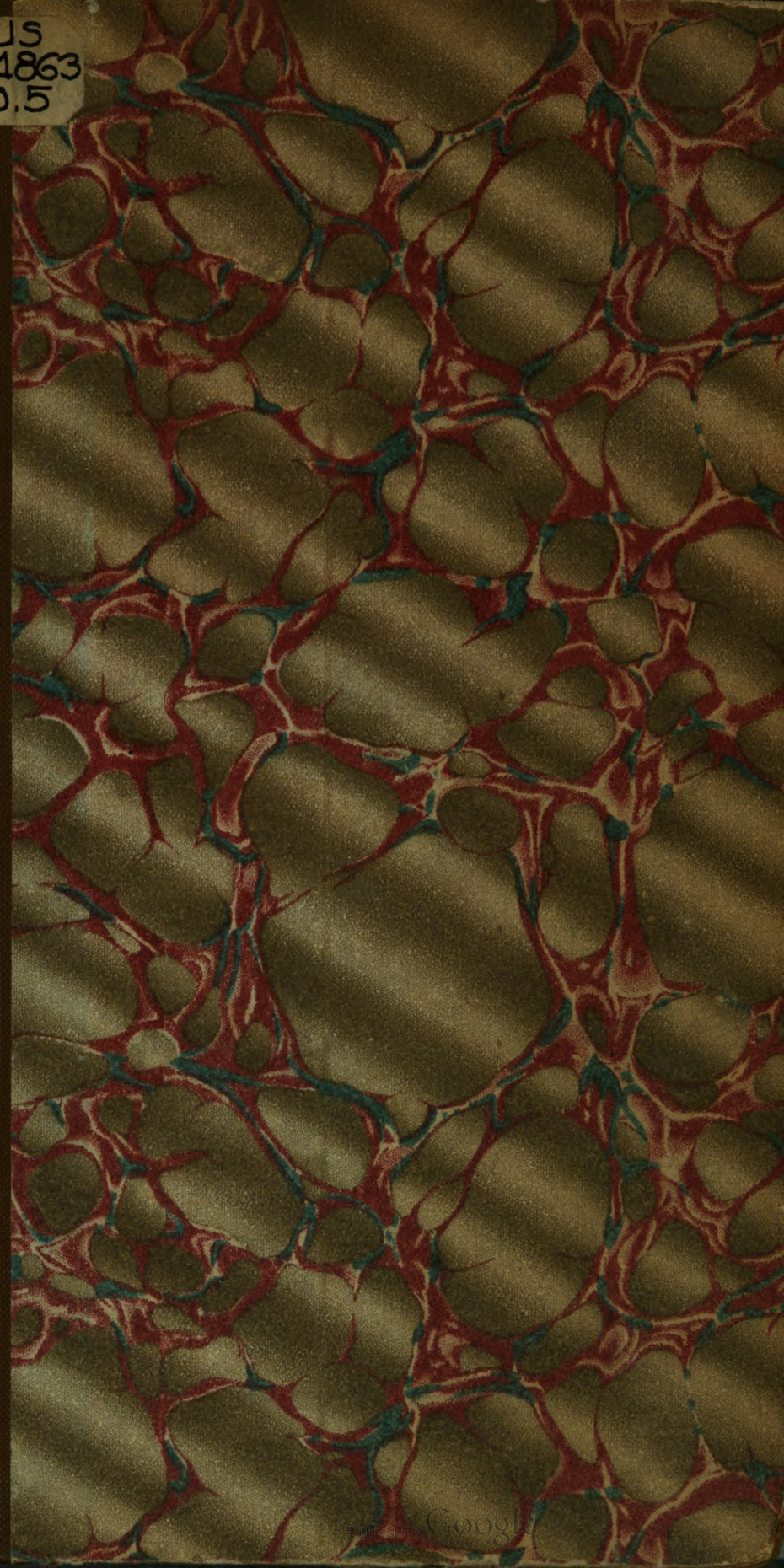


JS
1863
0.5



415 24863,10,5

Harvard College Library



FROM THE
BRIGHT LEGACY

One half the income from this Legacy, which was received in 1880 under the will of

JONATHAN BROWN BRIGHT
of Waltham, Massachusetts, is to be expended for books for the College Library. The other half of the income is devoted to scholarships in Harvard University for the benefit of descendants of

HENRY BRIGHT, JR.,
who died at Watertown, Massachusetts, in 1686. In the absence of such descendants, other persons are eligible to the scholarships. The will requires that this announcement shall be made in every book added to the Library under its provisions.

Compliments
of
A. P. White.

Centennial



First
Presbyterian
Church



Knoxville, Tenn.



REV. JAMES PARK, D. D., PASTOR.

THE
Centennial Anniversary
OF THE
FIRST PRESBYTERIAN CHURCH
OF
KNOXVILLE, TENNESSEE,
AND
THE SEMI-CENTENNIAL ANNIVERSARY
OF THE
Ministry
OF
REV. JAMES PARK, D.D.

KNOXVILLE, TENN., OCTOBER 11, 1896.

KNOXVILLE, TENN.:
BEAN, WARTERS & GAUT, Printers and Binders.
1897.

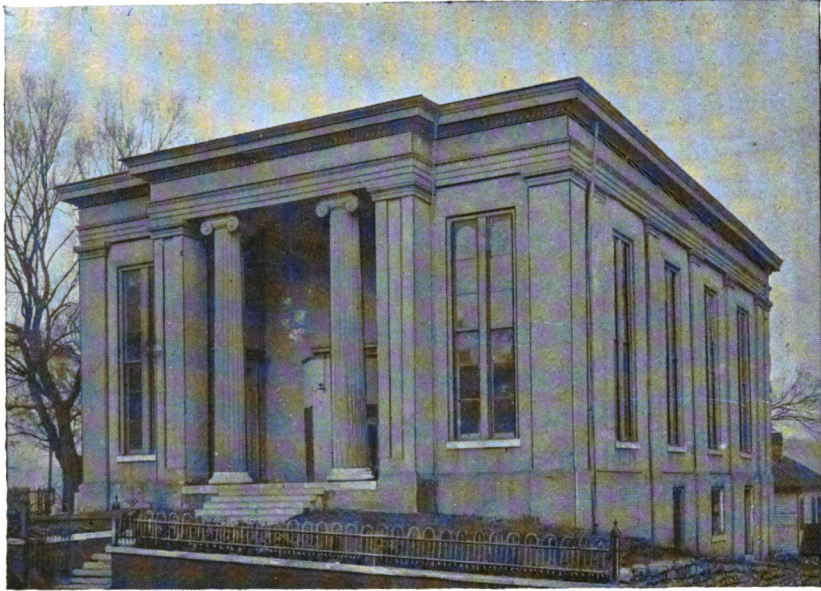
US 24863.10.5

*



Bright fund

NOTE.—The sources of information drawn from in this discourse, besides the records of this particular Church Session, the traditions which have come down through our old people, and the reminiscences of the author, who was born and bred in the congregation, are Dr. Charles Hodge's History of the Presbyterian Church in the U. S. A.; Dr. W. H. Foote's Sketches of North Carolina; Dr. J. E. Alexander's Brief History of the Synod of Tennessee; Dr. J. G. M. Ramsey's Annals of Tennessee; the Minutes of the Synod of the Carolinas; the Historical Discourse of Rev. R. B. McMullen, pastor of this Church in 1855; and his historical manuscript, now in the possession of Rev. John H. Bryson. The author also acknowledges his indebtedness for valuable thoughts and matter to the late Dr. H. A. Boardman, of Philadelphia, and the late Dr. S. I. Prime, of New York.



FIRST PRESBYTERIAN CHURCH.
ERECTED IN 1852.

CENTENNIAL ANNIVERSARY.

The year 1896, from the best information attainable, completed the One Hundredth year of the existence of the First Presbyterian Church, of Knoxville, Tenn., and the Fiftieth year of the ministry of Rev. James Park, who, for more than thirty years has been the pastor of the Church. The Session arranged to celebrate these events, and the exercises were held in Staub's Opera House on the evening of October 11, 1896. The Presbytery of Knoxville, at its regular meeting in September, appointed a committee consisting of Rev. J. W. Bachman, D. D., and Rev. T. H. McCallie, D. D., to attend the celebration and bear the greetings of the body to the Church and its pastor on the occasion. There were also present on the platform several pastors in the city: Rev. R. L. Bachman, of the Second Presbyterian Church; Rev. E. A. Elmore, of the Fourth Presbyterian Church; Rev. R. R. Acree, of the First Baptist Church; Rev. J. H. Frazee, of the Pilgrim Congregational Church, and Rev. G. Chandler, of the Central Presbyterian Church.

Rev. Sam'l Ringgold, pastor of St. John's Episcopal Church, was hindered from attending by illness, as was Rev. J. W. Jones, of the First M. E. Church. Rev. H. D. Moore, of the Church Street M. E. Church, South, was detained at Conference. Rev. Messrs. McCallie, Acree and Frazee made short addresses of congratu-

lation after the discourse by the pastor. After the devotional exercises Rev. J. W. Bachman made the following address:

PRESBYTERIAL GREETINGS.

At its last meeting, the Presbytery of Knoxville, having heard that you proposed to hold these exercises, commissioned Rev. T. H. McCallie, D.D., and myself to bear to you its fraternal and episcopal greetings. It is with great pleasure that we appear before you to perform this duty.

The Presbytery tenders its congratulations to the Church, and gives thanks to God that you have had grace and strength to stand so long as the pillar and ground of the Truth in this city. In all the history of the past, in the days of your prosperity, and in the times when you were called to suffer for His sake, you have stood for the Truth, of God as it is in His word and our Confession. You have been loyal to Him and we rejoice to believe that this day He is to your children and your children's children the "chiefest among ten thousand and the one altogether lovely." And we congratulate you on possessing and maintaining so long such a faithful teacher of Jesus Christ. You have had him not for yourselves alone, but for the whole Church. You have given him, when necessary, to declare the word to all the regions around. We record it to your praise that there are few valleys and hills from Look-out Mountain to the extreme eastern limit of the State which have not heard the glad tidings of salvation from his mouth.

The Presbytery greets you in Christian love, and prays that you may continue faithful and abound in good works.

