

JAMES HALL TANNER KILPATRICK
By J. H. Campbell

James Hall Tanner Kilpatrick, for about fifty-two years a minister of the gospel, was a native of North Carolina. He was born June 24th, 1793, in Iredell county, on the Yadkin river, seven miles northwest of Statesville. His ancestors were Scotch-Irish. They emigrated to this country two or three generations before, and settled in what was then known as the "Jersey settlements." They were descendants of the old Covenanters, so famous in Scottish history; and, as might have been expected, were Calvinistic Presbyterians of the strictest sort.

The immediate parents of Mr. Kilpatrick were Andrew Kilpatrick and Jane Nichols. They had ten children, and he whose life and labors now claim our notice was one of twin sons, the last children born to the parents, their mother dying within five days of their birth. Near the family residence was a Presbyterian church, by the name of Bethany, of which both parents were members, and the father a ruling elder. Here, in due time, the motherless little ones were carried, in order to do for them after the custom of the law of their fathers. Dr. James Hall, the regular pastor of the church, was the officiating minister. He was, at that time, somewhat advanced in life, and without children. So, before the so-called baptism, he proposed to the father that one of the twins be named for himself, promising to assume the responsibility and expense of his education. As the doctor was held in very high regard by the whole family, consent was readily given; and when the babes were brought forward, the subject of this sketch was chosen by him, and was accordingly named James Hall. The other was called Andrew, for his father.

He began going to school when quite young. His first teacher was a Mr. Ephraim Pharr, from whom he learned the ordinary English rudiments. A little incident of his early school life may not be devoid of interest: It was the custom of his teacher, after Dilworth's Spelling Book was completed, to take up the New Testament, in connection with the shorter Catechism, requiring so many questions to be learned every night, and recited the following morning. This task he so faithfully performed that he was soon promoted to the Bible. And as he was on his way to school, the morning after his promotion, carrying quite a large Bible, (and he was still wearing frocks, not having been dignified with breeches) he was caught up and weighed, Bible and all, and the weight was just thirty-two two pounds.

His first Latin school was taught by Rev. Thomas Hall, a nephew of Dr. James Hall. Thence he went to Dr. Joseph D. Kilpatrick, a cousin of his, who taught at Salisbury, in Rowan county, and next to Dr. Robertson, who taught the Poplar-tent Academy, in Cabarrus county.

Favored with these excellent facilities, young Kilpatrick made fine progress. His very proficiency, however, became the unexpected occasion of an obstacle in the way of further advancement. It appears that Dr. Hall, who up to this time had been bearing all the expenses of his education, had written, at some time, an English grammar. This grammar, either as text-book, or otherwise, came under the review of Dr. Hill's protegee. The future man was foreshadowed in the youthful critic. His keen eye detected inaccuracies in the work, and he was incautious enough to expose them. His criticisms reached the ear of the now aged doctor—he became deeply offended, and from that time, declined to render his namesake any further assistance.

For a brief period his educational prospects seemed quite dark. His father did not feel able to continue him at a classical school, and no other would meet the wants of his growing mind. Though scarcely seventeen, he decided to strike out for himself, and as best he might, make his way on in the further advancement of his education. He very soon opened a school near the State line, his patrons being about equally divided between Lincoln county, North Carolina, and York District, South Carolina. He taught here one year. Teaching others, he taught himself—his own education was made more thorough, and thus a better foundation secured for the future superstructure. The next year he repaired to the

Wellington Academy, Abbeville District, South Carolina, then taught by Dr. Moses Waddell. Here, under the guidance of this renowned instructor of Southern youth, he continued for a year, pursuing his studies in the higher branches of learning, paying for his board and tuition, in whole or in part, by services rendered as assistant.

After this year, Mr. Kilpatrick, though not yet nineteen, entered fully upon the active duties of life. A number of the young men in Dr. Waddell's school were from Natchez, Mississippi; and some of these desiring to return home about this time, he determined to go with them, and try his fortune in the far West.

