our present subject, becoming a preacher of the Gospel.

On the third Sunday in May, 1832, CAREY SMITH was holding a meeting, at which the subject of this notice made confession of his faith in Christ, and was immersed by ELDER WILLIAM IRWIN. At this time his “brother CAREY had been for years—say since 1825—a constant reader and occasional correspondent and a ready pupil of ALEXANDER CAMPBELL.”

He was, at this time, residing in Indianapolis, and the year following his immersion was the date of the organization of the congregation of Disciples in that city. From this time forward he seems to have been more or less engaged in public speaking, until the year 1842, when he was regularly ordained to the work of an evangelist.

His earliest labors in the ministry were in and about Indianapolis, where he feels conscious of having performed a successful work in resisting the tide of troubles brought on by the McVey difficulty. His other labors in the Gospel have been—north, east, south, and west—too numerous to mention or specify here. He has also preached extensively and successfully in other States.

During about twenty years after his immersion, he resided in and about Indianapolis. Two years following, he was at Edinburg, Johnson County, as pastor of the Church in that

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town. Two years at Harrison, Ohio, in the same capacity. These last two years were the most prosperous and happy of his ministerial life, so far as the interests of the cause were concerned. While resident at the last-mentioned two places, he made frequent preaching tours into Kentucky and other portions of Indiana and Ohio. The Church at Ghent, Ky., was especially favored under his ministrations, being more than doubled in numbers, and raised from a state of lethargy to a condition of life and usefulness.

Just as he was preparing to leave Harrison, he held a debate in that town with a Universalist preacher, named W. S. Bacon. This, on the part of Brother SMITH, is said to have been a great success.

Since the debate at Harrison to the present time, a period of about nine years, he has resided on his farm, a few miles from Indianapolis, near White River. From this point he has been performing a general evangelical work, extending through parts of Ohio, Indiana, Illinois, Missouri, and Iowa.

As a newspaper writer, he has been very voluminous in most of our periodicals, embracing the "Christian Journal," "Western Reformer," "Christian Age," "Christian Record," "Western Evangelist," "Christian Pioneer," "Weekly Christian Record," and somewhat in the "Millennial Harbinger." He has also written some small works on scriptural subjects, published in pamphlet form.

The subject of this notice is a heavy-built, lymphatic person, with large brain, large body, and short neck, indicating, in appearance, an apoplectic or paralytic tendency in the constitution, which is further indicated by the trembling, nervous hand, as he guides the pen. Such are men of decided mark in the world, in regard to the influence they wield either for good or for evil. The present is no exception to the rule, as this brief sketch amply illustrates, in the successful ministry of the Gospel he has pursued.

ALMON B. GREEN.

THIS is one of our well-known and long-tried preachers of the famous "Western Reserve." He has been identified with its interests and successes in the Gospel since the year 1828, and, as a successful and reliable minister of the Word, since 1833. His labors have extended through nearly all the counties of this section of Ohio, and in many places south of it, as well as in Virginia, Pennsylvania, New York, and Canada West.

Brother GREEN is of New England birth, born in Litchfield, Litchfield County, Conn., January 12, 1808. His mother, being of consumptive constitution, departed this life, March 2, 1810. Though he is six feet high, and weighs about one hundred and sixty pounds, yet there is a marked element of frailty in his physical man, doubtless the inheritance from his maternal ancestry. His father, who soon married again, removed, in the fall of the same year, to what is now Mahoning County, Ohio. There the family resided until ALMON was eight years old, when they removed to what is now Summit County, in which the family have resided most of the time since.

As for his religious training, in those early times there was but little of it. He does not remember of going to meeting but twice until he was nine years old, and then only occasionally. Though his parents were Baptists, preaching was not a common luxury in those days in the wilderness. A preacher would occasionally come fifty miles, and speak to them on the "decrees of God."

ALMON B. GREEN.

But while the family resided at Norton, a Baptist preacher, named OBADIAH NEWCOMBE, moved to Wadsworth, Medina County, and constituted a small Church, with which his parents united. When the "Christian Baptist" began to circulate, it found its way among these Baptists, and resulted finally in the establishment of a congregation of Disciples where this little Baptist Church had previously existed.

In the summer of 1828, this ELDER NEWCOMBE commenced pleading for the "Bible, and the Bible alone," as a rule of faith and practice; and, after the baptism of his own two daughters, on the Christian confession, the subject of this sketch was the next to submit to the ordinance at his hands, December 28, 1828.

In a few months after this, ELDER NEWCOMBE and four others of the old Baptist Church, together with his two daughters, and young GREEN, were constituted into a Church, called the "Wadsworth Church of Disciples of Christ." The last Lord's day of April, 1833, the Church voted him a letter of commendation as a preacher of the Gospel, since which he has made the ministry the business of his life. His time has been mostly spent in stated appointments for one, two, and three years; but his labors have been more in Wadsworth and Norton, where he has continued for twenty-nine years. In January, 1862, he moved to Ravenna, Portage County, Ohio, where he has labored ever since.

As intimated before, Brother GREEN is tall and well-built, and is of sandy complexion. He is a devout, earnest, and faithful servant in the Gospel ministry, and his labors have been abundantly successful in all his career. As a speaker, he is intensely argumentative and logical, ever seeking to present such an array of powerful facts and testimonies as shall constrain the homage of the sincere and honest-hearted seeker after truth. He is not a flashy, flowery, sensation orator, but a solid, reliable, and substantial teacher and pastor, which position he now occupies in Ravenna, Portage County, Ohio.

DAVID S. BURNET. A. M.

To those who have been familiar with the religious movement of which I write, for the past forty years, it were scarcely necessary to write of the public life of him whose name stands at the head of this page. He has been most intimately connected with the success of the work since the day he became identified with the well-known Enon Baptist Church in the City of Cincinnati.

DAVID S. BURNET was born in Dayton, Ohio, July 6, 1808. He was the eldest child of ISAAC G. and Mrs. K. W. BURNET—the mother being yet living—both being of Scottish ancestry. His maternal grandfather was Captain George Gordon, a native of Philadelphia. His paternal grandfather was Dr. William Burnet, of Newark, N. J., a member of the Congress of 1775. Being appointed Surgeon-General, he resigned his seat, which accounts for the absence of his name from the Declaration of Independence. He claimed lineal descent from Gilbert Burnet, Bishop of Salisbury, so conspicuous during the great English revolution, under William, Prince of Orange.

The subject of this notice resided in Dayton, the city of his nativity, until he was eight years of age, at which time his parents removed to Cincinnati, his father having formed a law-partnership with the late distinguished Nicholas Longworth. Subsequently the father served twelve years as Mayor, employing the son one year as clerk when but thirteen, giving him the most valuable lessons in manners and morals.

DAVID S. BURNET.

At the age of sixteen, he became interested in the success of Sunday-schools, and united with a young Presbyterian official in conducting a very successful effort of that character.

Being reared in the Presbyterian Church, when thirteen years of age he was sprinkled, according to the custom of that sect. After he commenced the study of the Greek language, and when a variety of circumstances in connection with the duties of the Sunday-school and the Church induced reflection on the subject, he felt compelled to solicit immersion at the hands of the Enon Baptist Church. His views, also, on the propriety of human creeds having undergone a radical change, he declined receiving any test of faith but the Word of God, basing his application on Rom. x: 6-10. With some hesitation he was received, and was immersed in the Ohio River, on the 26th of December, 1824, by Rev. JOHN BOYD.

He immediately commenced preaching, in the name of the Lord, which he has continued until this day, notwithstanding, at that early age, the temptation of military honor had been offered, in the procurement, by his uncle, Senator Jacob Burnet, of a warrant for his admission to the military academy at West Point.

In the autumn or winter of 1827, the youthful preacher united with ELDER WILLIAM MONTAGUE, of Kentucky, in the organization of the Sycamore Street Baptist Church of Cincinnati, numbering about eighty members, on a platform of progress and reform. The party which afterward became the Ninth Street Baptist Church, soon separated from their more radical brethren, who grew into the First Christian Church, at the corner of Eighth and Walnut Streets. Years afterward, he officiated at the organization of the Sixth Street Church, and, indeed, has been present and aided at the dedication of all our houses of worship in Cincinnati.

On the thirtieth day of March, 1830, DAVID S. BURNET was married to Miss MARY G. GANO, youngest daughter of Major-

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General John S. Gano. She had been immersed in the year 1827, by Rev. Jeremiah Vardeman.

In the year 1833, at the suggestion of Brother ALEXANDER CAMPBELL, he made an extensive and successful preaching tour through the Eastern States, first in the "Old Dominion," and afterward in the sea-board cities further north. The results of this tour were most satisfactory—associations, Churches, and individuals becoming interested in the preaching of the Word by the eloquent young orator, and many becoming obedient to the faith.

On returning home to the West, Mr. BURNET commenced his career as editor and publisher, associating also with the ministry the vocation of teacher. For two years he was president of Bacon College, Georgetown, Ky., and afterward principal and proprietor of Hygeia Female Atheneum, on the hights seven miles back of Cincinnati. He published the "Evangelical Enquirer" of 1830, the "Christian Preacher," from 1834 to 1840, the "Christian Family Magazine" of 1846, the "Christian Age" for several years, the "Reformer," the "Monthly Age," and the "Sunday-school Journal." Three of the latter were published simultaneously. About the same time, the "Christian Sunday-school Library," of fifty-six volumes, was brought out under his supervision.

In 1844, he resumed the pastoral charge of the Church meeting on Sycamore Street, Cincinnati, and afterward at the corner of Eighth and Walnut Streets in all sixteen years.

In 1857, Brother BURNET became the pastor of the Church on Seventeenth Street, in the City of New York; and, at the close of his engagement, spent the following year along the sea-board from that city to Texas. The next year was spent in Missouri and Kansas, several hundred baptisms being among the fruits of his labors.

He has, indeed, at different times, traversed the country from Boston, in the East, to Lawrence, Kansas, in the West, and from the Hudson's Bay Company's station, on the North,

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to Galveston, on the South. Many thousands of converts have been the results of his persevering efforts.

He has also sustained the most intimate official relations to our general societies, and was prime mover in these enterprises. He was president of the Bible and Missionary Societies while they coexisted, and, at the same time, spent much of his labor as corresponding secretary of the latter. Until very recently, he has occupied the position of corresponding secretary of the General Missionary Society, which place he has occupied since the fall of 1860, and which involves the duties of general financial agent and evangelist for the Society. He is at present preaching to large and interested audiences in the City of Baltimore, with good success.

Though in stature somewhat below the medium hight, Brother BURNET exhibits a commanding presence, such as to strike the observer that he is no ordinary man. He has a large, well-balanced brain, and a large, healthy body, which readily accounts for the power of endurance and almost inexhaustible physical and intellectual energy which characterize him in the evangelical field. As a pulpit orator, in the melody, compass, and control of his voice, as well as in the elegant and finished adornment of his thoughts, he is acknowledged to be unsurpassed, if equaled, among all our preachers

JAMES M. MATHES.

AMONG the pioneers of the cause we plead in the State of Indiana, no name stands more conspicuous than that of JAMES M. MATHES. It has been most intimately connected with the great success the Gospel has obtained since the year 1827. His converts to the faith do not number merely by scores or hundreds, but by thousands—few men in the ranks of our extensive brotherhood having surpassed him in this department of Gospel success. These results, too, have been produced under the trials and difficulties incident to a frontier life, and great sectarian opposition. The grand secret of his success has been, that one leading idea, the success of the Gospel, has controlled his purposes through all the vicissitudes of life; all else has been made subordinate. Hence, at the age of fifty-six, though poor in this world's goods, he is still as successful as in the palmiest days of his youthful strength and vigor.

He was born July 8, 1808, in Jefferson County, Ky. His paternal ancestry traces its lineage to County Antrim, Ireland, while the maternal line is in regular descent from the celebrated Parson Cameron, of Scotland. These latter were all Scotch Covenanters, while the former were Irish Presbyterians. His father was a native of Shenandoah County, Va., where the family became Baptists. His father, Jeremiah Mathes, emigrated to Kentucky about the close of the last century, where he married Miss Florence Cameron, in the year

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1804. They removed to Owen County, Ind., and, in a few years thereafter, about the year 1825, united with the "Old Christian Body."

JAMES M. MATHES, the subject of this sketch, was the second of a family of eleven children, six sons and five daughters, all of whom are living, and members of the Christian Church. Being raised among the Baptists, his early religious teachers were the preachers of that faith. Among these were ZACCHEUS CARPENTER and others, of Kentucky. But, soon after the emigration of the family to Indiana, a Presbyterian missionary, from Western New York, with his family, settled near a noted Big Spring in the vicinity of Gosport, and commenced a Sunday-school in their own cabin, to which young MATHES became a pupil. This was the first school of any sort he ever attended, being in the year 1821.

About nine years afterward, when he was about seventeen years old, Mr. Scott W. Young, who afterward became his brother-in-law, came from Kentucky and taught several schools, by which the subject of this notice made some advancement in a common education, including a smattering of English grammar. So much for his early backwoods education.