And to you, my dear brother, the Presbytery sends

its greetings of love and fellowship as to a faithful and well-beloved elder brother. We rejoice before God this day for the grace which has enabled you to stand so long as a man and minister, exemplifying and proclaiming the everlasting Gospel of the Son of God. You have shown yourself a man among men, as this community can well testify, and demonstrated a manhood "more precious than fine gold." Your brethren, beside whom you have stood in the varied experiences of life and work, know that in days of necessity they could command every hour of your time and every dollar of your purse.

The Presbytery renders devout thanksgiving to Almighty God that you have shown yourself such a faithful minister of Jesus Christ, doing only the work to which you were commissioned fifty years ago. You have not shunned to declare the whole counsel of God, fearing only Him whose you are and whom you serve. Presbytery bid us say that you live not only in our memories, but in our hearts and prayers.

But before we close, allow us to say that the Presbytery of Knoxville desires it to be understood that the oneness of God is the duality of humanity, and it therefore sends its greetings to her who has so long walked and worked by your side as a true helpmeet, like Phebe of old, "a servant of the Church and a succourer of many;" and recognizes her as a beloved and faithful sister in Jesus Christ. Her children have a right to stand up before her and call her blessed, and her husband to praise her.

We have discharged our mission and rejoice with you and your people. We are duly sensible of the fact that we shall never see the like of this hour again, but the future holds for us only good. We are facing a rising sun which shall never cease to shine, and have entered upon a life that will never end. Our next

centennial exercises will be on the hills of God with the general assembly and church of the first born.

Till that time we bid you God speed in the way of Holiness. It is our united prayer that the Church may be kept faithful unto death—that your bow may abide in strength and your eye remain undimmed till you see the “King in His beauty.”

Dr. Park then delivered the following

HISTORICAL DISCOURSE.

“Seek the Lord and his strength: Seek his face forever more. Remember his marvelous works that he hath done; his wonders and the judgments of his mouth.” Psalm 105: 4-5.

The Book of Psalms is a marvelous part of the word of God. The subjects which it presents for our meditation, instruction and edification are as numerous and varied as the conditions and experience of God's people amid the vicissitudes of their earthly pilgrimage.

In 1776 the Right Reverend George Horne, Lord Bishop of Norwich, and President of Magdalen College, Oxford, completed and published his Commentary on the Psalms, upon which he had spent many years of study and labor; and when his publisher was carrying the first printed copies to the University, in reply to a friend who asked what he had there, said: “It is a new work of the President of Magdalen, whose former productions have given him a name; but this will render his name immortal.” In his preface Bishop Horne says: “The Psalms are an epitome of the Bible, adapted to the purposes of devotion. They treat of the creation and formation of the world; the dispensations of providence, and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel; their journey through the wilderness, and settlement in Canaan; their laws, priesthood

and ritual ; the exploits of their great men, wrought through faith ; their sins and captivities ; their repentances and restorations ; the sufferings and victories of David ; the peaceful and happy reign of Solomon ; the advent of Messiah, with its effects and consequences ; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom and priesthood ; the effusion of the Spirit ; the conversion of the nations ; the rejection of the Jews ; the establishment, increase and perpetuity of the Christian Church ; the end of the world ; the general judgment ; the condemnation of the wicked, and final triumph of the righteous with their Lord and King."

The 105th Psalm is evidently designed, and well adapted to comfort God's people by the truths of history, and so they are called upon to "remember his marvelous works that he hath done ; his wonders and the judgments of his mouth." It is good and profitable for us devoutly to recount the mercies of God, and the wonders of his providence, and, like Israel of old, to erect our Ebenezers.

We are here now to commemorate the one hundredth anniversary of the First Presbyterian Church of Knoxville, and the fiftieth year of my Gospel Ministry. The First Presbyterian Church is literally the first, the oldest, the original church of this city. As the human personality retains its identity despite the changes which take place in the material substance of the body and the progress and development of the intellectual and moral faculties, so a church, or organized body of believers, retains its identity through all the changes which take place in its constituent members, as generation succeeds generation, and years grow into decades, and scores, and centuries. And so we speak of this church as having seen its one hundred years roll by since it first became an organized body of believers,

although none of us, now present, ever saw an individual, who, in the beginning of it, constituted one of its members. The first pastor, the first bench of elders and all the first members of it, were gathered to their fathers more than three score years ago, and nearly all those who made up the body of it fifty years ago have gone to swell the mighty throng beyond the grave—and those of that period who yet remain are only five—four women and one man. The constituency of the church and congregation of today is radically different from that of 1796, or that of fifty years ago; yet we speak of it as the same church and congregation, because its organic form has been preserved, its Confession of Faith maintained, its form of government adhered to, and its ordinances administered, though years have come and gone, and generation after generation has passed away. On an occasion like this, it would be impossible to give in detail the history of a church which has been in existence one hundred years, even if all the material, including dates, personalities, statistics and actual moral influence were known to us. The merest skeleton out-line is all that can be attempted. Only Almighty God, who knows all things, knows what has been accomplished for the good of men, and the welfare of this land, and the glory of his name, by this church, in the one hundred years now gone to be blended with the years before the flood. An evangelical, orthodox, Christian church in which the truth of God as revealed in the Holy Scriptures of the Old and New Testaments is preached, and the ordinances appointed by divine authority are administered, must be a power for good in any community. And this we claim for the old First Church of Knoxville, from its genesis down through all the years of its existence. As has been said of another, it “has represented in happy combination, the social worth, the commercial integrity,

the high professional ability, and the patient conscientious God fearing industry of this community" in every period of its history, and has exerted a salutary influence not only in the town, but in the State, and country, and distant ends of the earth.

On Sunday, July 2nd, 1876, I preached a discourse touching the history of this Church, since which time I have discovered some flagrant inaccuracies in the statements then made, and have ascertained some facts then unknown to me. In regard to the planting of the Presbyterian Church in America, it is not expedient now to speak. In 1758 the Presbytery of Hanover, Virginia, was erected. It was from this Presbytery that the first Presbyterian ministers came into what was then a wilderness, but is now the State of Tennessee, viz.: Samuel Doak, Hezekiah Balch and Charles Cummins; and these three were set off from Hanover Presbytery in 1785, and formed the Presbytery of Abingdon, bounded by New River on the side next to Hanover Presbytery, or east, by the Appalachian mountains on the side next to the Presbytery of Orange, or the south, and with no limit westward. Mr. Doak was the first minister to make his residence in what is now Tennessee. He came to this region probably in 1778, having located a while in Southwestern Virginia, and settled in 1780 on Little Limestone Creek, in what is now known as Washington County, Tennessee, and organized Salem Church, which is still in existence. On the 25th of October, 1782, Reverend Samuel Carrick was licensed by Hanover Presbytery, and in November, 1783, he was ordained, and installed pastor of Wahab and Rocky Spring churches, Virginia, where he labored several years, and in 1787, visited this section; but it is certain that he did not at that time penetrate the wilderness as far as what is now the territory of Knox County. This is certified by a letter

dated March 9th, 1789, written by Mr. Reynolds Ramsey, of Rockbridge County, Va., to his son (the late Colonel Frank A. Ramsey, a pioneer in this section, and father of the late Dr. J. G. M. Ramsey, of this city), in which he acknowledges the receipt of a letter from his son (then in what is now Upper East Tennessee) by the hands of Mr. Carrick, who had returned to Virginia from this region. Mr. Carrick was dismissed from Hanover Presbytery to unite with the Presbytery of Abingdon, 1791, so the statement made in my discourse in 1876, that he organized Lebanon Church in 1798 and this Church in the same year or 1790 is clearly erroneous. In 1791, having procured his dismission from Hanover Presbytery to the Presbytery of Abingdon, Mr. Carrick returned to what is now Tennessee, and stopped awhile with Mr. Doak, on Little Limestone. While he was there, a surveyor from that settlement came down to the Fork of the Holston and French Broad rivers to lay off lands for a company of pioneers who had recently come into this region, and were told by the surveyor, in answer to their inquiries for news from older settlements in the upper country, that a young Presbyterian preacher by the name of Samuel Carrick, had arrived at Limestone and was stopping with Mr. Doak. When the surveyor was ready to return to his home, those new settlers sent an invitation to Mr. Carrick to come down, and notified him that they had made an appointment for him to preach on a certain Sunday, on an Indian mound in the Fork. Mr. Carrick made the journey and was punctually at the time and place designated. In the Providence of God, Rev. Hezekiah Balch also arrived in the neighborhood, the day preceding the Sunday set for preaching, glad no doubt to meet a brother minister in the wilderness. They met on the mound in the Fork at the hour of service. Mr. Carrick gave the precedence

1789

to Mr. Balch as his senior in age and office. Each had chosen the same text, viz.: "Now then, we are ambassadors for Christ as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Corinthians 5 : 20. In a note from the late Dr. J. G. M. Ramsey, written to me in July, 1876, he says that he always understood that this was the text upon which Mr. Balch and Mr. Carrick preached that day, and it is also given by Reverend Mr. Alexander in his Sketches of the Synod of Tennessee. The meeting was continued several days, and some parents had their children baptized. Mr. Carrick located on a farm four miles northeast of Knoxville, on the Holston River and two miles above the Fork. His residence stood on the site now occupied by the summer residence of Mrs. Isabella Boyd, at the west end of the county bridge over the Holston River, near the point formerly known as Boyd's Ferry.