At that time, most of the country between the Oconee river, Georgia, and the Mississippi, was a trackless wilderness, inhabited only by Indians, and they were, then, in open rupture with the United States Government. A number of murders and other outrages had been committed already; all travel had ceased, except under the protection of a military force, and Mr. Kilpatrick and his young companions were earnestly and repeatedly advised to desist from the hazardous undertaking. Nevertheless, they resolved to make the venture, having an old Indian trader for their guide. The presence of this trader, who was familiar with the Indian peculiarities, and, withal, had a large personal acquaintance among them, and was highly esteemed, doubtless saved the whole party from destruction. As it was, they made some narrow escapes. Among their number was a young man of fiery spirit, some of whose near relatives had but recently been murdered. His rashness came near, on several occasions, precipitating a collision, which, of course, would have ended in the death of the last one of them. Mr. Kilpatrick often alluded to this rash venture of his youth, and always with expressions of gratitude to God.

Having made his way safely through to Natchez, he remained there a short time with a friend of his, Mr. Alexander Pannell. Thence he went to Baton Rouge, Louisiana. Here, as principal of the Baton Rouge Academy, just then established, he taught for about two years. From this place, he went to Natchitoches, where he opened a fine school, composed mostly of French and Spanish youth, who, besides the ordinary branches, wished especially to be taught the English language. He remained here until the British moved upon New Orleans. When that event occurred, the militia were ordered out en masse, and his school being largely made up of grown young men, was well nigh broken up. Though, as a school-teacher, he was not compelled to go, yet, desiring to share the fortunes of his pupils and his neighbors, as well as to serve his country, he promptly volunteered, and received the office of Orderly Sergeant in the company of Captain Bloodgood. In this capacity, he served through the campaign around New Orleans, in the winter of 1814 and 1815, being present at the ever-memorable battle of the 8th of January, 1815.

On his return from the army, he was taken very ill at Opelousas, of camp fever, and to all human appearance came near to death. God, however, had a work for him to do. He was soon to enter upon the hardships, conflicts and triumphs of a more glorious campaign than the one through which he had just passed. He was kept in life, and after three months, was so far restored to health that he went over to a new settlement on Bayou Beoff, called Cheneyville, and composed mostly of recent emigrants from Beaufort District, South Carolina. Here he opened a school and taught several years. And here, February 2d, 1816, he was married to Sarah Adeline Tanner, one of his pupils, and daughter of Robert Tanner, Esq., a citizen of Cheneyville.

While residing in this place, he was brought for the first time in close contact with the Baptists. A little Baptist church had been organized here a short time before, under the labors of Revs. Ezekiel O'Quinn and Isham Nettles. Mr. Tanner, who subsequently became Mr. Kilpatrick's father-in-law, was a member of this church, and with him Mr. Kilpatrick had boarded from the time of his first coming among them. As these ministers often visited Mr. Tanner's family, of course he formed their acquaintance. As was natural, the subject of baptism sometimes came up for friendly, social discussion. Now, he had been raised among the Presbyterians, and had always accepted, without scruple or question, the

scripturalness of their tenets, and was particularly prejudiced against the Baptists as an ignorant and bigoted sect. Of course, then, in these fireside discussions he espoused with all the ardor of his nature the pseudo-Baptist side, and, being much better educated, was generally able to confuse and entangle his opponents. He soon became aware, however, as he afterwards confessed, that there was more truth on the Baptist side than he had hitherto supposed. During the year, and after his marriage, Mr. Kilpatrick was hopefully converted. The question of baptism now became a practical one. Before, he was simply the partisan, anxious to defend the faith of his childhood—now, he is the humble inquirer, seeking after the right way. Was the baptism which he had received in unconscious infancy the baptism of God's word, or was it the invention of man? His appeal was to the New Testament. He studied it carefully and prayerfully, not to find arguments to support a system, but to find out the truth and the whole truth. As may be expected from such an investigation, he came to the firm conviction that infant baptism and sprinkling, or pouring, for baptism, are all alike utterly unknown to the word of God. His course was decided by his convictions. He joined the little Baptist church in Cheneyville, and was baptized by Ezekiel O'Quinn on Sunday, June 22d, 1817. Very soon after uniting with the church he began to preach the gospel, and on the 24th of August was licensed to preach. The date of his ordination is not known. In 1817, he had the privilege of assisting in the organization of the first Baptist Association beyond the Mississippi river—he being chosen the first clerk.

In 1818, he gave up his school at Cheneyville and took charge of the Jackson Academy, in Amite county, Mississippi. He here had a very flourishing school, composed mostly of young men, many of whom finished their academic studies under his instruction. Though quite an inviting field for usefulness, both as a teacher and a minister, opened before him in Mississippi, yet he remained only one year, being persuaded to return to Louisiana. Accordingly, he moved back to that State, and took charge of the Academy at Alexandria, at the same time preaching to one or two churches.