In matters of religion, he became very early interested in regard to his own salvation, and sought, through the then popular channels, the necessary guidance to the desired peace and comfort of sins forgiven. But, in his case, as in the numerous other cases which have come under our notice in this volume, he sought, only to be disappointed and brought to the verge of skepticism, tending to the whirling vortex of infidelity. Maternal influence, however, in its ever-present power, when clothed with the garments of devotion and the crown of hope, presented an impassable barrier in the midst of the rushing tide. He turned aside in the quiet haven of reflection, and examined the records of the heaven-inspired guide for himself. The faith of his earlier youth was reassured. About the first of September, 1827, he obtained the "New Version of the New

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Testament" and a few numbers of the "Christian Baptist," which aided much in clearing his spiritual vision. In the following month, he attended a camp-meeting of the "Old Christian Brethren," at Old Union meeting-house, in Owen County. On this occasion he made confession of faith in Christ, and, together with his sister Eliza, was baptized by ELDER JOHN HENDERSON, "for the remission of sins," having previously preached to his preacher, and convinced him of the scriptural design of this ordinance. They united with the Christian Church, or, as they were sometimes nicknamed, "New Lights."

On the 5th of March, 1829, Brother MATHES was married to Miss SOPHIA GLOVER, whose nativity was in Virginia, but who had removed to Kentucky and Indiana with her parents, some years previous to this marriage. Three sons and three daughters have been the offspring of this alliance, all of whom, save the youngest son, are members of the Church of Christ.

In the month of June, 1831, our young preacher reorganized the Church at "Old Union," on the principles advocated by the "Reformers," all the members heartily concurring, except one lady, who united with the Protestant Methodists. In the fall of the same year, the first State co-operation meeting was held, at Crawfordsville. J. M. MATHES and T. C. JOHNSON were appointed messengers to represent their district in the meeting. Here they met MICHAEL COMBS, ANDREW PRATHER, JAMES R. ROSS, JOHN SEARS, JOHN M. HARRIS, and WILLIAM WILSON, six preachers in all. At this meeting, at the house of JAMES McCULLOUGH, he preached his first discourse away from home, being then about twenty-three years of age.

His dependence at this time for support was school-teaching. As a preacher, he did not, for ten years, receive more than one hundred dollars per annum, and this was almost entirely paid in the immediate produce of the farm, money being exceedingly scarce.

He was engaged as a teacher from the year 1830 to 1838, preaching, as opportunity offered, in the counties of Clay, Owen,

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Monroe, Morgan, Putnam, and Lawrence, the very region of his great successes, and where he has spent the most of his life.

He was regularly ordained to the ministry in the year 1833; and, in the same year, held two debates, one of which was with a Mr. Burberage, in Clay County, and the other with Lorenzo D. Smith, of the Methodist Episcopal Church, at Pleasant Garden, Putnam County.

In 1838, he removed to Bloomington, and entered the State University, for the purpose of becoming acquainted with the Greek language. While engaged thus, he preached, as opportunity offered, and supported his family by ministering to the Churches in the vicinity, including those at Bloomington, Clear Creek, Harmony, and Richland. These greatly prospered under his labors. Remaining at the University until 1841, he had reached the senior class, but failed to graduate, his temporalities compelling him to relinquish his studies and return to his farm in Owen County, where he devoted himself thereafter entirely to the work of an evangelist.

In the month of February, 1842, he held a debate in Martinsville, Morgan County, with a Methodist preacher named James Scott. The success of his effort here is apparent, in the fact that the brethren have occupied a dominant position in the community ever since. In the fall of the same year, he was the leading preacher at the annual meeting at Old Mill Creek, Washington County. One hundred additions were the result. During the year ending May, 1843, he immersed more than six hundred converts, and these were not all who were converted under his labors, many being immersed by other hands. His entire labors have resulted in the conversion of between five and six thousand persons.

In the month of May, 1843, he held a successful debate with the Universalist editor, Erasmus Manford, at Greencastle. In July of the same year, Brother MATHES commenced the publication of a monthly periodical, called the "Christian Record,"

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and, in the fall, sold his farm, and removed to Bloomington, to conduct its publication. About the year 1848, he purchased the stock of the "Bloomington Herald," and commenced an additional publication, called the "Indiana Tribune"—a weekly. In the spring of 1851, he discontinued the latter publication, and removed with the "Record" to Indianapolis, engaging in that city also in the book and stationery business, and becoming a stockholder in the "Indiana Journal Company."

After severe losses, while residing in Indianapolis, he removed to a farm in the vicinity of Bedford, in Lawrence County, in November, 1855, to which place he soon removed the publication of the "Record," and ministered to the Churches in that vicinity, returning it, however, in a few months, to Indianapolis, from which place it continued to be issued until it was purchased by ELIJAH GOODWIN, in 1859. Its maximum circulation, while in the hands of its originator, was about five thousand.

From June, 1859, to May, 1861, Brother MATHES was pastor of the Church in New Albany, with good success. From New Albany he returned to Bedford, and has since been engaged very successfully in building up the Church in that place.

In addition to his periodical literature, he has also published a volume of the "Works of Barton W. Stone," and a small work entitled "Letters to Bishop Morris."

JAMES T. BARCLAY, M. D.

THE distinguished missionary to the "City of the Great King" is a native of the State of Virginia, and is known among his brethren and to the world as a gentleman of superior culture and rare intellectual and moral accomplishments. Foregoing the quiet and retirement of his native home, being deeply interested in the welfare and prophetic prospects of Jehovah's ancient people, he, together with his family, offered themselves on the altar of the Christian faith, to proclaim to wandering Israel the absolute divinity of the long-rejected Jesus of Nazareth from the very borders of the earthly Canaan. They arrived in the "Holy City," as the representatives of the American Christian Missionary Society, in the year 1852, and remained there, with a short interval of two or three years, until 1862, when, on account of a variety of untoward circumstances, not the least of which was our national difficulties, the mission was abandoned.

It was, apparently, almost fruitless, so far as converts to the Gospel were concerned, but very few of the native or resident Jews being converted to the faith. Of the latter, however, we have with us, in the City of Cincinnati, Brother M. J. DENNIS, for ten years a resident of Jerusalem, a gentleman of superior attainments in the Hebrew language and literature, as well as in other departments, scientific and literary. He aided largely in furnishing the materials for the "City of the Great King." He is at present engaged in the photographic art, in which he greatly excels.

The mission, however, has been fruitful in the amount of valuable literature concerning the Holy Land which it has thrown out upon the world. (See "Hist. Sketch," pp. 41, 53.)

D. P. HENDERSON.

THE ancestry of the subject of the present notice were all Scotch Presbyterians; and of a corresponding character were the religious instructions of his early youth, as his chief guide in this respect was his paternal grandmother, a woman of strong mind and great piety and religious zeal, who, becoming a widow at an early age, resided with her son, and thus became the instructor of his children. D. P. HENDERSON, therefore, being the eldest child, was, under her very systematic training, reared according to the strictest sect of the religion of his ancestors. His parents, however, united with the Christian Church at an early day, his father having been a convert at the great Cane Ridge meeting, held by BARTON W. STONE and others, in 1801.

Brother HENDERSON was born on the 18th of May, 1810, in Fayette County, Ky., within sound of the Church bells in Lexington. Notwithstanding his early training seems to have been thus most favorable, he did not, in his early youth, unite with the Church, though often very seriously impressed; but his intercourse with the world, and a natural fondness for discussion, led him to be a mere religious disputant, more skeptical at heart than otherwise, in regard to much that was fundamental in the Christian faith. He read the Bible much, but more for the purpose of finding that with which he might confound the ministers of the Gospel, than for the love of its truth. At the age of eighteen years, after finishing his school days, he

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engaged in teaching for two years, in the meantime studying "Blackstone's Commentaries" and various philosophical works.

In May, 1831, he visited Illinois, and, in November following, his father settled with his family near Jacksonville, in that State. The winter of 1831-'32 was most intensely cold, and, under its withering influence, his health failed, and, in the spring, he was attacked with pleura-pneumonia, which came near proving fatal. His mind was drawn to consider his obligations to God, and his youthful religious impressions returned, and his soul longed for communion and fellowship with God. He read his Bible constantly. Day and night he wept and prayed, the speculations and philosophies of the world failing him in view of the near approach of death. His recovery was deemed improbable, and, indeed, impossible, unless, perchance, his health might be regained by a journey to Kentucky, the land of his birth. Accordingly, on the 15th of June, 1832, in company with ELDER JOSEPHUS HEWET and wife, and sister SARAH, who nursed him with all tenderness, he returned to his Kentucky home. Shortly after his arrival, in the month of July, he determined no longer to defer his obedience to the Gospel, and, without any formal public announcement, he desired to make public profession of his faith in Christ, and was, accordingly, baptized in Elkhorn River, at Prewitt's Mill, Scott County, Ky., on the 5th day of July, 1832, by BARTON W. STONE. The following Sunday he united with the Christian Church at Georgetown, Ky., where he remained until September, when he returned to Illinois, greatly improved in health and in joy of mind.

Soon after his return to Illinois, in October, B. W. STONE and others held a union meeting in Jacksonville, at which the subject of this notice united with a number of brethren, who formed the first Christian Church that assembled there to commemorate weekly the observance of the Lord's Supper. Immediately after the organization, he commenced holding

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prayer-meetings in his father's neighborhood, in the country, and soon began to teach and exhort; and so numerous were the confessions at these little meetings, that he was requested to commence baptizing the converts, to which he consented.

In the month of December, 1837, he was regularly ordained an evangelist for the Church in Jacksonville, to assist BARTON W. STONE in his laborious work. Since his ordination he has labored in the Gospel, first, until 1849, in the central portion of Illinois. He was also engaged for many years in secular employments, first in the county clerk's office, and afterward, at the urgent request of his fellow-citizens, as Probate judge, in which office he served for four years. Notwithstanding these worldly engagements, by which he supported himself and family, he was engaged every Lord's day in preaching, and frequently every night in the week. Great numbers of converts were the fruit of his labors, and many new Churches were organized. He also attended the annual State meetings, and, in every way, as opportunity offered, engaged in such service as tended to the building up of the cause to which he had devoted his life.

In 1849, his health, under his accumulated labors, as well as from miasmatic affection, began again to give way. He therefore decided to make a short journey into Missouri—to which State the brethren had frequently invited him—in hope that his lost energies might be regained. He arrived at Palmyra in May, and, after spending some time at that and other points in the State, his health improving, he was induced to accept the pastoral charge of the Church in Columbia, Boone County. He remained in that charge five years, in the meantime visiting many other portions of the State. He then removed to Canton, Lewis County, where he had founded a university, and was employed two years in building it up. While resident there, he was invited to return to his old Kentucky home, and aid the noble and beloved J. T. JOHNSON in the endowment of the Orphan School at Midway, in that State.

D. P. HENDERSON.

On their arrival in Louisville, they found an appointment awaiting them ; and, on the first Lord's day in May, 1855, they commenced a meeting with the Church at the corner of Fourth and Walnut Streets. They intended to remain but one Lord's day, but so deeply interested did the people seem, and so many presenting themselves for obedience to the Gospel, Brother HENDERSON remained three months, adding, in that time, more than two hundred and fifty new members to the Church. There have been many successful meetings among the Disciples, but for the extent and power of the influence exerted, irrespective of the numbers added, it is doubtful whether any other single effort presents the equal to this. In a few weeks after its commencement, the city papers began to chronicle its progress and success, and the religiously disposed in other and distant portions of the country caught the inspiration, and other meetings, with similar results, were the consequence. The success of this effort was not the result of super-excited human passion, nor the consequence of powerful appeals to the fears of the people, but every thing was conducted in a calm and quiet manner, all things being done decently and in order. The house, which was a large one, was continually crowded, and frequently hundreds went away unable to obtain places.

This meeting was the commencement of Brother HENDERSON's pastoral relations to the Church in Louisville, which have continued to the present time—nine years—and the audiences and interest are still unabated. It is but a few weeks since the writer had the pleasure of addressing the congregation, when the spacious room was filled to overflowing. But short intervals have elapsed at any time in all this period without additions to the congregation. Indeed, success is so constant, that it is rather unexpected than otherwise when a Sunday passes without accessions to the number.

What is stated here in regard to the success of this Church is simply the well-known fact in the case ; and its pastor ascribes the whole, not to his own superior ability or attain-

ments, but to the fact that he preaches "Christ and him crucified, and not himself or his philosophy."

In stature, the subject of this sketch is quite tall and well proportioned, being six feet one and a half inches high, and weighing not less than one hundred and eighty pounds. His appearance and manners before an audience are very imposing and attractive. Under the excitement of the effort, his blue-gray eye exhibits a sparkling brightness, which tells upon the emotions of the people, as he dwells with fervor on the work of redemption. His voice is not a deep-toned bass, but a baritone, musical and magnetic in its influence, to the highest degree.

He is now in the fifty-fourth year of his age, and apparently in the full vigor of mental and physical power, still earnestly engaged in the pastoral and evangelical duties to which, in the providence of God, he has been called.

Glorious be thy warfare beneath the banner of the Cross,
my brother, till through death's gloomy portals thou be ushered
into the shining presence of thy triumphant Lord.

JOHN P. ROBISON, M. D.

DR. J. P. ROBISON, so well known in the Western Reserve, in Ohio, in connection with various commercial, educational, and professional enterprises, was, in his earlier days, distinguished as a most successful public advocate of the Gospel; and, notwithstanding he has now been for many years engaged deeply in commercial transactions, the versatility of his talents is such that he readily turns his mind away from the affairs of the world, and addresses his fellow-men on the theme of man's salvation with all the fervor and zeal of his earlier years. His efforts, however, of late have been mostly confined to the Church at Bedford, his place of residence for many years past.