The question now is, when was the First Presbyterian Church of Knoxville organized? There are no early records of the Church in existence from which any information can be derived. In the second volume of Gillette's History of the Presbyterian Church of the United States, published by the Presbyterian Board of Publication, it is stated that there is no evidence that it was ever formally organized at all. Mr. Alexander, in his Sketches of the Synod of Tennessee, published in 1890, gives the date of the organization of Lebanon in 1790, and Knoxville in 1793; but it has already been shown that Mr. Carrick did not come to the Fork until 1791, and so the date fixed by Mr. Alexander cannot be correct. Besides, the Presbytery of Union was erected out of the Presbytery of Abingdon in 1797, and in the roll of the ministers of Union Presbytery Mr. Alexander does not give the name of Mr. Carrick, at all, although he names Knoxville First, Lebanon and

Washington churches as having been organized by
 1785 Mr. Carrick. In 1786, James White, the founder of
 Knoxville, settled on a farm on the north side of French
 Broad River, above the Fork, opposite what has since
 been known as Bowman's Ferry. Fifty years ago the
 farm was known as John Campbell's, and more recently
 1786 as James Kennedy's. In 1790 General White came
 down to this locality and built his fort. He and George
 McNutt and John Adair were elders in the Lebanon
 Church. George McNutt had his residence about
 three miles from Knoxville on what is now the Dand-
 ridge road, just a little more than half way between
 Knoxville and the Fork. John Adair lived northwest
 of the site of Knoxville on the road to Fountain City,
 and owned what is known as the old John Smith farm,
 four miles from the city, where probably before James
 White built his fort here Adair had built one on his
 farm. Adair died and was buried on his farm, known
 now as the John Smith farm. Both these men were
 Scotch-Irish, natives of Ireland. A tradition has come
 down that George McNutt was accustomed to say that
 he loved for Archie Rhea to lead the singing in Church
 because he "always sung some of the seven good old
 tunes that the Lord made in Ireland."

Knoxville was laid out by General White in 1792. 1791
 On the supposition that Mr. Carrick began to hold
 services at this point about the time the town was laid
 out, as one of the preaching places in his Lebanon
 congregation, it is probable that he divided his time
 between Lebanon and Knoxville, and preached here
 for several years before this Church was organized as
 a body distinct from Lebanon; and that then White,
 McNutt and Adair, elders in Lebanon, were transferred
 to the Knoxville Church.

In 1855, Rev. R. B. McMullen, then pastor of this
 Church, in his historical discourse, on information

derived from aged persons in the Church and town, stated that "this Church was organized about sixty years ago" (that is, about 1795). It has been my impression, from statements of our old people in years gone by, that Mr. Carrick was pastor of this Church twelve or thirteen years. General White, I understand, served as elder in this Church twenty-five years. He died in 1821, and subtracting the time of his official action in the Church, 25, from 1821, would leave 1796. Now I assume in view of what has been said, that up to the time of the Constitutional Convention, January 11th, 1796, Lebanon Church was the only church in this section, and included the settlers here about White's Fort and those about John Adair's; and that after the Constitutional Convention in 1796 (say in the summer), the Knoxville Church was organized. From the time of Mr. Carrick's death until the present time we can fully account for the whole ministerial service rendered. Assuming that

	Years	Mos.
Mr. Carrick served the Church from the summer of 1796, until his death, August 6, 1809, makes his term	13	
Rev. S. G. Ramsey succeeded as supply from August, 1809, till May, 1812	2	9
Rev. T. H. Nelson, pastor May, 1812, till September 24, 1838	26	4
Rev. S. Y. Wyly, supply, October, 1838, till May, 1839		9
Rev. Jos. I. Foote, supply, May, 1839, till May, 1840	1	
Rev. C. D. Pigeon, supply, May, 1840, till Dec., 1840		8
Rev. R. Happersett, supply, Dec., 1840, till April, 1841		5
Rev. R. B. McMullen, pastor, April, 1841, till Nov., 1858	17	8
Supplies from Dec., 1858, till Dec., 1859		1
Rev. W. A. Harrison, pastor, Dec., 1859, till Feb., 1864	4	2
Church vacant from Feb., 1864, till Feb., 1866	2	
Rev. James Park, pastor from Feb., 1866, till (say) June, 1896	30	5
	100	2

I know of no data from which we can fix the date of the organization of this Church more definitely or accurately than this.

Mr. Carrick offered the prayer at the opening of the Legislature of the Territory South of the Ohio, August 25th, 1794. On the 10th day of September, 1794, the Legislature chartered Blount College, with the Rev. Samuel Carrick, President; His Excellency, William Blount, James White, General John Sevier, George McNutt, John Adair, and others, to be a body politic and corporate by the name of the President and Trustees of Blount College.

When the Convention met to adopt a State Constitution, on the 11th of January, 1796, immediately after their organization, on motion of James White, of Knox County, seconded by William Roddy, of Jefferson County, it was ordered that "the Session open to-morrow with a prayer and a sermon by Mr. Carrick." Mr. Carrick resigned his charge of Lebanon Church in 1803, but continued to serve as pastor of the Knoxville Church, and as president of Blount College, until his death, which occurred suddenly at his residence on Sunday morning, August 6th, 1809. The cause of his death was apoplexy. It was a communion Sunday, and Rev. Samuel G. Ramsey, pastor of Ebenezer Church, ten miles southwest of town, was sent for and immediately came and conducted the services of the day, administering the Lord's supper to the Church, weeping in keenest sorrow over her sore bereavement. Mr. Carrick, was a native of York County, now Adams, Pennsylvania, and was born July 17th, 1760, and at the time of his death was only forty-nine years and twenty days old. His remains rest in the graveyard adjoining the Church, waiting the glories of the resurrection day. In Foote's Skethes of North Carolina, having spoken of Rev. Samuel Doak, he goes on to say that "Rev.

*Aug 17th
at his residence
by Bible girls
Aug 18th*

Samuel Carrick equally orthodox and not less learned or devoted to the service of his Master, was yet more liberal, tolerant and refined. He had a great deal of urbanity, much of the *suaviter in modo*, less of the *fortiter in re*; dressed neatly, behaved courteously, was grave, polite, genteel—in short, he was a model of an old-fashioned Southern gentleman.”

We are not able to give the names of the original members of the Church, but James White, George McNutt and John Adair composed the first bench of elders. They were men of mark and influence; “soldiers in the Revolution, pioneer settlers, soldiers in the Indian wars in this State, ardent friends and promoters of civilization, education and religion,” who served God and their generation while they lived, and dying left their children the heritage of good names. Up to the time of Mr. Carrick’s death the congregation had no house of worship, but worshipped for some years in the County Court House after it was built. Rev. Samuel G. Ramsey was invited to take charge of the Church after Mr. Carrick’s death, but declined on account of feeble health. He, however, consented to preach occasionally until they could secure another pastor, and did so, as stated above, until May, 1812. On the 3rd day of November, 1810, being a Tuesday, a congregational meeting was held (due notice having been given) for the purpose of consulting about erecting a house of worship. Mr. Ramsey acted as moderator of the meeting, and preached a sermon from Haggai 1 : 7-8. The text is in these words: “Thus saith the Lord of Hosts, consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.” I have the original notes of that sermon as prepared by Mr. Ramsey, and among other arguments used was the following: “Consider how dishonor-

able, yea how degrading to the citizens of Knoxville, not to say criminal, not to have a house of worship. Shall Knoxville and vicinity, all populous and wealthy; shall Knoxville the rendezvous of foreigners as well as Americans; Knoxville the metropolis of the State, not have a house peculiarly dedicate to the God of Heaven? Shall Knoxville, so famed abroad for her Court House, her College, her aqueducts, and her ball room, not have a Church? 'Tell it not in Gath, publish it not in the streets of Askelon,' lest the children of the uncircumcised shall rejoice, and the enemies of religion shall be glad." "In this respect," he goes on to say, "Knoxville is a phenomenon in the Earth, for besides her there is not a capital city in the Union—nay, in the world, where a Church is not to be found. Thus saith the Lord: Arise and build." The whole discourse was terse, pointed and practical, and led the people to undertake the work, which was begun in 1811. John Crozier, Dr. Joseph C. Strong and James Park were appointed commissioners by the congregation to have the house erected. The original contracts with the brick mason and the carpenter are now in my possession, having been found among my father's papers. The contractor for the masonry was Thomas Durham, of Blount County, who, on March 27th, 1812, engaged to complete the brick work by the first of the following October. His receipt for payment in full of his account is dated September 12th, 1812. The material was furnished to Durham on the ground, by the commissioners. Edwin Booth took the contract for the wood work, which he engaged to complete before the first day of November, 1812. His contract was signed April 1st, 1812. Booth's receipt is executed on the back of the contract for the amount in full, including \$100 for extras. The house was not then completed, but the work was arrested, probably for the want of money and

material; and it was not until 1816 that the pulpit and pews were provided, although the house had been used for worship for sometime previously. The first subscription paper is dated July 20th, 1811, the money to be paid to the commissioners on or before July 1st, 1812; and on this paper is the name of Rev. Samuel G. Ramsey for \$15, and on the balance sheet showing the "account of the Brick Meeting House with James Park," is a credit of the amount of "Samuel G. Ramsey's subscription paper of \$75." Among those papers is one written in an elegant running hand, which reads as follows: "On settlement between the subscribers for building a Brick Meeting House in the town of Knoxville, and the Commissioners, there appears to be due to the Commissioners for money expended on the said house, for work already done, over and above the amount subscribed by the congregation, the sum of \$512.17." Signed, John M. Kyle, Knoxville, January 24th, 1816. This amount was equally divided between John Crozier, Joseph C. Strong and James Park, each of them paying \$176.39, over and above their original subscriptions, which is also attested by Kyle.

The next regular incumbent after the death of Mr. Carrick was Rev. Thomas Hart Nelson. He was a native of Guilford County, North Carolina, and was born April 2d, 1776. Mr. Nelson was licensed to preach by the Presbytery of Cumberland, in Kentucky, October 4th, 1804. In 1809 he moved into the bounds of Transylvania, and afterwards became a member of the Presbytery of Muhlenberg. He came to Knoxville in May, 1812, and on the 10th of September following was received as a member of Union Presbytery. What progress the Church made under Mr. Nelson's ministry up to 1816 we have no means of knowing. From 1816 to 1833 we have no written records except the "Register of Communicants" and the "Register of Baptisms," the

first of which seems to have been taken up to the Presbytery occasionally for review, as its entry, "approved as far as written," in 1818, 1822 and 1833 indicates. In 1822 there was an extensive religious interest in the community, and forty-six were added to this Church, among whom were the late Hon. Edward Scott, Judge of the Circuit Court, and Sarah, his wife; Moses White (son of Gen. James White), and Isabella, his wife; Mrs. Malinda Williams (wife of the late Col. John, and daughter of Gen. White), and other persons of character and influence. Again in 1828, forty-six persons were received into the communion of this Church, the fruit of a gracious outpouring of the Holy Spirit, and among these were the late Hon. Thomas L. Williams, Chancellor, etc.; Hon. Spencer Jarnagin, senator in Congress; Hon. W. C. Mynatt, and others long since dead; and of those still living, Joseph L. King, Catherine Strong (now Mrs. Fleming), Mary Park (now Mrs. William S. Kennedy). Mr. Nelson was a man of great purity of character and holiness of life. His preaching was pre-eminently plain and practical. He was an earnest, honest, uncompromising Christian, and was esteemed by all who knew him as a man of uncommon goodness. In his theology he was sound to the core and preached the pure doctrines of grace. He died on the 24th day of September, 1838, and left behind him a blessed memory. His body, like Mr. Carrick's, rests in this graveyard, waiting the blessed day when it shall rise from the dead and be fashioned like the body of the glorified Son of God, and so be forever with the Lord.