Mr. Kilpatrick's labors in Alexandria were brought to a sudden and sad termination by the death of his wife. She died November 5th, 1820, at the birth of her second child, and she and her little one were buried in the same grave. Her first child, a son, Andrew Robert Kilpatrick, still survives, and is, at this writing, a physician of eminence in the State of Texas. Her maiden name, it will be remembered, was Tanner, and this accounts for the T. in Mr. Kilpatrick's well known initials. Upon her death, according to an inheritance law then existing in Louisiana, as well, perhaps, as in accordance with his own wish to keep in remembrance the beloved companion of his youth, he adopted the name of Tanner and retained it through life.

The light of his household being extinguished, and business in connection with his father's estate (who had died in 1813,) calling him to North Carolina, he determined, temporarily, at least, to leave Louisiana and visit the home of his childhood. But God was designing to send his servant to another and a broader field of usefulness. He never lived in Louisiana again. On his way to North Carolina, he concluded to go by Beaufort District, South Carolina, to see and form the acquaintance of his late wife's relatives, the Roberts, Lawtons, Gillisons and others, in and near Robertville. As he traveled, he preached from time to time, sending on, as well as he could, appointments in advance. The Indians were still all over the country, but then there were numerous settlements of whites along his route, to whom the visit of the traveling minister was highly acceptable.

As he approached Robertville he sent on no more appointments, but went unannounced. He reached the village just after night-fall, and was directed to the house of a leading Baptist, perhaps a deacon. On riding up to the gate, he saw by the moonlight a man walking back and forth, rather hurriedly, on the piazza. As soon as he hailed, the man walked quickly to the steps, and accosting him in a familiar and friendly tone, said, "Light, light, I am very glad that you have come; I've been waiting and watching for you for some time." Mr. Kilpatrick, much surprised, dismounted, remarking, however, "I am sorry to

disappoint you, sir; but you are mistaken as to who I am. I am an entire stranger to you, having never met you before." "No matter, my brother," he replied, "I know you, and am very glad to see you." After entering the house and coming to the light, the man was asked to explain himself. He replied substantially as follows: "Our pastor, Rev. Hezekiah A. Boyd, has just been compelled to leave us on account of his wife's health. We know not how long he will be absent from us, and we are very anxious to supply his place. I myself have been very earnestly praying God to send us a suitable person. Last night I had a plain view of yourself in my sleep. I was impressed that you were the man whom God intended to send us, and, moreover, that you would soon come. And as soon as I saw you ride up to the gate, I recognized you as the very person whom I had seen, and I felt that God had, sure enough, sent us a preacher. And now, sir, are you not a Baptist preacher? Mr. Kilpatrick confessed, of course, that he was a Baptist and a preacher, but added that he was on his way to North Carolina, and only designed to stay in that place a few days, or a few weeks at furthest. The other spoke confidently, saying he was perfectly satisfied that God had heard his prayer and had sent them a supply. Well, let the good deacon's vision be what it might, it was actually fulfilled. Mr. Kilpatrick, yielding to the importunities of the people, consented to remain. The visit to North Carolina was postponed indefinitely. And here, as supply to the Black Swamp church, and as missionary to some of the surrounding country, he continued for about twelve months, his labors being, perhaps, more largely blessed than during any other one year of his ministry. The unexpected detention at Robertville was one link in the chain of providences which finally brought Mr. Kilpatrick to Georgia. In the fall of that year, he attended the Savannah River Association, and there made the acquaintance of Jesse Mercer and Elisha Perryman. Meeting with these Georgia ministers opened the way for a preaching tour through some of the counties of that State, while on this trip, he preached at Buckhead church, in Burke county, then under the care of John Stanford. Here he met Miss Harriet Eliza Jones, a lady of wealth, refinement and great piety. She had refused many excellent offers of marriage, having determined to live a life of celibacy, and devote her money, her time and her labor to the promotion of religion and the relief of the poor and distressed. She knew nothing of Mr. Kilpatrick—had scarcely heard his name, but when he rose in the pulpit to begin the service, she was almost overwhelmed with her feelings, for, as she afterwards said, she was powerfully impressed with the belief that the strange minister before her was to be her husband. And so it was: they were married June 23d, 1822.