He was born in Lyons, Ontario County, N. Y., January 23, 1811. In his youth he studied the medical profession, under Professor Woodward, at the Vermont College of Medicine, at Castleton, and, for eleven years after the family became residents of Bedford, he was engaged in a successful practice.

He commenced his religious career at the place of his present residence, in the year 1840, confessing the faith in Christ, and being immersed at the hands of JASPER J. MOSS. At that time the Bedford Church numbered but eleven members. It now numbers several hundreds. (See "Historical Sketch," p. 23.)

The subject of this notice is a man whom nature has endowed with fine executive ability. Possessing a large brain and a robust physique, with great self-possession in difficulties where most men would falter, he necessarily rises above the surface of things, and becomes a leader in almost every sphere in which he is found. This has been illustrated during his past public life, but especially in his controlling power in his late term in the Ohio State Senate.

LOVE H. JAMESON, A. M.

BROTHER L. H. JAMESON is one of those among us whose history exhibits the fact of a life-devotion to the Gospel ministry from early youth. What has been said of Brother MATHES, of the same State (Indiana) on this point, may as properly be said of him. Not the wealth and emoluments and honors of the world, but the success of the Primitive Gospel, has been the ruling power through life. Though endowed with abilities, and having reached attainments that might have enabled him to occupy far more profitable positions, he has steadily moved on, evidently with the fixed purpose of living and dying in the Gospel ministry, whether it lead through sunshine or storm, cold or heat.

LOVE H. JAMESON was born in Jefferson County, Indiana Territory, May 17, 1811. His parents were Virginians, but emigrated to Kentucky in the latter part of the last and the beginning of the present century. His father's lineage was of the Established Church of Scotland, and hence Calvinistic, while his mother's was of the Church of England, and Arminian.

In 1816, they both relinquished the faith of their ancestors, and adopted the Bible as their only creed, being baptized by JOHN McCLUNG, a youthful coadjutor of BARTON W. STONE. In the spring of 1818, the elder JAMESON became acquainted with JOSEPH BRYANT, the brother-in-law of ALEXANDER CAMPBELL, and, by this means, the family became somewhat acquainted with the work that was progressing in the East.

LOVE H. JAMESON.

Shortly after this, there came into their hands a pamphlet, in which was an article called "The Basis of Christian Union," by THOMAS and ALEXANDER CAMPBELL, published in 1809. They heard no more of the CAMPBELLS until 1826.

From 1818 to 1828, L. H. JAMESON attended such schools as the country afforded, each winter, and, being naturally inclined to study, embraced every opportunity for the acquirement of knowledge which presented itself. He also, at an early period, exhibited superior taste and talent in vocal music, which was so developed in after years, that he has been known as among our finest musicians.

In 1826, the elder JAMESON subscribed for the "Christian Baptist;" and, about the same time, BEVERLY VAWTER was preaching the Gospel as advocated therein, in the face of a most powerful opposition, both from preachers and people, in this region. In 1829, there was a very exciting protracted meeting on a stream called Indian Kentucky, near the JAMESON residence. During this meeting the subject of this sketch, in the midst of the most conflicting religious interests in the neighborhood, came to the water's edge, where baptism was being administered to others, and confessed his faith in Christ, and was, with them, immersed in the name of the Lord Jesus. He very soon commenced public speaking, and delivered his first regular discourse December 25, 1829. Preaching the Gospel and teaching school soon became his regular business. His efforts were confined to the vicinity of his home, and a few points in Kentucky, until the year 1833, when he removed to Rising Sun, Ind., and there attended a school, studying English grammar, algebra, rhetoric, and the Greek language. This was the last of his regular school-training.

In 1834, after having taught a school in his home-neighborhood, he prepared to devote himself entirely to preaching, and left home for Ohio; and, arriving at Cincinnati, he went to Carthage, about eight miles north, and renewed his acquaintance with the distinguished WALTER SCOTT, who resided there,

LOVE H. JAMESON.

and who has since been, as a preacher, Brother JAMESON'S model. While laboring in this vicinity and the surrounding country, his labors were abundantly successful. Carthage, Cumminsville, Mount Pleasant, White Oak, Harrison, in Ohio, and various points in Kentucky, witnessed the fruit of his labors. Ultimately he received and accepted an invitation to become pastor of the Church in Dayton. In the winter of 1837 he attended the debate between ALEXANDER CAMPBELL and Bishop PURCELL, in Cincinnati, and remained there, taking part in the series of successful meetings which followed. In April following, he resigned his charge at Dayton, and returned to Carthage.

In December, 1838, he was married to Miss ELIZABETH M. CLARK, which union was destined to be of short duration, as she was soon suddenly translated to the spirit-land. In the winter of 1839-'40, L. H. JAMESON was at the great meeting of one hundred days, in Cincinnati, and assisted in its conduct.

About these times were the happiest days of his life thus far; but soon, brethren SCOTT and PINKERTON, his associates in the ministry, leaving Carthage, he lost interest in the locality, and returned to his home in Indiana, arriving at his father's house in May, 1840. In May, 1841, he located in Madison, in his native State, as pastor of the Church in that city. It was while engaged in this work that Mrs. JAMESON was suddenly stricken down with apoplexy. He continued to reside in Madison until 1842, in the meantime making frequent preaching tours through the Wabash Valley, with good success. In October, 1842, after a successful meeting in Indianapolis, he accepted the pastorate of the Church in that city, where he has continued to reside to the present time, though, for a number of years past, he has been spending his time mostly among the Churches abroad. Of late years, he has traveled quite extensively in other States, including Ohio, Kentucky, Missouri, Illinois, New York, and parts of New England.

HENRY T. ANDERSON.

WE have before us, in this notice, the name of one who has become noted during the past few years as the translator of the New Testament. For many years he has ranked as a thorough student, and as an able thinker and highly instructive speaker. His reputation has not heralded him so much as a proselyter of the multitudes as an efficient instructor of the studious and thoughtful. His has been the work of laying deep the foundation upon which others have rapidly reared the towering structure.

HENRY T. ANDERSON is a native of the "Old Dominion"—born in Caroline County, Va., on the 27th of January, 1812. His parents—natives also of Virginia—were Baptists, though but little under the sectarian influences of the times. His father was immersed simply on confessing his faith in Christ as the Son of God, without the acknowledgment of any human creed. He often said his creed was summed up in two words—faith and obedience. This was before his son HENRY was born. Hence the early religious training of Brother ANDERSON was mostly unshackled by the humanisms of the times. The Bible was the text-book, and its unfettered teaching was permitted to have its full power over his youthful mind. Under these influences he continued until he was about twenty-one years of age, when he made confession of his faith, and was immersed by his elder brother, who had left the Baptists and united with the Disciples. This occurred in

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July, 1832, and was not the result of any special effort by others; but, as his brother had preached that "baptism was for remission of sins," he investigated for himself, and found it scriptural, and hence demanded immersion.

In his youth, the subject of this notice enjoyed the advantage of a good classical education, which was very soon made practical in the study of the Greek Scriptures, with reference to the better understanding of the revelations of God, and the correction of the numerous errors discovered in the common version.

He began to preach in the month of May, 1833, in regard to which he thus writes:

"My study of the Scriptures was conducted on this plan. I read the whole Bible through and through again and again, omitting nothing. I never studied a text, as it is usually called, for the purpose of making a sermon, but depended on my knowledge of Scripture to illustrate Scripture. The consequence of such studying and preaching was, that my preaching, or rather my teaching, has partaken largely of Scripture exposition.

"My first discourse was delivered in Spottsylvania County, Va., at a meeting-house called Berea. From that time to 1837, I preached in various places in Caroline, Hanover, and some other counties, but was not employed by any Church. My time was devoted mainly to the study of the Scriptures."

In 1837, H. T. ANDERSON came to Kentucky and taught school and preached, in the southern part of the State, until, in November, 1847, he removed to Louisville, and took charge of the Church on Fourth and Walnut Streets, and remained there six years. From November, 1853, to December, 1861, he was engaged, in various points in Kentucky, preaching the Gospel and teaching classical schools.

In the latter part of November, or first of December, 1861, he began to translate the New Testament. He left Flemingsburg in July, 1862, and lived among his friends in Fayette

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and Woodford till the month of December, at which time he moved to Harrodsburg. He writes :

“I was engaged by the Church here and that at Cane Run at a salary of \$550. I mention this that it may be known what means I have had. I had firm faith that God had called me to make a translation, and my faith has not failed me. The Lord raised me up friends. Some, from a distance, sent me a few dollars. Two worthy sisters paid \$120 each last year. Those near me have, some of them, remembered my wants, and generously supplied me with food and clothing. Though the war swept away what little I had, God has never forsaken me. I have a Father in heaven, a Redeemer at his right hand. My prayers have been heard. Friends are near me, and I live, a monument of the truth that God will not forsake those who trust in him.

“During my whole ministry, the original Greek of the Scriptures has been my study. I have patiently examined the Greek of the New Testament for thirty years. It had often occurred to me that I would translate the New Testament, but I never made a beginning till I went to Flemingsburg. A few weeks after I arrived at that place, Brother FRANKLIN held a meeting there. We were conversing on the subject of translations, and Brother FRANKLIN proposed to me to make the trial. I did so, and the translation now in the hands of the stereotyper is the result of that conversation with him. I say the result of that conversation; that conversation was the immediate cause of my undertaking it; though, in reality, the translation is the result, in another sense, of the study of the past thirty years.”

LEWIS L. PINKERTON, M. D.

DR. PINKERTON was born in Baltimore County, Maryland, January 28th, 1812. His paternal grandparents were Irish, his maternal, German. In the autumn of 1814, his father removed from Maryland to Chester County, Penn., the place of his nativity. Thence, in the winter of 1821, when LEWIS was in his tenth year, removed, and settled in Brooke County, Va.

His early religious training was Presbyterian. The "Assembly's Shorter Catechism" was faithfully taught by his father, and, at a very early age, he became much perplexed with the doctrine of "the Decrees," as taught in that "Summary of Faith." In September, 1830, he confessed the Lord Jesus, and was baptized, under the personal ministry of ALEXANDER CAMPBELL, thus bidding adieu to the aforesaid "doctrine," and to much else.

He left Western Virginia in the fall of 1831, intending to spend some time in Cincinnati, but, finding himself to be not much in demand in that market, he went up the Miami Canal on a freight-boat, as far as Middletown; thence, on foot, to Lebanon, thence, by same mode of conveyance, to Trenton, Butler County, Ohio. Here, nothing better offering, he "took a small school." He remained in Trenton till midsummer 1836; thence he removed to Carthage, Hamilton County, O.; thence, in the winter of 1839-'40, to Jefferson County, Ky.; in the following summer, to Fayette County; and, in the autumn of 1841, at the instance of the Church of Christ in Lexington, he

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removed to that city. He left Lexington in the autumn of 1844, and, in the spring of 1845, he commenced operations in Midway, Woodford County, Ky. From Midway, in July, 1860, he removed to Harrodsburg, Mercer County, Ky., where he now resides, January, 1864, and is within a few days of having, *Dei gratia*, completed the fifty-second year of his pilgrimage. So much for his travel's history.

From his tenth, till near the close of his eighteenth year, he was variously employed; sometimes in the ordinary labors of the farm; sometimes in coal digging; in cutting wood for distilleries, then very numerous in Western Virginia; sometimes in wool-carding. About eighteen months of the time were spent in a flouring-mill. In the winter of 1830-'31 he spent some weeks, perhaps ten, at school; got a slight notion of English grammar, and a faint idea of vulgar fractions. Meanwhile he had read Weems's Life of Washington, Wesley's Notes on the New Testament, Pope's Poetical Works, Young's Night Thoughts, Paradise Lost, the Scottish Chiefs, Burns's Poems and Life, and, perhaps, a few other books that chance had thrown in his way. With this stock of knowledge, and with a view to "*still further improvement*," he commenced teaching school, not far from Bethany, Va., in the spring of 1831.

From the beginning of the year 1822 till near the close of the year 1830, his life was one of incessant, hard, ill-requited toil. It was *too* hard, and he does not think of it with much pleasure.

While he resided in Trenton, that is, from December, 1831, till July, 1836, he was engaged in teaching a common school, and in the study and practice of medicine. There, in the spring of 1833, he was married, and, in 1835, he commenced the practice of physic, having, in the meantime, attended a course of lectures in the Medical College of Ohio, at Cincinnati.

Specially with a view to secure connection with a Church of Christ, he removed to Carthage, in 1836, then, and for some years later, the place of residence of WALTER SCOTT. He con-

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tinued to study and to practice medicine till May, 1838, when he began to preach, leaving his profession with determination, but yet with reluctance. Some long-cherished hopes were abandoned at the moment they seemed about to be realized. The goal to which he had been urging his steps, through five or six weary years, and under many discouragements, came in sight, and he turned his back upon it, as it proved, forever. He does not now regret this abandonment of the object of early ambition, though, for several years, he occasionally cast behind some longing, lingering looks. As a physician, he was successful.