The late Rev. Thomas W. Humes, S. T. D., formerly rector of St. John's P. E. Church, and President of the University of Tennessee, was converted in the revival of 1828, and united with the Second Presbyterian

Church. About 1844 he took orders in the Episcopal Church.

The Brick Meeting House stood on part of the ground occupied by the present church edifice. The lot (one acre) was given by James White as the site of the Church when he laid out the town. The pulpit, as many of us remember to-day, was octagonal in shape, having a sounding board over it, and was reached by a flight of eight or nine steps. A "Precentor's box" stood in front of the pulpit. The pulpit stood against the north wall of the house. A long aisle ran through the church from west to east, and a short aisle, starting from a door in the south side, intersected or joined the long one in front of the pulpit. Two short pews in front of the Precentor's box, looking out from the pulpit, were known as the "Elders' Benches." The Precentor led the singing, and parcelled out the hymns two lines at a time. On communion occasions they used the old Scotch method of distributing tokens to all in good standing, which were taken up again by the elders while the communicants sat at the table, and before the distribution of the elements. The tokens were pieces of metal and resembled a small coin. Those used in this Church until about 1841 are now in my possession, specimens of which will be deposited with this discourse in the Presbyterian Historical Society House in Philadelphia.

"The Brick Meeting House," as it was generally called, had scarcely been finished when trouble began. In January, 1818, after the pews had been put in place, they were sold, and an annual tax levied upon each one to meet the stipend of the pastor. At that time they knew no other way, perhaps, of meeting the salary of the pastor, and considered it part and parcel of the Presbyterian Church polity for every family to have their own pew—which, as a means of keeping the

children under the eye and control of parents, was a good thing. Some parties had become dissatisfied, perhaps because they were unwilling to pay the amount assessed upon what was considered the most eligible seats. Besides, the leaven of Hopkinsianism had begun to work in this end of the vineyard.

Dr. Isaac Anderson, of Maryville, was a straightout Hopkinsian, and strongly tinctured with Emmonsism. He had his admirers in Knoxville. The disaffected in this church made the sale of the pews the pretext for complaint of straightened accommodations, and the necessity for organizing another church; and accordingly they sent up a petition to Union Presbytery, in April, 1818, praying to be organized into a separate church. The Presbytery refused to grant the petition, and the petitioners appealed to the Synod of Tennessee. The session of this (First) Church sent up a remonstrance against the entertainment of the appeal on account of informality in the proceedings of the Presbytery, and submitted facts which they supposed would be sufficient to warrant the Synod to sustain the action of the Presbytery in refusing to hear the prayer of the petitioners for a second church. The Session showed:

“I. That \$500 per annum was all that the Church had been able to raise for the support of the pastor.

“II. That no one who wanted a pew or a part of one, and would pay a reasonable amount per annum for it, had been nor would be denied accommodation.

“III. That some of the petitioners for a second church resided in the bounds of other churches that were regularly supplied; others of them were not habitual attendants on any church, and a few of them were avowed disbelievers in the Christian faith.

“IV. That the names of such persons as the last two classes of the petitioners, together with their households, bond and free, attached to a petition for

organization into a separate church, should give no weight to it in the estimation of the Synod; and that no judicatory having the care of the health, peace and fellowship of the body of Christ, should countenance such proceedings.

“V. That some whose names were attached to the petition, had since denied that they ever signed it, and affirm that they only signed a paper purporting to be a subscription to procure Dr. Anderson to preach in Knoxville once a month.

“VI. That of those who consented to the petition, only two were actually members of any church.”

And lastly, the Session pledged themselves to substantiate their statements, if the Synod would appoint a commission to take evidence in the case.

This remonstrance was dated Knoxville, October 10th, 1818, and signed by James Campbell, clerk— (“old Scotch Jimmy”).

The Synod disregarded the remonstrance, overruled the decision of the Presbytery and ordered them to organize the Second Presbyterian Church of Knoxville, according to the prayer of the petitioners.

The session of the First Church then asked to appeal to the General Assembly, which was refused. Waiting a year in the hope that the Synod would, upon application, reconsider its action, the session applied for this at the meeting in 1819, but Synod refused and would not so much as give an explanation of the grounds of their action. Then the session made a direct appeal to the General Assembly of 1820, to revise and decide upon the correctness of the Synod's proceedings, and sent up with their appeal copies of the proceedings both of the Presbytery and Synod. But nothing came of it, and the Second Presbyterian Church of Knoxville was a fixed fact. The appeal to the General Assembly bears

date May 10th, 1820. Original copies of the remonstrance and appeal are in my possession.

After Mr. Nelson took charge of the church several other elders were elected, to-wit: Thomas Humes, James Campbell, John Craighead, Moses White (son of James), Robert Lindsey, James Craig; Dr. Jos. C. Strong, James Park and William Park, all of whom were good and true men, the memory of whose names is still fragrant as perfume in this community. During the time of the struggle for the mastery by the Old and New School parties in the Presbyterian Church, from 1832 to 1838, Mr. Nelson stood firm in his allegiance to the old paths. He was warmly supported by all his people, and of these, one elder, James Park, was his chief adviser and counsellor. This elder was a thorough theologian and an acute reasoner. No man in East Tennessee was more thoroughly posted on the doctrines and polity of the Church than he; and no one was more ready or able to resist errors in doctrines or encroachment upon Presbyterian order, than he. Among the eldership he had no peer, and the best theologians and ecclesiastics among the clergy found in him a "foeman worthy of their steel." It is in recollection of the speaker and others here today, how this elder used to rise in the congregation after the sermon by Mr. Nelson, and read his manuscripts on the questions at issue in 1837 and 1838. He never forgot the injunction laid upon him by General White, who, in his dying hours, "charged him to keep constant watch over, and guard this Church." This Church has always been "Old School." From the time of its organization until the autumn of 1838—a period of about 48 years—with the vacancy of three years between the death of one and the incumbency of the other, this Church was served by but two pastors. During Mr. Nelson's pastorate 204 members were added

to the communion roll. After his death, during the winter of 1838-9 the pulpit was supplied by Rev. Samuel Y. Wyley, a grandson of Hezekiah Balch, who took his theological course at Princeton, New Jersey. Mr. Wyley was succeeded, in May, 1839, by Rev. Joseph Ives Foote, as a supply for one year. Mr. Foote was born in Watertown, Connecticut, November 17th, 1796. He was an alumnus of Union College, New York, and of Andover Theological Seminary. Before the end of the year for which he had engaged to preach in Knoxville, he was elected President of Washington College, in Washington County, Tennessee. On his way to the College to be inaugurated, he was thrown from his horse and killed, on the 21st of April, 1840. The session of this Church then applied to the Board of Domestic Missions for a supply, and Rev. Charles D. Pigeon was sent. He was a learned man and an elegant writer, and sometime edited the Theological Review, but as a preacher he was by no means a success. He made but two attempts to preach here and failed wretchedly both times.

In December, 1840, Rev. Reese Happersett, of Pennsylvania, came as a supply. The next spring he was called home by the illness of his father and did not return.

After Mr. Happersett's departure, Rev. Robert Burns McMullen, then professor of Chemistry and Natural Science in East Tennessee University, supplied the pulpit, and after a few months was regularly elected and called to the pastorate, and was installed November 21st, 1841. Under his charge the Church flourished. The old house of worship was remodeled and improved. Under his administration we have the beginning of the regular records of the proceedings of the session.

He was a zealous worker, an earnest and forcible preacher, a good ecclesiastic, and systematic and

methodical in all his habits. He began life as a lawyer, and his experience in that profession was no disadvantage to him as a preacher. He was a Princeton theological student in the palmy days of Alexander and Miller, and the early prime of Charles Hodge. Up to March, 1855, the number added to the Church under Mr. McMullen's administration was 247. Subsequently, during his pastorate, which terminated by his transference to the Presidency of Stewart College, at Clarksville, in November, 1858, thirty-one (31) more were received into communion, making a total of 278. In the second year of his pastorate, twenty-six (26) united with the church; in the next year, 1843, thirty-two (32) were added to the roll. In 1852, as the fruit of a gracious revival, while we worshiped with the Baptist brethren in their house, Rev. Matt. Hillsman being their pastor, forty-nine (49) more were added to our Church, and about the same number to the Baptist communion, while others attached themselves to the Second Presbyterian and Methodist Churches. In 1853-4, between thirty and forty persons joined the Church.

It was in 1852 that this congregation undertook to build a new house of worship. It devolved upon me to assist in raising the funds, by subscription, for this purpose. It was completed and this house was dedicated to the worship of Almighty God, March 25th, 1855. On that occasion Mr. McMullen preached a discourse, giving the history of this Church from its organization to that time, as fully as the material at hand would allow.

The first deacons elected and ordained in this congregation were, Jos. L. King, Carrick W. Crozier and William S. Kennedy, who were elected September 1st, 1842, and were ordained on the 16th of October following.