After Mr. Kilpatrick's marriage; he determined to make Georgia his future home, and accordingly settled in Burke county, about fourteen miles south of Waynesboro. Subsequently, for the sake of health, he removed his family to the county of Richmond, about fourteen miles south of Augusta. His planting interests still remained in Burke. Coming into Georgia, of course he was an entire stranger, but his genial disposition, refined manners, together with the high social position of his wife, constituted a happy introduction to the community and the surrounding country. Besides, he embraced frequent opportunities of enlarging his acquaintance in the denomination by attending the Associations, general meetings, and other gatherings of his brethren, at once identifying himself, both in sympathy and in effort, with the Mercers, the Brantlys, and other noble spirits of that generation, and at once taking a high position among them.

Mr. Kilpatrick's immediate and special field of labor lay within the bounds of the Hephzibah Association. Here he worked the most, here he worked the hardest, and here he achieved his most signal successes. In 1822, he was present, for the first time, at one of the annual sessions of this body, the meeting being that year at Rocky Creek church. He was present only as a spectator; and, truly, there was much to be seen, which was not at all suited to impress his mind favorably with reference to his future work. The Association was at this time bitterly anti-missionary. For several years, their hostility to missions had been increasing. In 1819, it was "agreed not to correspond" any more "with the Foreign Mission Society," or Board. In 1821, a letter was presented from this Board, but a "majority of the brethren refused to have it read." The present year, (1822) another letter was presented, and this time by the hands of that

prince of refinement and Christian courtesy, the elder William T. Brantly, then pastor of the Augusta Baptist church. So far from being willing to have the letter read, they would not let it even lie on the table, but actually threw it under the table. When the proposition to throw the letter under the table was put, the vote was taken by rising, and one brother, (who, by the way, was quite large and heavy,) to show the heartiness of his approbation, not only rose to his feet, but, wonderful to tell, leaped from the floor, coming down flat-footed, with all his weight, making a tremendous noise, and jarring every plank and beam of the frail tenement where they were sitting. The vote being taken, the letter was forthwith thrown under the table; and the one who performed this duty, dashed it to the floor with as much vehemence and venom as if it had been a missive from the lower regions. But the scene was not yet over: the letter under the table, another brother, or perhaps the same one who had just given such a remarkable vote, felt called upon to give Dr. Brantly a lecture, telling him, among other things, that he was engaged in a low, mean, sneaking business; that this missionary abomination was like a cat with nine lives—they thought they had killed it! and killed it! and killed it! and, lo! here it had come poking up again! but now they had made sure work of it, and that if he knew what was for his good, he would leave, and never show himself in that body again. During this denunciation, the speaker was flourishing, in a very threatening manner, a large, knotted, hickory stick, oftentimes bringing it almost down to Brantly's head.

The foregoing is not overdrawn, the writer confesses himself unable to recall fully the exceedingly graphic details as he has frequently heard them from Mr. Kilpatrick's own lips.

The reader may well suppose that after such an exhibition as this, Mr. Kilpatrick would certainly have given up the Hephzibah Association as a hopeless case. Not so, however, he determined, by God's help, to win them back to the old paths. He was satisfied that many of these opposers of missions were Christians, and he knew that all Christians are missionary in heart. His first work was to become acquainted with the people and preach to them the gospel in its entirety. He thus hoped to secure a base for further operations.

•When the Association met next year, he was there as a delegate from the Buckhead church. He at once identified himself with them, being appointed upon various committees, and receiving appointment as correspondent to various sister Associations. When the time came to appoint the preacher for the next introductory sermon, he received the position. And the next year rolling round, he presented a powerful discourse upon the doctrine of justification, particularly referring to the apparent antagonism between James and Paul, and, of course, taking occasion to show the importance of good works, and the relation of human instrumentality to the progress of the gospel. In the meantime, publicly and privately, he was endeavoring to enlighten the minds of the people with reference to missions, but in such a way as to excite no needless opposition or prejudice. He mingled freely with the people at their firesides and at their churches particularly, directing their minds to the fact that while God has purposes which he will most assuredly accomplish, he works through human agency.