During the years 1838, 1839, and 1840, he traveled almost constantly; often in company with JOHN O'KANE, L. H. JAMESON, WALTER SCOTT, JOHN T. JOHNSON, WILLIAM MORTON, WILLIAM PINKERTON, and others, and witnessed the baptism of a great number of converts. Since his call to Lexington, in 1841, he has traveled but little as a preacher. In the winter of 1841-'42, he attended a course of lectures in the Medical Department of Transylvania University, and received the degree of M. D. It was while he resided in Lexington that the house of worship now occupied by the Church of Christ there was built. He resigned his connection with that Church in the fall of 1843, and spent the remainder of that year, and the greater portion of the year 1844, in preaching, and in soliciting subscriptions to BACON COLLEGE. In the spring of 1845 he commenced building in Midway, and, in the fall of that year, he opened an academy for girls. Having never received very large compensation for preaching, whether as evangelist or pastor, he was not more than even with his creditors when he left Lexington. His school was successful, and he continued to teach it, with only occasional and slight assistance, till the summer of 1851. Meanwhile, he had communicated to the lamented J. WARE PARISH the purpose he had entertained for several years, to build an institution for the education of destitute orphan girls. The enterprise received the warmest approbation of that good man. The Doctor thus writes:

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“What proposition submitted to him, offering any chance of blessing to any portion of the human race, ever failed to call forth the sympathies of his large and generous and manly heart? His health, his constitution, his body, were feeble. Perhaps, during the last five or six years of his life, he was never, for one hour at a time, wholly free from pain. And yet, such cheerfulness, such hopefulness, such liberality! and, withal, such incessant exertions for the Church, the ORPHAN SCHOOL, BETHANY COLLEGE! I have believed that twenty such men could revolutionize, for good—the highest good—any State in the Great Republic. He has now, January, 1864, been nearly seven years in his grave. Farewell, thou best friend: farewell, till we meet where there shall be no more death.”

In the winter of 1846-'47, Doctor PINKERTON obtained a charter for the ORPHAN SCHOOL, from the Legislature of Kentucky, and arrangements were soon made to carry out the enterprise, J. WARE PARISH operating almost alone. Many looked with coldness on the undertaking, some disapproved altogether; but the institution stands to-day, by the Divine favor, a blessing to many—a hope of future blessing to many more. It was long, however, before its purpose and plan were comprehended by either its managers or the public; and, as a consequence, six or seven years of precious time and much money were lost. The inexorable logic of experience at length corrected all misconceptions, and the school assumed the form first designed, and under the *régime* first prescribed.

In the year 1848 Brother PINKERTON edited and published the “Christian Mirror,” monthly, 32 pp., 8vo. In 1853 and 1854, he edited the Kentucky Department of the “Christian Age,” and, in one of those years, he wrote and published a volume of Bible Questions, designed to assist Sunday-schools and families in the study of the Old Testament Scriptures. He engaged also, during the years 1844 and 1845, in editing the “New Era,” a weekly newspaper, the organ of the Sons of Temperance in Kentucky. During one of the years over which I have passed,

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perhaps 1851, he was senior editor of the "Ecclesiastic Reformer." During the year 1854 he preached two Lord's days in each month for the Church of God in Versailles, and moved the brethren to build the house of worship they now occupy. In 1858, he preached for the Church in Paris, his family remaining in Midway. The house of worship in Paris, belonging to the Church of Christ, was begun and nearly completed during the year.

In February, 1859, he opened, in Midway, a high-school for boys, which proved eminently successful, but he found himself unequal to the incessant labors which it imposed, and he was more than willing to leave it for the Chair of Belles-Lettres and Political Science in Kentucky University, which he has occupied since September 1860.

He entered the army of the United States as surgeon of the 11th Regiment of Kentucky Cavalry, in August, 1862, but, in a little more than a month, his health failed, and is not yet restored, after a year of great and peculiar suffering.

Unless when confined by sickness, he has very seldom failed to preach at least once every week, since May, 1838. Most generally he has preached twice, often three times, not counting the labors of protracted meetings.

BENJAMIN FRANKLIN.

THE name so illustrious in the early struggles of our nation for identity among the nations of the earth has also become distinguished, in these later days, as the representative of one of the most successful careers in the evangelical and editorial field, in connection with the interests of the cause with which we are identified, of all the thousands in the West who have enlisted under the standard of the primitive faith. It may stand in this connection, also, not only for the individual man and his work, but as suggestive of the numerous kindred, according to the flesh, who are in Christian fraternity, a number of whom, not less than two younger brothers, Daniel and David, and a son, Joseph, being able and highly successful advocates of the Gospel. Reared in the forests of Indiana, inheriting vigorous physical constitutions, and accustomed from infancy to the fatigues and hardships of pioneer life, they are a bold, indefatigable, and laborious race, generally successful in their purposes and designs, whether of the world or of the Church.

The subject of this notice stands before the world as the eldest and most distinguished representative of the family in the Gospel ministry. He is full six feet high, and weighs about one hundred and ninety pounds, being now, in his fifty-third year, notwithstanding the long and intense labors that would have destroyed most men, much more rugged in his appearance than in his younger days. Indeed, he is becoming quite corpulent. His personal appearance, manners, and address are altogether indicative of the qualities of his mind.



Benjamin Franklin

BENJAMIN FRANKLIN.

With bold, strong features, large eye, and prominent mouth, with well-developed chest, and a full, strong, and not very melodious voice, no person would suppose him to be an admirer of Theodore Parker, Ralph Waldo Emerson, and the German rationalists, from Strauss down ; nor of Henry Ward Beecher, Dr. Bethune, and the vast multitude of theorists of the popular religious parties. He has no sympathy with the philosophies of the times, and utterly abhors all metaphysical disquisitions on the Christian faith in the preaching of the Gospel. "Thus saith the Lord," is his motto ; and, dealing in the simple facts and commandments of the New Testament, illustrated by the familiar occurrences of every-day life, he hurls the truth upon the multitudes that wait upon his ministry, East, West, North, and South, with overwhelming power. Success is his aim, and he knows no discouragements.

BENJAMIN FRANKLIN was born in Belmont County, Ohio, February 1, 1812. His early religious training was Methodist, though he never belonged to any Church until he became a Disciple. He became obedient to the Christian faith, and was immersed by ELDER SAMUEL ROGERS, near Middletown, Henry County, Ind., under the preaching of SAMUEL ROGERS and ELIJAH MARTINDALE. This was about the year 1836, when he was about twenty-four years of age. He immediately commenced speaking in the name of the Lord, and has had regular engagements ever since. His principal labors, during the first twelve years of his ministry, were in Eastern Indiana ; after that they were extended into Ohio and Kentucky, and, of late years, have been very wide-spread, extending to fifteen States of the Union, and Canada. Under his personal ministry more than seven thousand persons have become obedient to the Gospel. He has also held twenty-five public discussions, five of which have been printed and published. In regard to his publications, I may briefly state as follows :

"On the first of January, 1843, he took charge of a little monthly sheet of sixteen pages, which had been published two

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years by Daniel Winder, styled the 'Reformer,' which he published two years in that form, in Centerville, Ind., at fifty cents per year. The third year, having obtained fifteen hundred subscribers, he enlarged it to sixty-four pages, and advanced the price to one dollar a year. The fourth year, he moved to Milton, Ind., and continued there three years, during which time his list increased to three thousand. He then bought out ALEXANDER HALL'S 'Gospel Proclamation,' adding his list to that of the 'Reformer.' He then moved to Cincinnati, and became a partner with ELDER D. S. BURNET, who was editor of the 'Christian Age,' and they published the monthly and weekly one year in partnership. Finding this enterprise unsuccessful, he gave the whole up to ELDER BURNET, writing for him during another year. The two papers were then consolidated into one, and the whole given into the hands of ELDER B. F. HALL. In a few weeks it fell into the hands of JETHRO JACKSON, with the subscription reduced to eighteen hundred, under the credit system. He then engaged Brother FRANKLIN to edit it for him. They then commenced on the cash system, and, in four months, increased the list to four thousand. JACKSON then sold the concern out to the Publication Society. FRANKLIN edited it for the Society some two years and a half, and found it impossible to succeed in that shape, and resigned, spending one year out of the editorial chair. He then projected his monthly 'American Christian Review,' receiving three thousand subscribers, cash in advance, the first year. The second year the list reached four thousand. By this time the Publication Society had disbanded, the 'Christian Age' had become individual property, and the list was reduced to less than two thousand. He then came into possession of it, and united it with his monthly, adopting the name 'American Christian Review.' The war cut down the list to about three thousand. In the last twelve months it has gained some thirteen hundred. He has also written and published many thousands of tracts."



Richard M. Bishop

RICHARD M. BISHOP.

IN introducing the name of RICHARD M. BISHOP, it will be readily recognized as one familiar in the commercial records of the West for the past ten years. He is known as one of the most active, energetic, and successful merchants of Cincinnati; and the success which has, thus far, crowned his efforts, sustained as it is by his well-earned reputation for integrity and uprightness, has thrown an influence and power around his name in the commercial world, worthy of high consideration in all the benevolent and religious enterprises with which he may stand identified. And these considerations are all the more worthy of notice, when it is known that all his successes and accumulations have been accomplished in a sordid and mercenary age, under the restraining and benevolent influences of the Christian profession. We introduce him, therefore, not as a pulpit orator, nor as an influential preacher of the Gospel—for he lays in no such claim—but as a successful business man, who has also successfully devoted his time, his business talent, and his means, to the interests of our common Christian Faith.

The subject of our sketch was born in Fleming County, Ky., November 4th, 1812. His parents removed from Virginia in the year 1800. The ancestral lineage was German on the side of the father, and English on the side of the mother. They were members of the Regular Baptist Church, of which their son RICHARD also became a member, February 14th, 1828, accepting the ordinance of baptism at the hands of the Rev. JONATHAN SMITH, in Poplar Run, Fleming County, being then

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but sixteen years of age. His spiritual birth thus occurred in the midst of those stormy excitements among the Baptists in Kentucky, consequent on the circulation of the "Christian Baptist," and the assaults of Mr. CAMPBELL and his coadjutors on the religious corruptions of the age. These excitements continued and increased in the neighborhood, until, in the year 1832, the subject of our sketch, with his parents and others, were all excluded from the Baptist Church, on the charge of "Campbellite Heresy."

R. M. BISHOP commenced his business career in Fleming County, Ky., before he was twenty-one years of age, and continued to operate there until the year 1847, when he removed to Mount Sterling, Ky., after which he removed to Cincinnati, where he now resides, and where he seems to have found a proper field in which to exercise his varied tastes and abilities.

After being at the head of a prosperous business house in the city for about nine years, his influence and standing became such as to induce a political organization to nominate him, and secure his election to the City Council, in 1857. He occupied this position two terms, and, during the second term, was the president of the body. The dignity and decision with which he performed the functions of that office secured for him the nomination for the office of Chief Magistrate of the City, and he was duly elected to that office, and entered upon its duties April 1, 1859.

During his occupation of the Mayoralty, Cincinnati was honored by visits from several highly distinguished persons and legislative bodies, and it became his official duty to extend to them the hospitalities of the city: President Lincoln, and His Royal Highness the Prince of Wales were among the number. A volume might be filled with the abundant materials at our disposal concerning the interesting proceedings at these different public receptions, but our space forbids more than these allusions.

Since his retirement from the office of Mayor, his name has

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been prominent among those from whom the nominee to the gubernatorial chair was to be selected.

I have made the foregoing allusions to political life for their bearing on the Christian character of our subject. It is well known that, notwithstanding all the temptation that the pomp and pageantry of worldly office cast around him, he was ever with his family in the devotional exercises of the house of God. With the exception of one or two instances, where the duties of his office necessarily demanded it, he failed not to meet every appointment in which the interests of the congregation with which he was identified were involved. The services of the Lord's day, the Prayer Meeting, the Sunday School—in which latter cause he is almost an enthusiast—the Missionary Board—of which he was and is chairman—all found him regularly in his place.

In the spring of 1860 he was elected President of the OHIO STATE MISSIONARY SOCIETY, which position he still occupies.

During the past two years he has occupied the office of Overseer, or Bishop, of the congregation meeting at the corner of Eighth and Walnut Streets, Cincinnati.

Within the past few months his health was failing, and the tendencies of an acute disease gave reason to fear a fatal result; but he is again performing his accustomed duties, with fair prospect of entire recovery.

May the overshadowing and protecting Power that has permitted the affliction, make it but an agency for the continued and increased consecration of himself and family to that cause which is avowedly first in their thoughts, first in their hearts, and first in all the interests of life; and, when the mortal fails, may it be clothed with the immortal, and the affectional ties of earthly relationships be swallowed up in the stronger and more enduring bonds of an eternal life.

J. HARRISON JONES.

WE have before us, in this sketch, the name of one of the most eloquent and successful of the Gospel orators of this religious enterprise. The converts to the faith, under his eloquent labors, have been more than seven thousand—seven hundred being the largest number in one year.

JEFFERSON HARRISON JONES was born in Trumbull County, Ohio, June 15th, 1813. The first impressions he ever received turning his mind in the direction of the "current Reformation" were received from reading the "Christian Baptist." The first sermon he ever heard on the "ancient Gospel" was from ELDER JOHN SECREST, formerly of Kentucky. This was in Crawford County, Ohio. The second discourse was from the same man, some time after, at the same place, on which occasion he was immersed by him. This was in the nineteenth year of his age. He was the first person immersed in Whetstone Township, Crawford County, and was the first person he ever saw baptized simply upon profession of faith in Jesus Christ. He began to preach the Gospel with great success immediately, and has continued until this time.