At the close of the year 1858 Mr. McMullen left Knoxville and this Church, to assume the duties of the Presidency of Stewart College, now the Southwestern Presbyterian University, at Clarksville, Tennessee, and the session and congregation of this Church adopted papers expressive of their love and esteem for one who had served them so long and faithfully, and of sincere regret at their separation. Mr. McMullen died in Clarksville, January 16th, 1865, eight days after the death of his wife. At a congregational meeting held February 27th, 1859, Rev. Robert Hett Chapman, D. D., of North Carolina, was elected pastor; but declined the call. On the 26th of June following, Rev. Samuel Hodge, of the Presbytery of Holston, was elected pastor; but he also declined the call. At a congregational meeting held on the 16th of October, 1859, for the purpose of electing a pastor, Rev. Messrs. W. A. Harrison, of Gallatin, Tenn.; A. L. Kline, of Tuscaloosa, Ala.; R. H. Chapman, of Asheville, N. C.; A. W. Pitzer, of Leavenworth, Kansas, and Rev. —.— Cleghorn, of New Orleans, were put in nomination. Mr. Harrison received a majority of all the votes cast, and the minority expressed their concurrence in the call. Mr. Harrison came to Knoxville, December 17th, 1859, and was installed pastor March 26th, 1860. He continued in charge of the Church until the winter of 1863-4, during which time about forty-five souls were added to the Church. In the spring of 1864, he with others, who were considered disloyal to the Government of the United States, were sent South through the Federal lines. The Church was vacant from that time until February, 1866. From November, 1863 to May, 1st, 1866, the Church edifice was held by the United States authorities, and was used as a hospital, then as barracks, and afterwards as quarters for refugees who came to Knoxville from upper East Tennessee and

North Carolina ostensibly for protection from the Rebels, and finally was turned over to the Freedmen's Bureau, and was held and used by them as a Negro school house nearly two years, that is to say, more than a year after the surrender of the Confederate army.

I must now begin to speak of myself. I joined the Church in the month of November, 1842, and in 1843 I entered Princeton Theological Seminary, where I graduated in May, 1846, having taken the full course of three years. I returned from Princeton in August, 1846, and the first public religious service conducted by me was the funeral of the infant child of Mr. Perez Dickinson. At that time I had not been before the Presbytery, had passed none of my parts of trial, but performed this service more in obedience to the command, than in compliance with the request, of my old preceptor, Joseph Esterbrook, President of the East Tennessee University. I was licensed to preach by the Presbytery of Holston, at Baker's Creek Church, in Blount County, October 4th, 1846. At that time Holston Presbytery was the only Presbytery we old school Presbyterians had in East Tennessee. The members of the Presbytery then were Rev. S. W. Doak, John W. K. Doak, A. A. Doak, S. Y. Wyley, W. B. Carter, A. A. Mathes, Andrew Vance, Samuel H. Doak, R. B. McMullen and T. E. Davis,—ten. My residence was in Knoxville, and the first service assigned me was the supply of Pleasant Forest, Ebenezer and Lebanon Churches. Pleasant Forest and Lebanon were twenty miles apart. Besides I was called often to preach on special occasions in many of the churches; but here in Knox County the most of my preaching was done. The Presbytery of Holston was divided by the Synod of West Tennessee in the fall of 1846, and the Presbytery of Knoxville was erected, embracing all that part of East Tennessee lying west of a line running from Cumberland Gap,

through the town of Dandridge, to the North Carolina line. And the ministers set off by the Synod to constitute the Presbytery of Knoxville, were Rev. Messrs. Andrew Vance, A. A. Mathes, S. H. Doak, T. E. Davis and R. B. McMullen, with licentiate James Park. I was ordained at Madisonville, at the meeting of Presbytery of Knoxville, October 5th, 1848. In 1849 I was appointed provisional principal of the Presbyterial Academy, proposed to be established at Campbell's Station, and served in that capacity one year, beginning July, 1849. Mr. McMullen was still engaged in his labors at the First Church, and as Principal of the Knoxville Female Seminary, organized by him in 1846. In 1850 I became co-principal with Mr. McMullen in the Seminary, while I still supplied the churches of Pleasant Forest and Ebenezer; but at the close of the year of 1851, finding it to interfere materially with my preaching duties, I withdrew from the Seminary, in order to give my whole time to my duties as a preacher of the gospel. In November, 1852, I was called to the First Church in Rogersville, and took charge of that Church in January, 1853, and continued there until October, 1859. In 1855 I was elected Principal of the Odd Fellows' Female Institute, in Rogersville, and served in that office and as pastor of the Church until the autumn of 1858. In August, 1857, I was elected President of Washington College, Tennessee, which I declined because they coupled the pastorate of Salem Church with the presidency of the College.

In the spring of 1858, my health having failed under the burdens laid upon me, I was granted leave of absence for three months, and visited Nashville. At that time Dr. Edgar, pastor of the First Church, was conducting a protracted meeting and much interest had been awakened. Beginning in April, 1858, I preached for him twice a day for thirty consecutive days, and

very many were added to the Church. Some of them were young men who afterwards entered the ministry. I returned to Rogersville in June, and continued my connection with the school until the fall of 1859, when I was elected Principal of the Tennessee School for the Deaf and Dumb, at Knoxville, and entered upon my duties here in November, 1859, resuming the supply of Pleasant Forest and Ebenezer Churches. The East Tennessee & Georgia Railroad had now been built, and the line of road ran near the old Ebenezer Church. The large majority of the congregation lived on the north side of the railroad, and serious accidents were narrowly averted by horses attached to vehicles becoming frightened by the trains, and the Church was moved to a point known as Walker's School House, two miles northwest of Ebenezer; and in 1860 was reorganized as Cedar Spring Church. Here at Cedar Spring Church, in September, 1860, in connection with my duties in the Deaf and Dumb School, my strength, energy and time was taxed to the utmost. For seventeen consecutive days I discharged the duties of Principal of the School, taught six hours a day five days of the week, acted as steward of the institution, and preached every night in the week and three times a day for three Sundays at Cedar Spring Church, traveling twenty-two miles daily to and from the Church for fourteen days; and many were added to the Church.

In the summer of 1861, the war between the States being in progress, the Deaf and Dumb Institution was taken for hospital purposes, the school was suspended, and I removed with my family into the bounds of Cedar Spring congregation, and preached there and at Pleasant Forest on alternate Sundays. The Federal army, under General Burnside, took possession of Knoxville in September, 1863, and in the winter

following they destroyed Pleasant Forest Church, taking the bricks of which the house was constructed to build chimneys for the cabins of the forces stationed there during the winter; but I continued to preach at Cedar Spring until January, 1865. After the occupation of Knoxville by the Federal army in 1863, preaching was suspended in all the churches in the town, and in February, 1864, Rev. Joseph H. Martin, pastor of the Second Presbyterian Church, and Rev. W. A. Harrison, pastor of the First Church, and others considered disloyal to the United States, as stated above, were sent by the Federal authorities through the lines to the South; and these churches together with the Church Street M. E. Church, South, and the First Baptist Church, were all closed, and they continued unused for worship until the close of the war, except the Rev. R. P. Wells supplied the Second Church a part of 1865, and Dr. Humes preached in St. John's Church.

At the close of the war I was the only member of the Presbytery of Knoxville left in the field, and Rev. Thomas H. McCallie, of Chattanooga, was the only member of the Presbytery of Kingston, who, adhering to the cause of the South, was left in the bounds of Kingston Presbytery. He and I met in Huntsville, Ala., at a meeting of the Synod of Nashville, in January, 1866, and united our forces on the basis of the agreement between the General Assembly of the Presbyterian Church in the Confederate States of America, and the United Synod of the South, for the organic union of the two bodies. Between the 20th of January, 1866, and the last of that month, I returned from Alabama to Knoxville. Our Church had been closed as a place of worship from September, 1863 until that time—January, 1866. As stated above, it had been used for various purposes by the Federal authorities;—the furniture had been destroyed, the house foully abused,

and the fence enclosing the lot had been consumed as fuel, and many tomb-stones broken and displaced. It was in the last days of January, 1866, that some of the elders and people asked me to preach for them in some private room, if one could be procured. The Baptist Church, on Gay street, was vacant, and on our application, Mr. James C. Moses, one of its deacons (a man of blessed memory), rented it to us. On the first Sunday in February, 1866, we held our first service. I preached from the text: Isaiah 40th chapter, 1st and 2nd verses: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hands double for all her sins." At that time only thirty-nine members of this Church could be gotten together. Of those thirty-nine, twelve remain—eleven women and one man—viz: Mrs. Mary Hazen, Mrs. S. M. Churchwell, Mrs. E. C. McCammon, Mrs. Mary Kennedy, Miss Harriet Park, Mrs. Iva Boyd, Mrs. Jennie S. House, Miss Geraldine Anderson, Miss Isabella White, Mrs. Isabella M. Stephenson, Mrs. C. C. Nelson and Mr. C. C. Nelson. But the congregation which assembled on that first Sunday in February, 1866, was large, filling the house to its seating capacity, and was heterogeneous both as to religion, politics and nationality; and it continued so for more than a year. Through the kind offices of General Samuel P. Carter, who before and after the war was an officer in the United States Navy, serving during the war in the land forces, a native of Carter County, Tennessee, a gentleman, christian and patriot, who, from the occupation of Knoxville by the Federals in September, 1863, until 1865, was Provost Marshal General of East Tennessee, with headquarters in this city—through his kind office, I say, the order for the restoration of this Church's

property to its rightful owners, was issued on the 2nd day of April, 1866, the surrender of the property to be made on the 1st day of May, 1866, and, as if the surrender were reluctant and with an evident disposition to be as annoying as possible, the party in possession surrendered the key only at sundown on the designated day. This order is dated Nashville, Tenn., April 2nd, 1866, under head of Special Orders No. 55, and signed by order of Major General Clinton B. Fiske, Assistant Commissioner, Kentucky and Tennessee; H. S. Brown, Assistant Adjutant General. Addressed, J. R. Henry, Knoxville, Tennessee. The Order was made on the following conditions: "First, that it is to be inoperative until the first day of May, 1866. Second, the Lessees remain in possession until the expiration of their lease" (but from whom did they lease?). "Third, this order shall not be construed as giving any claim upon the Government for damages or rents." This order is in my possession.