From time to time, he had the satisfaction of seeing one and another coming over to the truth. Some, indeed, had been all the time favorable to missions, but they had not the courage to take a decided stand that way. Having a leader and a spokesman, they now became more bold. About this time (1825,) Joshua Key joined the church at Brushy creek, Burke county, and was soon thereafter licensed to preach, and in 1826 was ordained. He warmly espoused the mission cause, and was thenceforth one of Mr. Kilpatrick's warmest friends and most zealous coadutors. In 1825, thinking, perhaps, that the time had come for a demonstration, Mr. Kilpatrick induced the Buckhead church, and through Mr. Key, the Brushy creek church, to send up petitions to the Association to the effect that they "send messengers to the General Association, to view their order," etc. Being, however, providentially called away to Louisiana, he was unable to be present when the Association met, and the petitions were summarily rejected.

Not only this, but taking advantage of his absence, and having an eye to his future movements, the opposition endeavored to checkmate him by inserting into the decorum the following:

"This Association shall have no right to correspond by letter or messenger with any General Association or committee, missionary society or board. Any brother moving either of the above subjects in this body shall be considered in disorder, and therefor reprov'd by the moderator." This was certainly carrying matters with a high hand.

On returning home and learning what had been done, nothing daunted, he immediately set to work to repair the damage. By the setting of the next Association in 1826, he had succeeded in getting so many of the churches to ask for the rescinding of the objectionable article, that it was done by a decisive majority. A short while after this, perhaps in 1827 or 1828, Mr. Kilpatrick wrote his "Plain Dialogue on Missions." It was intended primarily and principally for the Hephzibah Association. On being published, however, it was found to meet such a general want throughout the country, that it was adopted by the General Tract Society as one of its tracts, and was subsequently incorporated in a volume, entitled the "Baptist Manual," along with tracts and standard pieces from Andrew Fuller, Booth, Pengilly, and others. This "Plain Dialogue" was an efficient co-worker in the good cause, exerting a most salutary influence upon the pious and candid wherever it was read.

The various means and efforts were so far successful, that in 1830 "it was decided by a large majority that we visit the brethren of the Convention at their next meeting, as spectators." The next year, having heard the report of the brethren who went to the Convention, the Association passed the following: "Resolved, unanimously, that this Association correspond by letter with the Baptist General Convention." In 1835 the Association met at Rocky creek, the very church where thirteen years before such extravagant anti-mission demonstrations were witnessed. At this meeting a resolution was passed recommending the churches to take into serious consideration the propriety of joining the Convention, and to report at the next session. The churches reported as requested, and it was resolved, "That this Association become a component member of the Baptist Convention of the State of Georgia."

Thus, after years of labor and trial, Mr. Kilpatrick had the satisfaction of seeing this old Association brought into cheerful cooperation with their brethren in other parts of the State. During the progress of the afore-quoted struggle, he as the leader, was compelled to encounter much bitter personal opposition; the prejudices of the poor and ignorant were often arrayed against him. Often misunderstood, as a consequence, he was often misrepresented. Brethren, who afterwards became his friends, and supporters, confessed that they once thought they were doing God service in trying to put him down. A single illustration: Once during this time, while out on a preaching excursion, he called to stay all night at a house where he was not known. On announcing his name, the man of the house exclaimed, "What! are you the Kilpatrick who is going about preaching such abominable doctrines, and doing so much mischief to the churches?" And was clearly unwilling to receive him, but finally consented. During the evening, Mr. Kilpatrick so directed the conversation as measurably to disarm the prejudices of his well-meaning but ignorant brother; so much so that, before retiring, he was asked to lead the devotions of the family, and the request was repeated the next morning. These opportunities were, of course, well improved. In short, before the visit terminated, the victory was complete. Just as he was about to leave, the man said to him, "Brother Kilpatrick," (he would not brother him at first,) "did you know that when you called yesterday, I felt like I would just as soon have a rattlesnake to enter my house as for you to do it?"

Almost coincident in time, and also in respect to the parties engaged, was Mr. Kilpatrick's struggle on the temperance question. He found that the opposers of missions were almost invariably opposers of temperance. He had, therefore, all along, to fight a kind of double battle, against a double enemy—anti-temperance

and anti-missions-depraved appetites on the one hand, and on the other, covetousness and anti-nomianism. A faithful record of his experience in this department of moral effort would furnish an interesting and even thrilling story. Suffice it to say, that while he did not oppose the various secret temperance organizations which, from time to time, sprang up, he did not join any of them. He worked through the churches, and the New Testament furnished the weapons of his warfare. Moreover, recognizing the potency of a good example, and finding, very early in the struggle, that total abstinence was the safest ground, and most consistent with the Christian profession, as well as most favorable for successful effort against the enemy, he promptly established himself upon it. Whether he condemned the use of ardent spirits as a medicine, is not remembered; so far as his own family was concerned, he most certainly never used it. As for himself, for the space of forty years, it is supposed not one drop of the article ever passed his lips, and even in his last illness, when stimulants were deemed necessary, he utterly refused this. And, as a proof of his success in keeping it out of his family, it may be mentioned that he raised children to manhood and womanhood who knew not the taste, looks or smell of ardent spirits of any kind.