Most of his time has been spent as an evangelist, in Ohio. On some occasions he has visited other States. The first fourteen years of his labor were spent in itinerating, holding protracted meetings almost constantly. His success in proselyting, during a great portion of his evangelical labors, was wonderful. The first place he ever took charge of a congregation as a pastor was in Wooster, Wayne County, Ohio, where he labored fourteen years. The Church, when he went to Wooster, including himself and wife, numbered eleven members. They built a house, and soon increased to over two hundred members. He now lives in Bedford, Cuyahoga County, Ohio, where he has labored for the last six years, and is still laboring.



Amos Sutton Hayden

AMOS SUTTON HAYDEN.

THIS well-known and faithful minister of the Gospel was born in Youngstown, Trumbull County, Ohio, September 17, 1813. His early religious training was among the Baptists, his father being a deacon in the Baptist Church for many years, whose house was the home of the preachers. The son used to listen with interest to religious conversations in the family, was trained from childhood to respect the Lord's day, to attend meeting, and reverence religion, and was deeply impressed with the solemnity of the Sacrament, or Lord's Supper. Thus religion was formed and implanted, and grew as an abiding sentiment, to ripen ripen, in its maturity, into a religious life. He always intended to be a Christian, but was taught that he must wait till God was ready to "bring him in;" and used to wonder why God was so long coming to give relief, and bring joy to his soul. These feelings were often so intense as to drive away sleep. At length, as God sent Philip to the awakened Ethiopian, (Acts viii : 26,) the Gospel, as a system of free salvation, was laid open so plainly that he saw it his privilege to turn immediately to God, which, under the promises of salvation, he could now do with assurance of pardon; and the happy deliverance, so long prayed for, was embraced without delay. This was under the labors of that affectionate, eloquent, and gifted servant of God, ELDER WALTER SCOTT, by whom he was baptized, March 20, 1828, in his fifteenth year.

He began soon to exercise his gift in exhortation, and traveled some with different preachers, as associate and aid, especially with his brother William. He began to hold meetings in the summer and fall of 1832, when nineteen years of age. He had

AMOS SUTTON HAYDEN.

no intention then of giving himself up to that vocation, but has never seen a time to break off. He has labored chiefly over North-eastern Ohio, some in Western Virginia and Western Pennsylvania: much in the western part of New York, and some in Michigan, Indiana, Illinois, and Wisconsin, and also some in Canada, and, for about twenty-one years, in the Church of Euclid, (Collamer,) near Cleveland, preaching stately for the Church, and performing the work of an evangelist also, during all this period, excepting a few years spent in Hiram, Portage County, connected with the Eclectic Institute.

In the summer of 1850, the Board of Trustees of the WESTERN RESERVE ECLECTIC INSTITUTE, which was just then about being established, elected him unanimously Principal of the Institution. To this call he responded, and left the Church at Euclid, with many regrets. The school becoming well founded, and having risen to great strength and usefulness, he resigned his position as Principal, in June, 1857, having filled the post seven years. He was also elected, by the Board of Trustees, Principal of the MCNEELY NORMAL SCHOOL, at Hopedale, Ohio, and accepted, laboring here for one year in the double capacity of Principal of the school, and as copastor of the Church, in connection with ELDER CYRUS MCNEELY. He resigned in August, 1859, and immediately returned to the Church of Euclid, in East Cleveland.

Brother HAYDEN has also figured quite successfully among us as a musical composer and publisher. He is the author of a small work entitled "Introduction to Sacred Music," published at Pittsburg, late in 1834. As the title intimates, he intended this to be followed by a more comprehensive work. This earliest of our musical productions met with a rapid and extensive sale. In the year 1849 followed the "Sacred Melodeon," a full work of three hundred and fifty-two pages. Several editions of this popular book have been sold. Recently, he has published the "Hymnist," a small pocket issue of choice compositions, compiled for family and social religious uses.

ROBERT MILLIGAN, A. M.

THE distinguished President of Kentucky University next claims our attention. From the evident delicacy of his corporeal man, and the mildness and gentleness of his manners and address, we would scarcely expect to find, in the subject of this sketch, those stern qualities of decision and firmness so indispensable in the management and discipline of the teacher's profession. It occasionally occurs, however, in matters of this kind, that all external indications fail us, and we are compelled, by demonstrative facts, to concede that there are glaring exceptions to the general rule. The present is an instance to the point.

Brother ROBERT MILLIGAN stands about five feet nine inches high; slightly built; medium-sized brain, large in the frontal region; of exceedingly thin visage; fine, silky brown hair; peculiarly sharp, light-gray eye; and wearing the appearance altogether, as the phrenologists would say, of a fine, silky temperament, susceptible of high intellectual action, not sufficiently supported by the sanguine and bilious elements. The following statement of the facts of his history, however, fully shows that he has been, and still is, the proper man in the proper place, in all the positions of usefulness to which, in the providence of God, he has been called.

President MILLIGAN was born in the County of Tyrone, Ireland, on the 25th of July, 1814, and came to America in 1818, where he lived with his parents, in Trumbull County, Ohio, till the spring of 1832. He entered Zelman Academy, in Beaver County, Penn., in 1833, and, after spending several years in academical and classical studies, he finally graduated in Washington College, located in Washington, Penn., in 1840.

ROBERT MILLIGAN.

In the same year he was elected to the Chair of English Literature in his Alma Mater, in which department he taught, for nine years, the branches proper to this chair, and also a portion of the Latin and Greek classics.

In 1849 he accepted the Chair of Natural Science in the same institution, and labored two years in this department. He then received the appointment of Professor of Mathematics in the State University of Indiana, and labored in this department two sessions, and then accepted the Chair of Chemistry, Natural Philosophy, and Astronomy in the same institution, for the next four sessions. In 1854 he was elected to the Chair of Mathematics in Bethany College, Brooke County, Va.; and, in 1856, became co-editor of the "Millennial Harbinger." He labored in this twofold capacity till July 4, 1859, and, in September following, entered upon his duties as President of KENTUCKY UNIVERSITY.

His early religious training was in the Associate Reformed Presbyterian Church, but he renounced all creeds, and embraced the Holy Scriptures as the only proper rule of faith and practice, in 1838. To this change of religious faith and practice he was providentially led, in part, by the preaching of Brother JOHN T. JOHNSON and Brother AYLETT RAINES, but chiefly by the careful study of his own Greek Testament.

In 1844 he was ordained to the work of the Christian Ministry by ELDER THOMAS CAMPBELL, with the concurrence of the Churches at Williamsburg, Pigeon Creek, and Pleasant Valley, in Washington County, Penn.

The name of "R. MILLIGAN" is better known, among the brethren at large, in connection with our educational institutions and our periodical literature, than in connection with the ministry of the word. He is, nevertheless, an earnest, instructive, and efficient preacher, devoting his abilities rather to the edification of the Church than to the more constant and arduous work of the direct conversion of the world.

CHARLES D. HURLBUTT.

THERE are but few of the brethren in the large cities and towns in the Western States who will not readily recognize the kind and genial face of our well-known itinerant brother, whose name is now presented. His affectionate and open-hearted manner, his warm and ardent exhortations, and the free generosity of his soul, have endeared him to an appreciative brotherhood, wherever his extensive travels have borne him.

CHARLES D. HURLBUTT was born in the old town of Danbury, Connecticut, July 1st, 1815. His earliest religious training was of the Baptist character, his mother being in the communion of that Church, and his father, though not at that time a member, being a regular attendant on the service, and very rigid in the moral training of his family. The cities of Pittsburg and Alleghany, in Pennsylvania, claim the associations and influences of his youthful days, as the family removed to that vicinity when CHARLES was but one year old. As his years began to ripen into manhood, his lot was cast in a mercantile house, where the religious influences around him, through the wife of his employer, were of the Associate Reformed Church, to which she belonged, and with which, ere long, young HURLBUTT became connected.

It is not necessary to enumerate the steps which led to his union with the Disciples, so similar to numerous instances already related. It is sufficient to state that the "Christian Baptist" and the direct teaching of the elder and younger CAMPBELL, in the vicinity of Alleghany City and Pittsburg,

CHARLES D. HURLBUTT.

come in for a full share of the credit. The elder HURLBUTT was a great admirer of their teaching, and, by his influence, the mind of the son was directed in the same channel, so that, eventually, after listening to a discourse or two by ALEXANDER CAMPBELL, he presented himself and was admitted to the ordinance of baptism, becoming convinced that the Christianity of the New Testament was illustrated among the Disciples as it was not exhibited among the popular parties of Christendom.

Although a very acceptable preacher and teacher of the Scriptures, Brother HURLBUTT has never given himself wholly to the ministry, but has sustained himself and family by secular pursuits. He was, at one time, general agent for the business interests of Bethany, including the "Millennial Harbinger." For many years past he has been engaged in the importation and sale of tea, traveling, sometimes as principal, and sometimes as agent, through many of the Northern and Western States. Wherever his business calls him, his presence is always to be found at the meetings of his brethren, with a word of encouragement and exhortation, whether it be in the spacious Church edifice of the densely-populated city, or in the quiet retirement of some village chapel.

The subject of this sketch is nearly six feet high, and weighs, at present, about two hundred and twenty pounds, hence presenting quite an imposing appearance, directly the opposite of his immediate predecessor in this volume. With a large, prominent, light-gray eye, large mouth, set with well-preserved teeth, ruddy-tawny complexion, bristly, grayish hair, and round, full, beardless face, he is the impersonation of health and of a powerful constitution, promising many years of happiness and usefulness.

W. A. BELDING, M. D.

AMONG the names of those who have been identified with the success of the primitive Gospel in the north-eastern portion of our country, none stands more conspicuous than that of DOCTOR BELDING. His is one of those happy organizations, capable of bringing all its resources into full exercise to the accomplishment of his purposes.

He stands full six feet high, is rather thin in flesh, but possesses one of those angular, wiry frames, in which the lack in the size of the muscle is made up by its power in quality. With only a medium-sized brain, active and enduring however, by the recuperative and sustaining power of well-developed sanguine and bilious elements, he has pushed on the success of the Gospel in almost every field in which, in the providence of God, he has been called.

He was born in Randolph, Portage County, Ohio, September 5th, 1816. His father was a Universalist, and his step-mother—his own mother dying before his remembrance—was a Baptist. He heard the primitive Gospel first by brethren WM. HAYDEN, Z. FINCH, and AMOS ALLERTON, and was immersed by Brother MARCUS BOSWORTH on the 27th of August, 1832, in the place of his nativity. He resided there until about twenty-three years of age; spent a number of years in the practice of medicine, and continued it several years after he commenced trying to preach the Gospel, when, at length, he resolved to give himself entirely to the work of evangelizing, and, without knowing what to look for in a pecuniary point of view, he threw himself

W. A. BELDING.

upon the mercy of God and the benevolence of Christians. He has traveled in all the States from Connecticut to Wisconsin, and in Canada, preaching the unsearchable riches of Christ to a perishing world, and has had the privilege of immersing between five and six thousand persons, upon a profession of their faith in a crucified but risen Savior.

He spent between two and three years in soliciting and collecting funds for the WESTERN RESERVE ECLECTIC INSTITUTE; labored two years as Corresponding Secretary of the OHIO STATE CHRISTIAN MISSIONARY SOCIETY, and for two years past has been acting in that capacity for the NEW YORK STATE CHRISTIAN MISSIONARY SOCIETY.

He is at present located in the City of Syracuse, New York, and trying to establish permanently the principles of primitive Christianity in that central city of the State. The Lord has, thus far, blessed his labors, for which the brethren feel to call upon all that is within them to bless His holy name.

WILLIAM K. PENDLETON, A. M.

PROFESSOR WILLIAM K. PENDLETON was born in the County of Louisa, Va., forty-five miles from Richmond, September 8, 1817. His paternal and maternal ancestry have, from the earliest history of the country, been prominent and honored public servants of the State and the Church, some of them distinguished *among the first*.

His mother was brought up under Episcopal influences, and, after the death of her parents, lived in the family, and under the guardianship of an Episcopal clergyman, the husband of a maternal aunt.

His father, Colonel EDMUND PENDLETON, was not a member of any Church until William was about fifteen or sixteen years old, when he was excited by the immersion of his oldest son, Dr. MADISON PENDLETON, and his wife, to read the "Christian Baptist" and the "Millennial Harbinger." Without any other influences than these and the Scriptures, he determined to be immersed for the "remission of sins." He sent to an adjoining county for ELDER U. HIGGASON, a victim of the "Dover Decrees," and, having appointed a meeting at his own house, was, together with his wife, two of his sisters, and their husbands, baptized. They immediately went to work, and procured the erection of the first Disciples' Church ever built in that part of Virginia. It was the nucleus and the foundation of the celebrated Mount Gilboa Church, destined to be, as it afterward became, the germ from which sprang many other congregations. From this time his father's house was the home

WILLIAM K. PENDLETON.

of the reformation, and WILLIAM was in the midst of constant, almost daily discussion on the "peculiar doctrines," which were greatly opposed, and for which his father contended, in season and out of season, with an enthusiasm and force of will for which he was greatly distinguished in all things in which he was interested. He was noted as the "fireside preacher," and to his great zeal, noble example, as well as incontrovertible arguments, may be ascribed the enlisting of many a true soldier of the Cross.

From his earliest boyhood WILLIAM was at school and college till he was twenty-one: first, in the best primary school, then in the celebrated classical school of the Nelsons, and then in the UNIVERSITY of VIRGINIA—where, besides the academical course, he studied *the law* two years, and was licensed to practice. He was baptized by ALEXANDER CAMPBELL, at the Mount Gilboa Church, Louisa County, Va., in June, 1840.