Immediately after we recovered possession of the property, we began the augean work of scouring, cleaning and repairing, which, after much labor and expense, was so far done on the 15th of May, as that we used the house on that day for religious services. At that time eight persons were received by the session into the communion and fellowship of the Church. The Elders constituting the session at that time were David A. Deaderick, William S. Kennedy and George M. White. On the next day, Saturday, May 19th, another person was received into membership. The Sacrament of the Lord's Supper was administered on Sunday, May 20th, and two children were baptized; one, Jennie Scott, daughter of Mrs. Samuel H. Davis, the other, Mary VanGilder, daughter of Mrs. Cynthia A. Rogers. During the twelve months, ending May, 1867, thirty-seven were added to the Church. About

half this time I was also preaching to vacant Churches in the country. From February, 1866, until December, 1867, Rev. Thomas H. McCallie, of Chattanooga First Church, and myself, were the only ministers of our branch of the Church in the bounds of our Presbytery, which embraced about one-half of East Tennessee. Besides supplying our own churches we had to look after the other churches of our branch and supply them with preaching as often as possible ; and so I preached here in the forenoon, and in the afternoon at Concord, Cedar Spring and Lebanon, as a general thing, and frequently held a two or three days meeting at more distant churches—as Loudon, Madisonville, Sweetwater, Athens, Rockford, etc., and Dr. McCallie did the same in the lower part of the Presbytery, working up in this direction. In addition to this I was frequently called to assist pastors in Holston Presbytery, and was in protracted meetings in Rogersville, New Providence Church, Hawkins County, Mossy Creek, New Market, Jonesboro, Bristol and other places. Sometimes these meetings lasted three or four days, sometimes ten or twelve days, and blessed results followed. Churches that had been without preaching for several years were occasionally supplied ; some that had been scattered and broken up were resuscitated, and new ones were planted where none had been before. Among these last were such as Mossy Creek, Concord, Coal Creek and Olivers. In all this work, which continued for several years, Mr. McCallie and I had the hearty consent and co-operation of our own Churches, and we thus kept alive Churches in nearly every town on the line of the East Tennessee, Virginia and Georgia Railroad between Chattanooga and Knoxville, and north and south of that line at Soddy, New Bethel, Sale Creek, Benton, Madisonville, Louisville, etc.

It has been the privilege and pleasure of this Church

to extend to our brethren of the M. E. Church, South, after the war, a place of meeting in which to reorganize their Quarterly Conference and Church Street congregation, and to share with them the use of our house of worship for a period of more than a year; and at a subsequent period to give aid and comfort to the brethren of the Congregational persuasion, leading to the organization and establishment of the Pilgrim Church. It has been our aim always in our relations with the other branches of the Church to maintain "the unity of the spirit in the bonds of peace."

In February, 1866, when I began to preach to this congregation, nothing was more foreign to my thoughts or purposes than to take regular charge of it. But I was here, the Church was vacant, and an arrangement for me to preach was made. I had no engagement with any other Church, was teaching a school for boys and girls in the Steam Mill on Broad Street, and complied with the request to preach, with no terms stipulated as to service or pay. The congregation was not in a condition to promise anything in the way of salary; but we took up weekly collections, and at the end of twelve months they had paid me about one-third of what my necessary family expenses had been. On the 10th of February, 1867, a congregational meeting was held, and they elected me as pastor. At that time we had no constitutional Presbytery, Mr. McCallie and myself being the only members, and so the election had to lie over. I was glad of it, because I did not want to accept the pastorate of this Church for the same reasons that controlled me in declining the invitation of the elders to supply them in 1858, after the resignation of Rev. Mr. McMullen. In the meantime I was hoping that the way would be opened for me to go to another field, and that the Head of the church would give you another and a better man—and thus ten years passed

away. On the 21st day of May, 1876, due notice having been given, a congregational meeting was held for the purpose of electing a pastor and three deacons. Rev. Mr. McCallie presided as moderator. At this meeting Rev. J. H. McNeilly, of Nashville, and myself were nominated. The vote was by ballot. About three-fourths of the votes were cast for me, and then the motion was carried to make the election unanimous. Thus I was shut up to Knoxville, no other door was open to me, and I could only accept it as the will of God that I should remain here. The number of communicants at that time was 241. Since that time I have felt that He who is head over all things to the Church put me here, and his authority has kept me here. Occasionally some partial friends in other communities have asked me if I would entertain a call to become the pastor of their church; to which my answer has always been that "I could not say anything about what I would do unless a call reached me through the regular ecclesiastical channel, and the indications of the divine will were so clear as to leave me no choice. Furthermore, I am not a candidate, and have never been a candidate for the pastorate of any church. By special providence the only King in Zion has put me where I am."

I am a member of the First Church of Knoxville by a double birth; first, by natural birth, when I came into the world, and twenty years afterwards by spiritual birth, when I was born into the kingdom; and twenty-four years after this the Head of the church placed me here by special dispensation of providence. To have had the privilege of serving this Church for more than thirty consecutive years in the glorious gospel of Jesus Christ, I to-day confess is a distinction, a blessing and an honor that seems too priceless to have been conferred on one so weak, so frail, so unworthy and incompetent; and beyond all question, if my imperfect tillage of this

field has caused it to yield any fruit, it has been because ye are God's husbandry, and He has smiled upon the planting and watering, and by His Holy Spirit has given the increase. The good accomplished by this Church in its one hundred years, no figures can adequately express; but, as you will be expecting statistics to-day I will state, first, that ten young men who have been members of this Church at different times have gone into the ministry of the gospel of Jesus Christ—nine in the Presbyterian Church, and one in the M. E. Church, South, and another died here during his theological course in Princeton, before he had completed his preparation, and lies buried in this graveyard. The whole number of additions to this Church since February, 1866 until now is 1,118—779 on profession of faith and 339 by letter. And this retrospect brings up your bereavements, which on an occasion like this come trooping before us. Some of you have had breach upon breach in your family circle. What a chasm has been made in this congregation in these thirty years! I have no data from which to estimate the number of infants and little children called away, but we know the number has not been small, certainly it has been equal to those of older persons. In many of these bereavements I felt my inability to fully sympathize with you, but the time came when experience taught me "the wondrous likeness in the sorrow of parents over the death of children. The rich and the poor, the learned and the ignorant, are all alike when they sit beside their children in the struggles of death, and when they follow them to the grave, their hearts are true to nature, and nature mourns when the loved are torn away." But as a good man once said, "it is better to weep for ten children dead than for one living." What a comfort the gospel affords when the little ones are taken, like lambs, in the arms of the Good Shep-

herd and carried into the fold, where they are safe forever. But we have seen many hoary-headed saints—fathers and mothers gathered into the garner, “like as a shock of corn cometh in his season;” “and daughters in the pride and loveliness of opening womanhood; and wives whose nuptial ceremonies proved the harbinger of their funeral pageants; and mothers whose clustering virtues shed the radiance of heaven over happy households; and young men panting for the contests of life, like the war horse for the battle; and men of business immersed in the cares of an extended traffic—all have vanished from our eyes, and the places which once knew one hundred and fifty of those who sat in these pews will know them no more.”

In the fifty years of my ministry, and these thirty years of my pastorate, death has become a familiar spectacle to me, and I have seen it in many places, and in many forms. “I have seen it when called to minister consolation or give instructions to strangers, whom providence brought here to die.” I have seen it when soldiers, full of patriotic fervor and heroic valor, were borne mortally wounded from the bloody field of battle, where they deemed themselves in the service of God because engaged in the service of their native land and liberty. I have seen it leap from the deadly aimed revolver, when men, inflamed with strong drink, met in passionate encounter on the busy street; and I have seen it come quick as lightning from heaven to call a man of God from the midst of active beneficence and christian duty, to enter into the joy of his Lord. I have seen it in houses of infamy and shame, when it came “like a demon attended by the furies of hell; and I have seen it when it came like an angel of mercy with its retinue of seraphs to convoy the departing spirit into Abraham’s bosom. I have watched the lamp of life go out, when the harrowing thought has

struck a chill through my very soul that, in all probability, life and hope expired together; and I have watched its flickering flame with the joyful assurance that after a momentary eclipse it would be rekindled before the sapphire throne in heaven. I have stood by the bedside of the dying when only the sense of duty compelled me to endure the painful scene; and again I have stood by the side of the dying when the chamber of death seemed like the very vestibule of heaven." "It has been my allotment by turns to teach in the presence of death, and to be taught; to point to the Lamb of God, and to have the Lamb of God held forth to me; to preach Jesus Christ and him crucified, and to hear Christ crucified preached with an eloquence and power unknown to my poor ministrations. For the most part, those who had borne an exemplary Christian character died in peace. Even where they had long had a peculiar dread and horror of death and felt that they must be overwhelmed in the waves, they have been mercifully relieved of this fear as the hour approached, and at length went down into the river to find the water so shallow and still that they passed over without a tremor or a fear."

We have no record of the death of non-communicants and infants; but if one hundred and fifty communicants have died, the number of non-communicants has been about as large, and those of infants and young children cannot be very much less; but estimating the death of non-communicants and children at 125 of each class, would give a total of 400 in this Church and congregation, and I am sure I have conducted or aided in as many more in other churches, and outside of all churches, which will give a grand total of 800 funeral services in thirty years. The number of infants, baptized during this time was 344; adult baptisms, 75; a total of 419. I have also performed 316 marriage

ceremonies. During this period I have also served as stated clerk to the Presbytery 23 years, and stated clerk of the Synod of Nashville 26 years.

In April, 1893, I received this communication, dated, Chicago, Illinois, United States of America, April 10, 1893:

"Rev. JAMES PARK, D. D.,

Knoxville, Tennessee.

DEAR SIR—I take pleasure in informing you that you have recently been appointed a member of the Advisory Council on Religious Congresses, of the World's Congress Auxiliary, in connection with the World's Columbian Exposition of 1893. * * * * *

(Signed) JOHN HENRY BARROWS,

Chairman General Committee on Religious Congresses,

2057 Indiana Avenue,

Chicago, Illinois, U. S. A."

To this communication I sent the following reply :

"KNOXVILLE, TENNESSEE, May 3rd, 1893.

Rev. JOHN HENRY BARROWS, D. D.,

Chairman, etc., 2057 Indiana Ave., Chicago, Illinois.

DEAR SIR—Yours, informing me of my appointment as a member of the Advisory Council of Religious Congresses of the World's Auxiliary, in connection with the World's Columbian Exposition of 1893, was received some days ago, and unfortunately mislaid before it was read. Today it has again come to my notice, which will explain the tardiness of this acknowledgment. I am constrained respectfully to decline the appointment, the acceptance of which would seem to imply my admission that any form of religion except Christianity, has any claim upon our faith, or proffers any spiritual and eternal blessings to mankind.

Respectfully,

JAMES PARK,

Pastor First Presbyterian Church."