Mr. Kilpatrick was eminently fitted to obey the injunction, "earnestly contend for the faith." This seemed to be his special gift, and he found ample opportunity to exercise it. During all the period of his active ministry, he was the universally recognized defender of Baptist faith and practice for a very large scope of country, embracing some of the oldest settled, wealthiest and most influential portions of the State.

No sooner was the anti-mission and anti-temperance war over, and perhaps before the din of arms had entirely ceased, than there arose a new trouble. The prophet of Bethany, Alexander Campbell, had been for some time scattering over the country his peculiar notions. Mr. Kilpatrick's discerning eye quickly pierced the dextrously-wrought disguise, and discovered the true features of the so-called "christian system." And so vigorously and wisely did he combat the heresy, that, although some of their strongest men were working against him, so far as the Hephzibah Association was concerned, the vaunted reformation met a signal defeat. His efforts in the Hephzibah were nobly seconded in other parts of the State. Able and faithful men everywhere stood up valiantly for the truth. And as the result of the whole, under God, the Georgia churches were almost entirely preserved from the inroads of this plausible but dangerous delusion. When we behold what sad consequences have ensued elsewhere, we bless God for raising up such men.

This sketch would not be complete without noticing, briefly at least; Mr. Kilpatrick's connection with the baptismal controversy. All gospel ministers find more or less occasion to discuss the subject of baptism. Peculiar circumstances made this peculiarly his duty. For a long series of years, he was the only Baptist minister in the region of country where he labored who had been favored with a classical education. If he had remained silent, the cause must have suffered. But he was not silent. As opportunity offered, publicly and privately, he boldly and successfully contended for the faith. His reputation in this respect, however, is chiefly associated with a controversy which took place in 1842 and 1843. In July, 1842, at a general meeting, he preached a sermon, the greater part of which was on baptism. This sermon, both by its original delivery, as well as its subsequent publication, having produced quite a stir in certain quarters, the Quarterly Conference of the Methodist Episcopal church, for the Burke circuit, requested Mr. J. J. Triggs, one of their leading ministers, to answer it. His reply was forthwith masterly reviewed by Mr. Kilpatrick, and the subject still further discussed. Mr. Triggs having ventured another reply, Mr. Kilpatrick again took up his pen, going over the whole ground and discussing the subject more exhaustively than ever. This ended the controversy; its good effects, however, still live. All that Mr. Kilpatrick published, in the sermon and the two reviews, would make quite a volume.

Lack of space prevents a further account, in detail, of Mr. Kilpatrick's useful life. We might notice his connection with the Baptist educational

interests of Georgia. In 1829, at Milledgeville, he, in conjunction with Mercer, Sanders, Sherwood and others, promptly raised the \$2,500 00 necessary to secure the Penfield legacy; this was the inception of Mercer University. The last considerable benefaction of his life was the donation of lands upon which to locate the Hephzibah High School. We might speak, also, of his connection with the Baptist State Convention, upon whose sessions, as representative of the Hephzibah Mission Society, he was a faithful and valued attendant, up to the time of getting his Association to join that body. From this time, for various reasons, his attendance was not regular, though occasionally he was present, even up to old age. And we might mention his labors in other Associations, particularly the Middle, lying south of the Hephzibah, when, in connection with the devoted M. N. McCall, he was mainly instrumental in rescuing those churches from the meshes of the anti-mission schism; but space forbids more than these brief notes. As showing, however, how large a proportion of the business of his own immediate Association centered upon and around him, the following incomplete summary is introduced: In 1824, the first year after joining the body, he preached the introductory sermon, and in 1829, both preached the introductory and wrote the circular letter. In 1832, and, also, in 1836 he preached the introductory. In 1835, the Association began the mission sermon on Sunday, he receiving the first appointment. In 1839, he preached the mission sermon, and again in 1842. In 1843, the circular; in 1844, the introductory; in 1847, the circular and the introductory; in 1848, the mission sermon, and in 1849, the circular; in 1851, the mission sermon, and in 1854, the introductory; the circular in 1857, and the introductory in 1858. In addition to the foregoing duties, he was for many years moderator, for many years treasurer, and for a number of years either clerk, or, assistant clerk. Besides serving upon the ordinary committees, he was almost invariably put upon any special committees which might be raised, and that, sometimes, when he was moderator, the Association insisting that they could not dispense with his services. Now, when it is remembered that he was a man noted for modesty, never, never pushing himself forward, such a record as the above gives unmistakable proof of real worth, as well as of the high regard in which he was held by his brethren.