He had read the "Christian Baptist" and the "Millennial Harbinger" regularly, much aloud to his father; heard almost daily discussions, for some years, on the various disputed subjects; acted as amanuensis for his father in some epistolary discussions conducted with a Baptist preacher and others; heard ELDER S. HIGGASON and JAMES BAGBY preach regularly for years, besides many others occasionally; heard ALEXANDER CAMPBELL frequently; was constantly in the company of Disciples at his father's house; and was, before all, piously trained from his infancy by his mother, a woman possessing the gentleness and mildness of a child, combined with the firmness and courage of a Spartan mother—*extremely* modest and unobtrusive, yet, when drawn into conversation, showing great depth of thought and clearness of perception, and a mind rarely well-stored with information. I can not more perfectly describe her character than to say, it seemed in all respects modeled, with great fullness of detail, after the exhortation of St. Paul, in the twelfth chapter of his Epistle to the Romans.

Under all these influences, he came to the full understanding

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and persuasion that induced him to obey the Gospel, in his twenty-third year.

He was appointed Professor of Natural Philosophy in BETHANY COLLEGE, in May, 1841, (the year it was founded,) and has been connected with it ever since as professor, and, for much of the time, vice-president. In 1844, he was joined to the editorial corps of the "Millennial Harbinger," for which he had before written anonymously, and has continued in this relation ever since.

He was married, in the fall of 1840, to LAVINIA M. CAMPBELL, daughter of ALEXANDER CAMPBELL, a lady of most brilliant intellect and high Christian character, who died in the spring of 1846.

In August, 1848, he was again married, to CLARINDA CAMPBELL, also a daughter of ALEXANDER CAMPBELL, who died in January, 1851, rich in good works, and "meet to be a partaker of the inheritance of the saints in light."

In the autumn of 1855, he was again married, to CATHERINE H. KING, daughter of Judge LECEISTER KING, of Warren, Trumbull County, Ohio.

He is five feet eight and a half inches high, and weighs one hundred and fifty pounds. I can best give an idea of his mind by a few quotations taken, in substance, from the "Phrenological character" given him by O. S. Fowler, some two years' since, which is thought by all his friends who have seen it to be very correct:

"He is by nature endowed with a strong constitution, capable of great endurance. His nervous system altogether predominates over both his muscular and vital. He inherits this from his mother, whom he resembles in most respects, deriving very much more of his character from her than from his father. He inherits her exquisite susceptibilities, her very high moral sentiments, her hearty affections, and her superior intellect. The labors of his life have tended to strengthen his mind rather than his body. He is endowed with tremendous force

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of character, and a natural driver. He has risen higher and still higher every succeeding year, and will continue to rise constantly every year among men. His head rises instead of spreads, significant that he will live in the fourth story of his nature mainly—in the basement but little.

“All his aspirations ascend toward the good, moral, and intellectual; few of his passions take the reins. He has no love of money for money’s sake. His benevolence is unbounded. He is one of the boldest and most courageous men for the truth, and by no means lacking in physical courage where occasion really requires it. Is ever generous toward a vanquished foe. Is most resolute, determined, prompt, and efficient, and catches hold of his projects just as the steam-car catches hold of the train, with a ‘Come along here, or I will make you, and quick at that.’ He never lets any thing sleep in his hands, nor does he relax any amount of effort to give him success.

“He is very industrious, and fond of study, has a fine memory, fine language, and is a clear and vigorous writer, possessing a peculiar terseness and originality of style. He uses plain Saxon words rather than those of foreign origin. Is very methodical, particularly in the arrangement of ideas. Has studied human nature much, and is seldom wrong in his judgment of others, though very chary of giving it. He is very social in his disposition, and most exemplary in all the relations of life, having a heart full of kindness and generosity. Fond of metaphysics. A natural orator, having the natural language and gesture of a primitive speaker, and is highly impressive. Fond of argument. Loves polemics. Dearly loves to argue on religion, and is original in his doctrines. Has thought and felt much on the Deity, his moral government, and man’s relations to his fellow-man—such subjects as the will, etc. Has every faculty requisite for a theologian. Has rather a glowing imagination, but reason predominates. Is especially pre-inclined to dwell on a future life and spiritual matters, a trait he derives from his mother. Is almost a prophet, feeling it in

WILLIAM K. PENDLETON.

his bones that certain things will happen, and they do. Has been taxing his reasoning powers of late years. He reasons mainly from facts, and always plausibly. Should be a teacher of sciences. He ought to be a preacher in some enthusiastic denomination, but not to be hampered, and is too reformatory for the old-fashioned deacons," etc.

This phrenological examination was made when there was not the least mutual acquaintãnce of the parties.

Professor PENDLETON has been a close and constant student of classical, scientific, theological, and general literature. Has studied Hebrew and several modern languages. Traveled some in Europe, and much in the United States, and has known life intimately in every phase of society. Is fond of poetry, eloquence, music, and the fine arts generally.

“ A combination and a form indeed,
Where every god did seem to set his seal
To give the world assurance of a man.”

JAMES M. HENRY.

THE brethren and friends of the "South-western District of Ohio," and especially of the City of Dayton, will readily recognize the familiar face of the well-known evangelist and corresponding secretary. It will not be imputed to a spirit of flattery, or to the personal friendship of the writer, when it is declared that, while he is forcible, argumentative, and instructive in his public addresses, his superior in affability, kindness, and cordiality, in the warm sympathies of domestic intercourse, is very rarely to be found among the preachers of the Gospel.

He is nearly five feet eleven inches high, weighing about one hundred and fifty-five pounds, being of a bony, nervous, bilious temperament—black hair, deeply-set black eyes, beneath a high projecting forehead and heavy black eyebrows, presenting altogether, to the casual observer, a rather forbidding aspect, were it not for the occasional good-natured smile which plays all over his features.

JAMES M. HENRY was born October 1, 1818, in Clark County, Ohio, his immediate ancestry, both parents and grandparents, being Baptists—the latter having emigrated from Kentucky to Ohio, in 1810 and 1811 respectively. His maternal grandfather was a Baptist minister of the Calvinistic school, and was closely identified with the history of the Baptists in Kentucky, from 1798 until he moved to Ohio. Baptist teaching was, therefore, the religious influence under which Brother HENRY was reared. He had not attained his majority, however, before his parents took position on the foundation of "Apostles and



James M. Henry

JAMES M. HENRY.

prophets," according to the "Ancient Gospel;" and the son, submissive to parental influence and instruction, became obedient to the Gospel, under the preaching of ELDER DAVID HATHAWAY, by whom he was immersed, near Plattsburg, Clark County, Ohio, October 6, 1843. The spring following he commenced preaching in the neighborhood where he was raised.

For several years he preached once a month at Lafayette, Madison County, Ohio, and New Salem Church, Greene County, and at Springfield, Ohio. The latter part of the year 1850 and the former part of 1851, he was employed by the South-western District Co-operation of Ohio, as their evangelist, for ten months.

From the middle of the year 1851 to this time he has been pastor of the Church in Dayton, excepting eighteen months, commencing the first of January, 1860, during which he was pastor of the Church on Sixth Street, Cincinnati.

A. CHATTERTON.

THE pioneer "evangelist" and editor of Iowa next claims our attention. He was born in Clermont County, Ohio, April 17, 1819, his ancestral lineage being of English, with a slight mixture of Holland extraction, his parents having moved from the State of New York to Ohio shortly before the birth of the son who is the subject of this notice. His father died in 1860, at the age of eighty years; his mother still survives.

The religious influences of his early youth were principally by his mother, who had been carefully reared according to the faith of the Established Church of England; but, in their Western home, it was not long before the pioneer influences of this now successful Gospel were brought to bear on his susceptible mind, already prepared, by the maternal training, for a willing obedience. The family residence was near Bethel, where was located a Church of the "Old Christian" brethren, sometimes nick-named "New Lights," to which the parents of our young friend had united themselves. His mother was the first member of this Church, which was organized about 1820.

Under the preaching of DAVID HATHAWAY, who frequently visited this neighborhood, almost the entire Church, together with its pastor, the efficient JOHN T. POWELL, became convinced that the teachings of the "Reformation" were correct. Under this teaching young CHATTERTON, then but thirteen years of age—September, 1832—became obedient to the Gospel, being immersed by the aforementioned JOHN T. POWELL. He immediately purposed in his heart to become a minister of the Gos-



A. Chatterton

A. CHATTERTON.

pel, keeping the purpose secret until about nineteen years of age, when he began to exercise his talents in public prayer and exhortation, but it was not until the month of September, 1841, that he made a formal effort to preach. This was a discourse of about thirty minutes, when Brother CHATTERTON, together with Brother POWELL, were on the way to an appointment of the latter at Crittenden, Grant County, Ky. It was at a meeting-house on Flower Creek. Brother P., accompanied by our youthful preacher, continued on to Crittenden, and during a three-days meeting the latter delivered three discourses, receiving much encouragement from the brethren generally, and from Brother POWELL, who had strong hopes of his success as a preacher. In the spring of 1842, he was regularly ordained to the work of an evangelist, by prayer, fasting, and imposition of the hands of brethren J. T. POWELL, OTHO PÉARRE, and E. B. THOMPSON, at the Old Bethel Church. Henceforward he devoted himself to preaching the Gospel through the surrounding country, sometimes alone, and sometimes in company of Brother POWELL, or WILLIAM S. PATTERSON, or others.

In August he commenced the journey, on horseback, through Indiana and Illinois, which landed him, in September, 1842, in Iowa, where he afterward became a permanent resident. He at once entered upon the labors of the Gospel, and traversed the territory in every direction, inducing great numbers to become obedient to the faith. He returned to his parents in Ohio, in the fall of 1843, and, in the following spring, while traveling in Indiana, he found that the severe labor of the previous year had very much impaired his health; he continued, however, his ministerial labors until the fall, when he entered the State University at Bloomington. Under the labors of the student he grew worse and worse, and returned to Ohio in the spring of 1845. The following October, his health being somewhat improved, he started again for Iowa, taking Bloomington, Ind., in his route, where he was married to Miss ELIZA JANE NESBIT, who then accompanied him to Iowa, where they have since made

A. CHATTERTON.

their residence. He has been located at several points in the State, and has led a most laborious life in that new country, in preaching the Gospel, and with fine success. Among others of his labors is that of raising, with some assistance, nearly fifty thousand dollars for a college in the State, at Oskaloosa. Under his accumulated labors, pulmonary disease has ensued, which has resulted in compelling him to quit the evangelical field. With much grief he left Oskaloosa, and removed to Fort Madison, becoming a partner with Brother D. BATES in publishing the "Evangelist." They remained partners but one year, when Brother CHATTERTON became sole proprietor and editor, and immediately removed to Davenport, where he still resides, and continues the publication of his periodical. It is a tastefully and ably conducted work, and has been largely patronized. He rejoices that, though unable, through the frailty of the body, to preach the Gospel, he is yet able, through this instrumentality, to advance the cause of Christ by such quiet yet potent means.



Isaac Errett

ISAAC ERRETT.

AMONG the younger men whose portraits are presented in this work, none more justly demands attention than he whose name is now before us. With a commanding and attractive personal appearance, he stands about six feet one inch high, with a well-developed muscular organization, sustaining a large, active, and powerful brain, well developed in all the frontal and coronal region. His ancestry are immediately from the British dominions beyond the ocean, the father, HENRY ERRETT, being a native of Arklow, County of Wicklow, Ireland, and his mother a native of Portsmouth, England. They were both of Protestant families, and were identified with the Church in the City of New York, as early as the year 1811. His paternal grandfather was shot down in sight of his own house during the Irish rebellion of 1798.

ISAAC ERRETT was born in the City of New York, January 2, 1820, and was trained from infancy in the principles he now cherishes, his father having been an elder in the original Church, of which mention has been made, in the City of New York.

He first made a religious profession in the spring of 1832, in the City of Pittsburg, Penn., under the instructions and guidance of his mother, at a time when the Church was without preaching. There were no invitations given at the time; he went, in company with an older brother, and asked the privilege of baptism. They were baptized by ROBERT McLAREN, one of the elders of the Church.