I have organized, or aided in organizing, and re-organizing, in the thirty years of my pastorate, twelve churches. I have never attempted, as the manner of some is, to keep a record of the prayers I have offered

in public and private ; the number of chapters I have read in the Bible ; the number of people I have spoken to on the subject of religion ; nor the number of sermons I have preached in these thirty years. But estimating three regular services a week, with extra services on communion occasions, four times a year, and protracted meetings and funerals, five per week would be a small average, which gives in the aggregate 7,800, and at four per week for fifty years, would aggregate 10,400. This I am sure is not an over-estimate. In these thirty years I have never refused to answer a call to visit the sick or dying, by day or by night, in winter or in summer ; whether they were rich or poor, high or low, black or white, saint or sinner. I have never refused to conduct a funeral service for anyone, when it was possible for me to do it ; and I did it always because it afforded the opportunity to do good to a fellow creature and to honor the name of Jesus Christ, and offer his grace to the needy.

In 1868 it was deemed necessary to elect some elders beside the three in office when my connection with the Church began, and C. W. Coffin, Joseph L. King, Joseph R. Mitchell, and J. A. Rayl were elected. The first three were installed May 2nd, 1868, and Mr. Rayl not until June 27th, 1869, on account of his absence in the State of California. The others who have been called to this office at different times are as follows : C. C. Nelson, James Somerville and A. McDonald in 1875 ; James H. Brownlee, in 1878 ; James Dinwiddie and Samuel B. Boyd, in 1881 ; Hector Coffin, in 1885 ; Dr. E. L. Deaderick, E. Coykendall, W. W. Carson, Dr. A. R. Melendy, R. S. Hazen and John M. Allen, in 1891. The deaths in the eldership since my connection with this Church as pastor, have been : David A. Deaderick, August 28th, 1873 ; George M. White, December 18th, 1884 ; William S. Kennedy,

March 21st, 1875; C. W. Coffin, July 8th, 1875; Samuel B. Boyd, January 9th, 1890; James H. Brownlee, June 3rd, 1894. Joseph L. King, James Somerville, James Dinwiddie and Joseph R. Mitchell have removed and made their residence in other places; and A. McDonald and E. Coykendall have taken letters to other churches in the city. The present bench of elders consists of J. A. Rayl, C. C. Nelson, H. Coffin, E. L. Deaderick, W. W. Carson, A. R. Melendy, R. S. Hazen, and John M. Allen—eight. All these have been good men, zealous for the truth, faithful servants, wise and safe counsellors and hearty co-laborers in the Lord's vineyard.

In the thirty years past, the session of this Church have been harmonious in all their action. Nothing has ever occurred to disturb their peace or interrupt the flow of brotherly love. I do not mean that on all questions they have been called to consider, they have always been a unit in action; but whatever diversity of mind existed touching any matter submitted to them, after a fair interchange of views and full discussion of the question, the majority rule has been accepted without appeal, without protest, and without dissent. They have extended to me all proper deference and respect, and given me hearty and loyal support in my official relation and work. In our meetings my business as a general thing has simply been to act as moderator, and often matters have been decided by the vote, without a word pro or con from me. I have never attempted to lord it over them, and they have never tried to "boss" me. In 1866 we had no deacons on the ground. Of the board of five deacons who were in office at the beginning of the war, one had died in 1865; two had been dismissed to other churches, and the other two had gone into the Confederate army. One of these never returned, and the other was still absent in 1866.

In 1868, C. C. Nelson, John H. Parrott and James P. White were elected. In 1872, William B. French and Emanuel Bolli were added. In 1874, John M. Brooks, James Somerville and Samuel McKinney were elected. In 1876, Herbert W. Hall, W. J. McNutt and A. P. White. In 1885, E. Coykendall and John M. Allen were elected, and in 1891, Dr. B. D. Brabson, J. N. Bogart, C. R. McCormick and Samuel H. McNutt. Of these, some emigrated and were dismissed, and others have been advanced to the eldership. The present board consists of Dr. A. P. White, Treasurer; Herbert W. Hall, W. J. McNutt, E. Bolli, Samuel McKinney, Dr. B. D. Brabson, C. R. McCormick and Samuel H. McNutt—eight. All of these have been efficient co-laborers, faithful and true, and have done much to promote the prosperity of the church.

On the 18th of January, 1874, by order of the Presbytery, a colony of this church was organized as the Third Presbyterian Church, by a committee appointed by the Presbytery, consisting of myself as chairman, with Rev. T. H. Morton, and Ruling Elders J. A. Rayl, of this Church, and R. I. Wilson, of the Rockford Church. We have also contributed members and material to the organization of the Fourth Presbyterian Church, which is in the Northern connection; and I preached the sermon at the dedication of their church edifice, and delivered the charge to the pastor at his installation. There are very few churches in Knoxville or its immediate vicinity, that have been organized or built in the thirty years of my incumbency of this pulpit, toward which we have not contributed members or means, and in many cases both.

As to funds contributed in our Church work—that is, for our own congregational expenses and for Foreign Missions, Home Missions and other branches, I can only give you an approximate estimate. Sometimes

the amount contributed for all purposes has exceeded \$7,000 per annum, and at other times it has not exceeded \$4,000 per annum. Taking \$5,000 as the yearly average, and the sum is \$150,000. But this does not include what has been given by private contribution to aid in associated charity, build churches, and other benevolent objects, as the Young Men's Christian Association, etc., etc., which I am sure would swell the amount to more than \$200,000.

I have not sufficient information in hand to warrant me in attempting anything like a history of the Sunday School work. Let it suffice to say that it has been maintained without interruption, and that the children and young people of this congregation for thirty years have been regularly gathered together and instructed in God's word, and that it has been a good feeder to the Church. The aggregate number that has been brought under religious instruction would run into thousands, and at no former period has it been a more efficient and influential factor for good than it is now. The active co-operation of the Sunday School in every branch of Church work, their training in systematic beneficence, and the liberal contributions to Foreign and Domestic missions, and other good causes, is worthy of commendation. Mission work in this direction, while it has not been all that it ought to have been, has not been without fruit. The mission school established in Mechanicsville about 1871 developed into the Third Presbyterian Church, organized on the 18th of January, 1874, and great praise is due to the colony which went out from us then for the work that has been accomplished. And that church, by the providence of God ever-ruling the passions of men, has furnished the material for founding another church—the Central—which has developed into a strong and active body. And I pray God to cause his face to shine

upon them both, and build them up, and make them a mighty power for good at home and abroad. Our prayer meeting, established at first, has never been suspended; and, if the prayer meeting is a good indication of the spiritual life of the Church, we have never been in a more healthy condition than at this time. The Ladies' Missionary Society has been in existence some eighteen years, and has been instrumental of much good in the way of fostering the missionary spirit in the Church, besides the material aid that has been contributed to this cause both in the foreign and home fields. In this line also, the "Helping Hands," a missionary society composed of children in the infant class of the Sunday School, has been an active and interesting agency, which has had for its object the education of a Chinese girl in Mrs. Stuart's school at Hang-chow. And the "Young People's Missionary Society" has not been fruitless of good, though it has had a later organization. May these societies go on from strength to strength until they shall develop into such factors of beneficence and earnest Christian work as that their influence may be felt in the most distant ends of the earth.

As to our methods of work: My convictions have differed materially from those of many of you touching the method of raising funds for religious and benevolent purposes. I have never favored suppers, bazaars, stereopticon or magic lantern exhibitions, and other entertainments, many of which are of doubtful character, for this end. Very often I have received propositions from managers of lecturers, concert companies, or persons proposing stereopticon or magic lantern shows, represented as being very drawing, to employ them for the benefit of our Church or some branch of benevolence. The motive of these parties is always private gain. I have seldom replied to any proposition of this

sort. I am more than glad to-day that we are so much of one mind in this regard now. I am grateful to you and the God of all grace, that on many occasions I could truthfully commend your prompt, cheerful and liberal responses to the many and varied appeals that I have made, for your co-operation and material aid in the work of the Church at home and abroad, and I pray that you may know by happy experience how true are the words of the Master that "it is more blessed to give than to receive." Some churches court applause; some revel in pageants and advertise rhetorical discourses on curious texts, artistic music, etc., as attractions to draw the crowd. This has not been the practice of our Church. We have not been conspicuous for notoriety. We have rendered many a useful service to the cause of Christ, which no newspaper reporter and no earthly chronicler has been asked to record. There are some services of this kind which ought to be recorded for the honor of the Master and the encouragement of the faithful; but, let us hope that the First Presbyterian Church will always have a godly corps of disciples, who will prize it as the sweetest of all offices to minister to the Lord in the person of his members, and to do good as they have opportunity to their fellow men, regardless of notice by the world or the Church at large. In regard to the general style and tenor of the ministrations upon which you have attended, it does not become me to speak except in two aspects: First—for the substantive matter of my preaching. It has been my aim always to hold up Jesus Christ and him crucified in every discourse. I have endeavored to preach unto you the preaching that He bade me; to preach the word of God as interpreted in our standards, the Confession of Faith and Catechisms. And I think I may appeal to you that Jesus Christ, in His mediatorial offices, has been the habitual controlling theme of this

pulpit, that He is the only Saviour, exalted at God's right hand, head over all things to the Church; that it has been my endeavor to declare the whole counsel of God, as it relates to the introduction of sin, the fall of man, the depravity of human nature, the necessity of atonement, the plan of redemption, the necessity of regeneration, repentance of sin and justification by faith in the Lord Jesus Christ, and of holy living and good works; not omitting the great doctrines of divine sovereignty, the eternal purpose of God, His electing love, His providential government of the world, the future state of reward and punishment, the resurrection of the dead, the final judgment, and the existence of heaven and hell. And that, with such ability as I possessed, it has been my endeavor to teach you that "there is no other name given under heaven among man whereby we must be saved," but the name of Jesus Christ, the incarnate Son of God, who suffered, and bled and died on Calvary to accomplish redemption for sinful men. These great doctrines and truths are solemn and momentous. They relate to holiness and sin, to life and death, to heaven and hell, to time and eternity. They relate to *your* personal sin or holiness, *your* life or death, to the heaven or hell in which *you* are to dwell forever. They concern you every day and hour; your every act, every word, every thought. They concern you more deeply than any of the interests of the world, whether you regard them or not. You may disbelieve them, you may despise them, you may treat them with profane and vulgar ridicule; but for all that they are all truths, eternal and immutable as God, which affect in the highest degree your present welfare and future destiny. Let me then to-day urge you once more, if it be for the last time—for who knows what a day may bring forth? Who knows whether you and I shall ever meet again until we meet at the judgment

bar of God? Let me urge you, therefore, to-day to believe these truths now, and to accept of them as those upon which your well-being for time and for eternity is suspended.