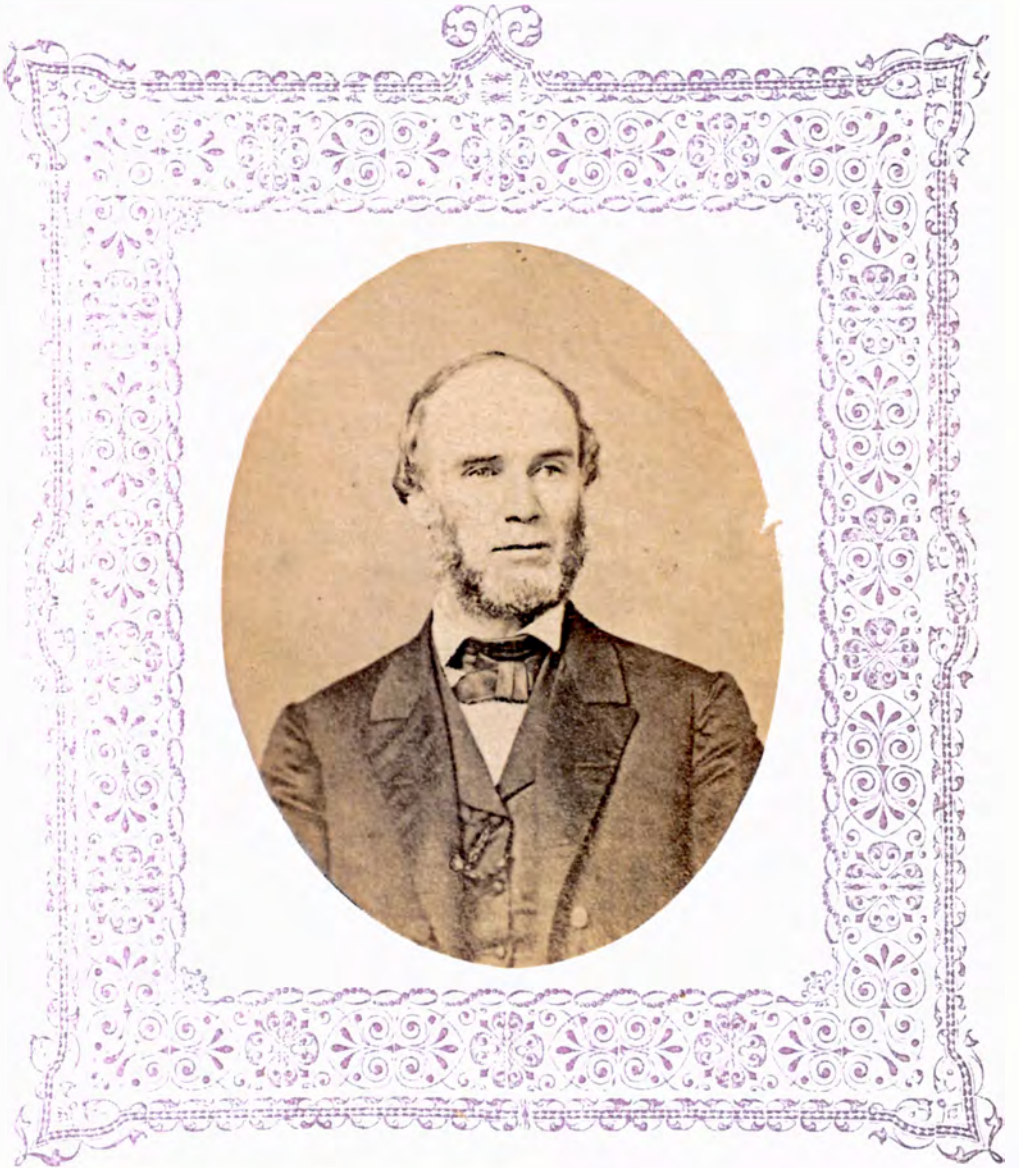
ISAAC ERRETT.

He commenced preaching, in the City of Pittsburg, Penn., in the spring of 1840. He enjoyed the advantages of frequent and intimate association with WALTER SCOTT, THOMAS CAMPBELL, ALEXANDER CAMPBELL, and most of the early advocates of reformation in the West. But, making his own living from the time he was ten years old, his very respectable education has been gathered in the midst of toil, by dint of personal application. He has been farmer, miller, lumberman, bookseller, printer, editor, and school-teacher; all these in his boyhood, in efforts for self-culture.

He was pastor of a Church in Pittsburg, three years; New Lisbon, Ohio, five years; North Bloomfield, Ohio, two years; Warren, Ohio, five years; Muir and Ionia, Michigan, seven years. But all these years of pastoral care have also partaken largely of evangelical labor.

He was three years Corresponding Secretary of the OHIO STATE MISSIONARY SOCIETY, and three years of the AMERICAN CHRISTIAN MISSIONARY SOCIETY, and, for the last three years, presiding officer of the latter. He was, also, two years co-editor of the "Millennial Harbinger."

In the discharge of his official duties he has traveled extensively over fifteen States, and has baptized about two thousand persons. Probably from twelve to twenty preachers, now in active service, were brought into the work through his influence, and more than that number kept there, who were about to abandon the work in despair. He was among the early movers in all the missionary and educational movements of Northern Ohio. He is at present in charge of one of the Churches in the City of Detroit, Michigan.



William Baxter

WILLIAM BAXTER, A. M.

THIS, the well-known poet-preacher of the West, was born in Leeds, Yorkshire, England, July 6th, 1820, and emigrated with his parents to the United States, in 1828. His parents were of the Church of England, but, when he was about sixteen years of age, the family residing in the vicinity of Pittsburg, he became a member of the Methodist Protestant Church in Alleghany City. In 1838, however, under the preaching of the lamented SAMUEL CHURCH, he became obedient to the Gospel in the ordinance of immersion.

In the year 1841, he entered Bethany College as a student, and, after remaining four years, graduated in 1845, having, in the mean time, become somewhat proficient as a preacher of the Gospel. Since he left college his labors in the Gospel have been respectively at the following places: Pittsburg, Penn., one year; Port Gibson, Miss., three years; Wilkinson County, Miss., seven years; Baton Rouge, La., and Fayetteville, Ark., four years; and he is at present officiating as pastor for the Sixth Street Church, Cincinnati, where a good measure of success is attending his labors, both in the increase and edification of the body. As a teacher, he has occupied the Chair of Belles-Lettres in Newton College, Miss., and was, more recently, President of ARKANSAS COLLEGE, at Fayetteville, Ark.

Brother BAXTER has also been quite successful in enrolling his name among the poets and polished writers of the land. "Baxter's Poems," published in Boston, in 1852, is from his pen. He was fourteen years a contributor to the "Ladies' Repository," of Cincinnati, and, for some years, to the "Southern

WILLIAM BAXTER.

Literary Messenger," Richmond, Va., and also the "Millennial Harbinger," over various signatures.

LET ME GO.

'LET me go: my soul is weary
Of the chain which binds me here;
Let my spirit bend its pinion
To a brighter, holier sphere.
Earth, 't is true, hath friends that bless me
With their fond and faithful love;
But the hands of angels beckon
Onward to the climes above.

Let me go: for earth hath sorrow,
Sin, and pain, and bitter tears;
All its paths are dark and dreary,
All its hopes are fraught with fears;
Short-lived are its brightest flowers,
Soon its cherished joys decay;
Let me go: I fain would leave it
For the realms of endless day.

Let me go: my heart hath tasted
Of my Savior's wondrous grace;
Let me go, where I shall ever
See and know him face to face.

Let me go: the trees of heaven
Rise before me, waving bright,
And the distant crystal waters
Flash upon my failing sight.

Let me go: for songs seraphic
Now seem calling from the sky;
'T is the welcome of the angels,
Which e'en now are hovering nigh.

Let me go: they wait to bear me
To the mansions of the blest,
Where the spirit, worn and weary,
Finds, at last, its long-sought rest.

W. B.



Josiah W. Cox, M. D.

JOSIAH W. COX, M. D.

"I WAS born November 15th, A. D. 1821.

"Yours, truly,

"J. W. COX.

"BROTHER TIERS: The above is all there is of me."

The above is the entire reply received to a letter of inquiry concerning some of the facts of Brother Cox's history. It is a peculiar statement from a peculiar man, and is, therefore, peculiarly characteristic.

The subject of this sketch, however, is said to be a native of Kentucky, and made a Christian profession quite early in life, in the vicinity of Flemingsburg, where he immediately commenced exercising his talent for writing and speaking, with good success. He is a ready and very acute, deep thinker, not merely skimming around on the surface of things, but ever probing down into the internal parts, to understand the springs that control external appearances and actions. He has, from the first, been exceedingly ready with the pen, his thoughts, abundant and various as they are, spreading out on the paper almost as rapidly as from his lips in the pulpit, where he is always easy and fluent in his address. He is one of our able and accomplished writers.

For many years he was a resident of Missouri, a portion of which time he was a practicing physician, but, since the beginning of the present war, he has moved eastward, sojourning one

JOSIAH W. COX.

year as pastor of the Church in Greencastle, Indiana, but is now ministering to the Church at Mayslick, Ky.

He appears to be about five feet ten inches high, and to weigh about one hundred and fifty or one hundred and sixty pounds.

The intonations and inflections of his voice, as well as his gestures in public address, appear to be simply natural, without any indication of elocutionary or oratorical culture: but the constant and abundant flow of connected and logical thought issuing from his lips disarms all criticism of his manner.



Robert Graham

ROBERT GRAHAM, A. M.

THE present able and efficient incumbent of the pastorate of the Church at the corner of Eighth and Walnut Streets, Cincinnati, comes near, in order of age, to his personal friend and Christian brother WILLIAM BAXTER. It will, doubtless, be a matter of interest to the reader to observe the remarkable connection between the events in the history of these two ministers of the Gospel. Both born on English soil, unknown to each other until they are found together in Pittsburg, Penn., when approaching manhood—together in the Methodist Church at Alleghany—together under the same ministry (that of SAMUEL CHURCH) in the congregation of Disciples—together at BETHANY COLLEGE—eventually together at ARKANSAS COLLEGE, and the one following the other as its president—almost together as refugees, through the rebel lines to Cincinnati—and now together, having lost all earthly property, in charge of the two Churches in Cincinnati. They are, however, in all respects save stature—which is not more in either case than five feet six inches—almost the direct opposites of each other.

ROBERT GRAHAM is a heavy-set man, inclining to corpulency, and, while of low stature, weighs about one hundred and eighty pounds. He has all the external indications of a fine, healthy, physical temperament. With a bright, florid complexion, a brain largely developed in the intellectual and moral region—the more striking by his premature baldness—large, prominent, staring, light-blue eye, and the orator's mouth, he is able and exceedingly fluent in speech on almost every topic, whether

ROBERT GRAHAM.

before an audience or in the private circle. His language and style are so highly finished, in the "dotting of every *i*," and the "crossing of every *t*," and yet so perfectly familiar and "off-hand," that the stranger critic is apt to suspect that the whole is memorized. But, aside from a few brief notes in the course of his *thorough* preparation, he does not write at all, that being too slow a process for his readiness of thought and speech. He stands in the front rank among our able preachers.

"ROBERT GRAHAM was born on the 14th of August, 1822, in the City of Liverpool, England. His parents were members of the Established Church, rigid Episcopalians, and their son was brought up in that communion. Before her marriage, his mother was a strict Methodist, and, for a long time, a teacher in the Sabbath-school. This circumstance, doubtless, always had an influence in making the family favorable to that sect. There were no decided religious impressions made on his mind in early youth. An observance of the forms and common morality of the Established Church was all that was aimed at in the family. From earliest recollection, though full of fun and frolic, he was easily moved by religious instruction, due probably to a strong imagination, united with what might be called a religious organization.

"In the winter of 1836-'37, being then only fourteen years of age, he was deeply impressed with the importance of religion, at a protracted meeting among the Methodist Protestants in Alleghany City, Penn., under the ministry of Rev. John Brown. It was while kneeling at the altar of prayer, at that meeting, that he resolved, God being his helper, to lead a new life. He went forward to be prayed for on but one occasion. Never experienced that of which many spoke in glowing terms, but he was conscious of a great change in his views, feelings, and conduct. Having joined the Church on probation, he was admitted to full fellowship at the expiration of six months.

"In the fall of 1838, he was made acquainted with the congregation of Disciples in Alleghany City, Penn., through Brother WILLIAM BAXTER, who had left the Church of which he was a member, and had united with the Disciples. He was thus brought to review the grounds of his religious belief. He examined the Scriptures with special reference to the baptismal controversy and kindred subjects, and, after much discussion with Brother BAXTER, and a candid hearing of ELDER SAMUEL CHURCH, then

ROBERT GRAHAM.

the public teacher of the Christian Congregation in Alleghany City, he became convinced of the truth as held by our brethren.

“On the 17th of February, 1839, he was publicly immersed, on a profession of faith in Christ, in the Alleghany River, by ELDER CHURCH, and the same day received into communion, to the great joy of his heart, for, in making the change, he had well-nigh been lost in the mazes of unbelief.

“At that time he was an apprentice for five years, learning the art and mystery of house-carpentry, in the City of Pittsburg, Penn. He had a great passion for books; and, to acquire an education, he attended night-school during the winter, and, by industry and economy, collected quite a library of useful and entertaining books. He was deficient in education, but applied himself with great assiduity to acquire a knowledge of history, belles-lettres, Bible criticism, general literature, and science, and joined a private association of young men to study the Latin language and literature.

“About this time the young men of the congregation formed the ‘Webster Literary Society,’ which met once a week in the Church. GRAHAM became a zealous and active member of this organization, participating in its debates and other exercises with great pleasure and profit. It flourished about four years. He writes: ‘I here record my testimony in favor of such societies when properly conducted. Many besides myself have reason to think gratefully of that society.’

“Having completed his apprenticeship with satisfaction to his employer, he continued in his service as a journeyman. Occasionally he would take part in the exercises of the social meetings of the Church, and began to exhort in public. In the winter of 1842 his employer failed in business, and he not only was thrown out of work, but lost his all, accumulated in the employer’s hands. At the instance of Brother CHURCH, he visited BETHANY COLLEGE, and conferred with Brother CAMPBELL with reference to being employed in the college buildings, not then completed. A wise suggestion of the zealous CHURCH, as the sequel has shown.

“At Brother CAMPBELL’S suggestion, he entered the college as a student on the 1st of January, 1843. In the following year he began to preach for the Church at Dutch Fork, seven miles from Bethany, and continued to labor for them on the Lord’s day, for three years. He supported himself at college by the sale of his library, carpenter’s tools, the small salary he received for preaching, and advances made by Brother CAMPBELL. These last were liberal and generous, and were refunded in full, with interest, in May, 1854.