As regards the manner in which all these great themes, of which Jesus Christ and him crucified is the center, has been set before you, I know there is much to regret,—much that might be amended if I could do the work over again. But however imperfect my manner, I have been in earnest, and have preached only what I have believed was the sure truth of God as revealed in his word. And I acknowledge my grateful appreciation of the frequent expressions you have given me of your approval of my public teaching and of my more private ministrations in your homes in times of affliction and bereavement. You have given me many tokens of your confidence and esteem of me as your minister and pastor; and your personal regard, affection and love has been often manifested with special consideration and tenderness. The spontaniety of some of these exhibitions of your generous esteem and affection both for myself and my help-meet and partner of all my joys and sorrows, has never failed to strike the tenderest cords of my rough nature and penetrate my heart with a grateful sense of your kindness and goodness.

Since I became “your servant for Jesus’ sake, the other five churches in this part of the city, viz.: Church Street M. E. Church, South, the First Baptist, the Second Presbyterian, the First M. E. Church, and St. John’s Episcopal Church have been served by a succession of pastors, including those now in office, amounting to more than forty, to-wit: The Second Presbyterian Church by 7; the First Baptist by 7; St. John’s by 6; Church St. M. E. Church, South, by 11, and the First M. E. Church by 11 or 12. The Methodist Church gov-

ernment necessitates frequent changes, but several of these brethren have remained in their charges the longest term allowed by their law. With nearly every one of these pastors and churches we have sustained pleasant relations and fraternal co-operation.

I have shared in all your social entertainments, and been with you in the festivities attending the marriage of your sons and daughters in these more than thirty years.

In view of the fact that I have thus gone in and out before you, as your servant for Christ's sake, for so long a time, it fills me with solemn thought to reflect, that if we could call from the grave all who have departed from among us—old and young—since the first Sunday in February, 1866, a congregation would come pouring in through those doors, and fill these pews and aisles as full as you ever saw them packed on some glad wedding night: a congregation composed of babes in arms, laughing children, young men in their strength, maidens in their bloom and beauty, old men with crowns of glory, mothers in Israel, eminent merchants, skilled artisans, gallant soldiers, ripe scholars, learned lawyers, skilled physicians, profound jurists, and very many of the Lord's poor. How many hearts would bound at the sight! How many eyes would brim and overflow with tears of gladness! Who here now would not eagerly scan the upturned faces, in search of the loved and lost—the one, two, three or more, whom death had torn from their embrace? "Loved and lost?" No, thanks to God and our Saviour Jesus Christ, not all lost. Very many of those who are gone, like those good old elders, D. A. Deaderick, George M. White, Wm. S. Kennedy, C. W. Coffin, S. B. Boyd and James H. Brownlee; and the many old mothers, like Mrs. Tinley, Mrs. Cynthia Boyd, Mrs. Gen. Anderson, Mrs. Dr. Ramsey, Mrs. Deaderick and others; and the young

mothers, like Katie McNutt, Lida Ault, Maud Mitchell, Addie Coykendall, Bell Williams, Annie Williams, and the scores of others, male and female, too numerous to mention, down to good old Jane Kennedy and meek, patient, beloved Minerva Jourolmon; and the troops of little children,—they are not lost, they have only gone before—they have only fallen asleep in Jesus. They have only gone to be with Him where he is, and to see the King in His beauty. In these sad hours of affliction and bereavement you have had my heartfelt sympathy in your sorrow that the dear ones were taken away; and I rejoice with you in your joy that they are gone to be forever with the Lord.

“These bereavements present one aspect to me, that they cannot present to you, except in a limited measure. You are immediately concerned in a few of them, while I am concerned in them all. I was their pastor, and they were my people. Did I watch for their souls? Did I kindly and faithfully warn them?” Did I leave nothing undone which might have been done to help turn them from sin, to establish them on the sure foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone? O how this question has thrust itself upon me while performing the last rites for our dead! And with what overwhelming power it comes upon me today as the long roll of their names passes through my memory! I dare not say—I cannot say, I have done all I ought to have done for the dead, or all I might have done for them. One thing I can say, and will say: For thirty years I have preached the gospel from this pulpit unmixed with human speculation and philosophy, falsely so-called. I have set before you all who have worshipped here, and all who have been drawn here by curiosity or any other unworthy motive,—the way of life, and the way of death. I have invited and urged them to come to

Christ, and I have habitually tried, from the very first sermon preached in such troublous times as 1866, to comfort the people of God under all their trials and sorrows. For all the favor and success with which these ministrations have been attended, and I bow my knees before God in grateful adoration. For the sins, short-comings and failures which have deformed them, I can only supplicate the Divine forgiveness for Jesus Christ's sake.

What now is the great lessons taught by this review to you and to me ?

“Our days, our weeks, our months, our years,
Fly rapid as the whirling spheres
Around the steady pole:
Time, like the tide, its motion keeps,
Till we must launch through boundless deeps,
Where endless ages roll.”

• Our working days will soon be over. What our hands find to do, we should do with our might. We “know not what a day may bring forth.” “In such an hour as we think not the Son of man cometh.”

You cannot expect—I cannot expect—my ministry to continue much longer. It may terminate at any day or any hour. Any coming Sabbath day may find some of your seats vacant. Are we ready for the change? Are we sprinkled with the blood, the cleansing blood of Jesus Christ? Are we clothed in His righteousness? Men and brethren, commit your souls to Him in well-doing. “Give diligence to make your calling and election sure.” “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of his glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the

breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." And when life's duties all are done, that you may be gathered into "the general assembly and church of the first-born, which are written in heaven," to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." AMEN.

APPENDIX.

LIST OF PASTORS AND SUPPLIES OF THIS CHURCH, WITH THE TERM OF SERVICE OF EACH.

1. Rev. Samuel Carrick, pastor, from organization in 1796, until his death, August 6, 1809.

2. Rev. Samuel G. Ramsey, supply, from August, 1809, until May, 1812.

3. Rev. Thomas H. Nelson, pastor, from May, 1812, until his death, September 24, 1838.

4. Rev. Samuel Y. Wyly, supply, from November, 1838, until May, 1839.

5. Rev. Joseph I. Foote, supply, from May, 1839, until May, 1840.

Occasional supplies from May until December, 1840.

6. Rev. Reese Happersett, supply, from December, 1840, until April, 1841.

7. Rev. Robert B. McMullen, pastor, from April, 1841, until November, 1858.

Occasional supplies from November, 1858, until November, 1859.

8. Rev. William A. Harrison, pastor, from November, 1859, until February, 1864.

Vacant from February, 1864, until February, 1866.

9. Rev. James Park, pastor, from February, 1866, until the present time.

N. B.—The whole term of service of each pastor is given, and not merely the time after his installation.

ELDERS.

Names of Those Who Have Served as Elders in This Church.

UNDER MR. CARRICK'S ADMINISTRATION.

James White,*	George McNutt,*
John Adair,*	(Original Bench.)
Dr. James Cozby,*	Thomas Gillespie.

UNDER MR. NELSON'S ADMINISTRATION.

Thomas Humes,*	James Campbell,*
John Craighead,*	James Park,*
Robert Lindsay,*	William Park,*
Dr. Jos. C. Strong,*	Moses White,*
	James Craig.*

UNDER MR. M'MULLEN'S ADMINISTRATION.

Wm. B. A. Ramsey,†	David A. Deaderick,*
George M. White,*	Dr. Richard O. Curry,*
Joseph L. King,†	Dr. Wm. J. Baker,*
	William S. Kennedy.*

UNDER MR. PARK'S ADMINISTRATION.

Cornelius W. Coffin,*	Jos. R. Mitchell,†
Jesse A. Rayl,	Christian C. Nelson,
James Somerville,†	Angus McDonald,†
James H. Brownlee,*	James Dinwiddie,†
Samuel B. Boyd,*	Hector Coffin,
Dr. Eugene L. Deaderick,	Edward Coykendall,
Wm. W. Carson,	Dr. A. R. Melendy,
R. S. Hazen,	John M. Allen.

* Deceased.

† Emigrated.

DEACONS.

UNDER MR. M'MULLEN'S ADMINISTRATION.

Joseph L. King,§	Dr. Carrick W. Crozier,†
Wm. S. Kennedy,§	James P. N. Craighead,*
Frederick W. Vanuxem,†	William Craig,*
Wm. B. Adkisson,†	Wm. T. Wheelless,*
	Samuel B. Boyd. §

UNDER MR. PARK'S ADMINISTRATION.

Christian C. Nelson,§	John H. Parrott,†
James P. White,†	Wm. B. French,*
Emmanuel Bolli,	James Somerville,§
John M. Brooks,†	Samuel McKinney,
Herbert W. Hall,	William J. McNutt,
Dr. A. P. White,	Edward Coykendall,§
John M. Allen, §	Dr. B. D. Brabson,
John N. Bogart,†	C. R. McCormick,
	Samuel H. McNutt.

PRESENT BENCH OF ELDERS.

Jesse A. Rayl,	Christian C. Nelson, <i>Clerk.</i>
Hector Coffin,	Dr. Eugene L. Deaderick,
Wm. W. Carson,	Dr. A. R. Melendy,
R. S. Hazen,	John M. Allen.

PRESENT BOARD OF DEACONS.

Dr. A. P. White, <i>Treas.</i> ,	Emmanuel Bolli,
Samuel McKinney,	Herbert W. Hall,
William J. McNutt,	Dr. B. D. Brabson,
C. R. McCormick,	Samuel H. McNutt.

* Deceased.

† Emigrated.

§ Made Elder.

This book should be returned to the Library on or before the last date stamped below.

A fine of five cents a day is incurred by retaining it beyond the specified time.

Please return promptly.

WIDENER
CANCELLED

AUG 6 1987
AUG 21 1987

US 24863.10.5

The centennial anniversary of the F

Widener Library

005859525



3 2044 086 419 108