ROBERT GRAHAM.

“While a student at Bethany, he was married to Miss MARIA THORNLEY, of Alleghany City, Penn., on the 24th of December, 1844. She is of English birth, but, like himself, was brought to the United States in childhood. She has been the faithful partner of all his joys and sorrows, and the mother of nine children, only four of whom now live, the others dying in early infancy.

“ROBERT GRAHAM graduated on the 4th of July, 1847, in the same class with A. R. BENTON, now President of the University at Indianapolis, between whom and himself the first honor was divided, he delivering the Greek, and GRAHAM the Latin salutatory.”

[It is not the neglect of the author that portraits of both these men do not appear.]

“On the 18th of December, 1847, leaving his family in Alleghany City, he started for Little Rock, the capital of Arkansas, on a collecting tour, acting as Brother CAMPBELL’s general agent for Arkansas, Louisiana, Mississippi, and Alabama. This tour continued nine months, during which time he traversed a great part of these States, preaching the Word, advocating the claims of BETHANY COLLEGE, collecting for the ‘Millennial Harbinger,’ and becoming extensively known among our Churches in the South-west.

“It was during this tour that he was met by Brother J. T. JOHNSON, at Fayetteville, Ark., where they labored in a protracted meeting of great interest, resulting in the establishment of a fine Church, and the laying of a broad foundation for future influence in that part of the State. Soon after his return to the East, he received and accepted an invitation to become pastor of the Church in Fayetteville, arriving there with his family in January, 1849. Here he eventually established Arkansas College, to which allusion is made elsewhere.

“In 1858, he was unanimously elected to the chair of Belles-Lettres and History in Kentucky University, which he accepted, taking charge of his department at its opening in September, 1859, and continuing one session, with great acceptance to the University.

“While in the University, a brother of great excellence and piety was sent from Louisiana to Harrodsburg, to induce him to return to his former home, and give himself wholly to missionary work in the South, and become the General Agent of the SOUTHERN CHRISTIAN MISSIONARY SOCIETY.

“This proposition was accepted, and, resigning the professorship, he returned to Fayetteville in 1860, preparatory to entering on the work.

ROBERT GRAHAM.

The whole arrangement, however, failed, on account of the breaking out of our national difficulties.

“Being a Union man without an ‘if,’ he suffered the loss of all his accumulations, about \$10,000, and, after many tribulations, arrived in Cincinnati in the fall of 1862, where he now resides, and was immediately invited to the charge of the First Church, which he accepted. In November of the same fall, his family came away under the protection of General Schofield’s army, and were soon with him in Cincinnati.”



Thomas Munnell

THOMAS MUNNELL, A. M.

THIS well-known teacher, pastor, and secretary comes next in the order of our arrangement, being born February 8, 1823, in Ohio County, Va., where he resided with his parents until he entered Bethany College as a student.

His parents being no professors of religion at this time, his parental training was only of a strict, moral character; but, early in life, he came in contact with the influence of the Methodists in his native county, and became greatly concerned for his salvation, and, being very prayerful, penitent, and humble, loved to pray in secret, sometimes several times a day. With these antecedents he soon became acquainted with the Reformation, and was baptized at Bethany, Va., by J. HARRISON JONES. While a student at college, in 1849-'50, he commenced preaching the Gospel, and has continued to the present time, generally occupying positions suited to his fine ability as a teacher, pastor, and general worker in the cause of Christ, with good success. He has been teacher in the WESTERN RESERVE ECLECTIC INSTITUTE, Ohio; Principal in the CLASSICAL INSTITUTE, near Buffalo, New York; and, latterly, proprietor and principal in a seminary at Mount Sterling, Ky. His success as a teacher is undisputed. As a preacher his peculiar forte is in the pastoral office, in which he has always been eminently successful in building up the Churches where he has labored. The Churches where he has been located, since he graduated at Bethany in 1850, attest his worth in this respect. His work, while ministering to the Eighth Street Church in Cincinnati, and his sub-

THOMAS MUNNELL.

sequent missionary work with the neighboring villages, will be remembered with pleasure by all concerned. He is at present laboring efficiently as the Corresponding Secretary of the KENTUCKY STATE MISSIONARY SOCIETY, under a new arrangement, promising great success to the cause.

The subject of this notice is about five feet nine inches high, rather bony frame, sharp, black eye, abundant dark-brown hair and beard, with a bold, projecting forehead, altogether indicating an active, energetic, and laborious organization.

CHARLES LOUIS LOOS.

THIS eloquent and philosophical Franco-German is a native of Woerth-sur-Sauer, Department of the Lower Rhine, France, born December 22, 1823, his father claiming the same nativity, and his mother a native of Bavaria, consequently a German.

The religious training of his youth was Lutheran, being confirmed in that Church in Stark County, Ohio, in the autumn of 1837. The family emigrated to America in the year 1834, and immediately settled at New Franklin, Stark County, Ohio, whither the father and husband had preceded them about one year. On their arrival he was lying sick, which resulted in his death about the end of the year. A few months after his confirmation in 1837, Brother Loos became acquainted with the Disciples, of whom there was a Church at Minerva, five miles from his home. Being of a studious turn, he soon became convinced that their positions were correct, and, at a meeting held by ELDER J. WESLEY LANPHEARE, he united with them, being immersed by ELDER JOHN WHITACRE. This caused great bitterness and opposition among his Lutheran relatives. He commenced preaching in the vicinity of his home, when only about seventeen years of age. Two years later he entered Bethany College as a student, and, after remaining four years, graduated July 4, 1846. He remained at Bethany, as a teacher, three years after graduating, and, in 1849, was regularly ordained to the work of the ministry, at Bethany, by the hands of ELDERS ALEXANDER CAMPBELL and WILLIAM K. PENDLETON, being the first ordained at that place. He has been located succes-



Charles Louis Loos

CHARLES LOUIS LOOS.

sively, as preacher, at Wellsburg, Va., Somerset, Penn., Cincinnati, Ohio, Eureka, Ill., and, for the past six years, at Bethany, Brooke County, W. Va., preaching at present for the Church in Wheeling, Va. Two years of the time in Somerset he was also principal of an academy erected for him, and was, while in Eureka, Ill., president of the college at that place. His personal appearance and gestures are decidedly French, while his tongue is decidedly German, and, in mental combinations, the fire and ardor and enthusiasm of the former are most happily blended with the studious thoughtfulness of the latter.

As a public speaker, Brother Loos is philosophical, and yet highly eloquent, persuasive, and impressive. He enters with all his energy into the theme under consideration, and becomes, for the time being, entirely absorbed in its deep importance. "Christ, and him crucified," in its moral power and magnitude, is, with him, the basis of every sound, spiritual thought. All else must bend to this, whether it be in the intellectual, moral, or passional nature of man.

A. D. FILLMORE.

VOCAL music, and hundreds and thousands of music books, will be suggested by the well-known name here introduced. Though a very acceptable and successful minister of the Gospel, music and musical publications are his strong point. He has been a singer and a scientific teacher of singing from his youth, and still rejoices in the sweet melodies of Zion.

A. D. FILLMORE was born in Gallia County, Ohio, September 7, 1823, his parents being natives of Connecticut, and tracing their ancestry to English soil. Many of the family have been Methodist preachers, and Methodism was the early religion of the present member of the family, he becoming a member of that sect at ten years of age. His early training was on a farm, and his education was only such as the common country schools afforded.

Being a resident of Fulton, in the suburbs of Cincinnati, in the year 1843, he was immersed under the ministrations of the able evangelist Henry R. Pritchard, who was then preaching for a number of Churches in the neighborhood, being a resident of Carthage. He at once took position as a prominent conductor of singing among the brethren, and, in 1847, commenced the publication of music books, working about two years in preparing the "Christian Psalmist" for publication, since which time he has scattered music of various kinds among the brethren, far and wide, by thousands on thousands.

He was regularly ordained to the work of an evangelist, at Fulton, in the year 1855, and has been engaged, whenever opportunity offered, in the preaching of the Gospel. For several years, until the year 1862, he was pastor of the Church at Paris, Ill. Since that time he has resided again at Fulton, near Cincinnati.

JOHN B. BOWMAN, A. M.

THOUGH youngest of all the brethren represented in this work, he is by no means least in Christian influence and usefulness, as the following brief statement of facts will fully illustrate.

JOHN B. BOWMAN was born near Harrodsburg, Ky., where he now resides, October 16, 1824, his ancestors being from the Shenandoah Valley, in the Old Dominion. His parents, who were formerly Baptists, were among the earliest advocates of the "current Reformation" in that part of Kentucky. Hence his religious training and circumstances were such as to bring him very early in life, by frequent contact with the various preachers who visited the paternal home, to an obedience of the Gospel. Accordingly, at the age of fifteen years—May, 1840—he was immersed, "under the preaching of that heroic and faithful evangelist, J. T. JOHNSON."

In youth he received the best education the country afforded, being graduated, at the age of eighteen years, at Bacon College, then under the Presidency of James Shannon, since merged in Kentucky University, of which he has become the leading spirit. It was at one time in contemplation, by the earnest suggestion of friends, but contrary to his own tastes and convictions, that he should follow the legal profession, and, for a time, he devoted himself assiduously to the preparation; but this purpose was abandoned for more congenial pursuits.

Becoming married, in his twenty-second year, through the

liberality and ability of a kind father, he settled on a farm, and gave himself quietly and earnestly to the duties thereby incumbent, for about ten years.

“During these years he silently, but with deep interest, watched the progress of the principles of the Reformation, especially in Kentucky, and particularly the development of the true missionary spirit of the Church, which was exhibiting itself in the various schemes of benevolence which were being proposed about that time, such as Bacon College, orphan schools, male and female, etc. For nearly twenty years the brotherhood in Kentucky, feeling the necessity of educated mind as the leverage of the cause, had been endeavoring to build up Bacon College, but, after various unsuccessful schemes for its upbuilding, it finally went down, the reproach and the shame of those who had given liberally, but without much financial skill and management. Looking at the position of our brotherhood in the great Mississippi Valley, numbering a half million of members, with great resources of wealth and social influence, but with only one or two institutions of learning but poorly endowed and patronized, and feeling that, if any religious people ought to be in favor of education, and especially of an educated ministry, we are that people, he saw the importance of having at least one first-class institution established upon a broad and liberal basis; and looking at Kentucky as the pioneer State in the Reformation, in the center of this great valley, with a larger and more wealthy brotherhood than any other State to stand around and foster such an enterprise, he resolved, with the help of God, to lay the foundation at least of such a work. He, therefore, in the fall of 1855, quietly, and upon his own responsibility, went to work, determined to devote one humble, earnest, unselfish life to that object. He began it, and, with the Divine blessing, it has reached its present unprecedented success. In about three years he secured for the endowment of Kentucky University nearly \$200,000 of notes, besides nearly \$50,000 of contingent fund for buildings, apparatus, library, etc.

He has already collected, invested, and is handling \$140,000 of the above."

The following is from the pen of Dr. RICHARDSON :

"For some years after the failure and suspension of Bacon College, there seemed to be not the slightest prospect of its reorganization. The ill success which had attended all efforts to effect its endowment, and the apparently hopeless embarrassment of its financial affairs, had so discouraged its friends, that no one seemed to have the courage to attempt any thing in its behalf. At length, in 1856, one of its alumni, JOHN B. BOWMAN, who had watched, with regret, the declining fortunes of the institution, until the last hope had expired, resolved to undertake the work of restoration, and devote his life to the establishment of a first-class university upon the ruins of Bacon College. Full of this noble and generous purpose, he determined to abandon his pleasant home in the country, to sacrifice his personal and private interest, and to spend his life in the great work to which, as the event has shown, he has been providentially called. It is to him, therefore, that the country is indebted for the establishment of KENTUCKY UNIVERSITY, of which he is to be justly regarded as the *projector* and *founder*.

Mr. BOWMAN is a native of Mercer County, Ky., and a graduate of Bacon College. He is yet a young man, being thirty-five years of age; and, having devoted his energies to the accomplishment of the great enterprise which he has thus far so successfully prosecuted, it is to be hoped that he will be spared to witness its entire completion. The success which has attended his efforts thus far has been entirely unprecedented, nor was it at all anticipated by the friends of Bacon College. Mr. BOWMAN has, however, manifested throughout not only that high degree of public spirit which has always characterized him, but a practical sagacity, and an ability both to devise and execute, which deservedly place him in a most eminent position, and have secured to him the esteem and confidence of the entire community. . . Certain it is, that the establishment of this noble

JOHN B. BOWMAN.

institution, upon so enlarged and liberal a basis, and under such peculiar circumstances of discouragement, will justly place the name of JOHN B. BOWMAN among those of the chief benefactors of our country."

The subject of this notice, so prominent in connection with the establishment of the University, has recently been called on again to enter the financial field by the disaster of a conflagration.

The buildings of the University have recently been leveled by the flames, and a new call is now made on the brotherhood for funds to erect larger and more commodious buildings. JOHN B. BOWMAN is again in the field, with all his accustomed energy and zeal, and is meeting with wonted success.

It is due to him to state, that all his efforts thus far have been made without any expense to the institution. God speed the enterprise, and bless the devoted agent "with all spiritual blessings in Christ Jesus."