After the date last mentioned in the foregoing summary, (1858,) feeling that he had been spared to accomplish the leading objects of his life, and realizing the encroachments of age, he measurably retired from active duty—not, however, until he had the satisfaction of seeing rising up around him a number of pious and faithful young ministers, in whose charge, by God's blessing, he felt that the cause of truth and holiness would be safe, among whom were two of his sons.

In 1863, he was sorely bereaved in the death of his second wife—the faithful companion of more than forty years pilgrimage. She died March 16th, in full prospect of a blessed immortality. After her death, he seemed to live in daily expectation of his own. Though still taking a deep interest in the prosperity of Zion, he seldom attended the larger gatherings of his brethren. He was faithful, however, in his attendance at God's house, though not often taking part in the service. Occasionally, it is true, the smouldering fires would kindle into a flame, and forgetting his age and infirmities, he would pour forth his soul in the impassioned utterances of former years, to the great delight and edification of his hearers. From day to day, he ripened for the skies. His path was as that of the just, which "shineth more and more unto the perfect day." His hold on earth gradually loosened, and his affections, like entwining tendrils, grasped more firmly the unseen and the heavenly. God had granted him life, and honor, and worldly blessing, far beyond his expectation, and, according to his testimony, far beyond his desert. He had lived to see all of his younger set of children grown and married, and settled in life—his three daughters heads of Baptist families, and his two sons ministers of the gospel. In 1854, when about to lay the hand of ordination upon the head of his youngest son, (and youngest child,) he said, with much emotion, "Twenty-one years ago, I felt that if God would only spare my life to see this son raised, and educated, and converted, I should die content; and, lo! he hath permitted me to welcome him into the ministry of the gospel." Yes, life's labor accomplished, and its warfare over, he was ready to go.

With the opening of the year 1869, his convictions of a speedy departure became more vivid. He was not mistaken. Almost without any sickness, with no special pain, and rational to the last, he finished his course, January 9th, 1869. His last words were, "Precious Jesus!" saying which, he seemed to fall asleep, and so passed away.

From a brief memorial, written a short time afterwards by Rev. E. R. Carswell, a minister of the Hephzibah Association, the following is taken: "Rev. J. H. T. Kilpatrick was no ordinary man. He was endowed with an intellect massive and analytical. As a preacher, he was always instructive, and would sometimes enchain you for two or three hours by his eloquence. His power in the pulpit could not be appreciated by those who only heard him during the last twenty years of his life. As a writer, he was always accurate, forcible and clear. His controversy on baptism amply vindicates his claims as a man of learning, research and ability. He was not as extensively known to the denomination as his talents would seem to warrant. We, who knew him best, feel, of course, more sensibly our great loss."

The following is the latter part of a short sketch which appeared in the Minutes of the Hephzibah Association for 1869, and was written by General G. W. Evans, a member of that body:

"As a citizen, he was quiet, retiring and unobtrusive; as a man, open, honest and unsuspecting; as a friend, true but undemonstrative; as a parent, faithful to the high trust committed to his hands; as a pastor, laborious and constant, always punctual to his appointments, never having disappointed a congregation in the whole course of his protracted ministry; as a preacher, he was logical and profound, and when aroused, oftentimes sublimely eloquent; as a writer and controversialist, he was true, accurate and resistless; as a Christian, uniform and faithful; and in his expiring moments, as if to seal the holy record of his life with his dying testimony, his last words were, 'Precious Jesus!'

"Such, brethren, is the brief and imperfect record of the man now gone to his reward, who, before many of us were born, became, by the power of his intellect, we might almost say, the father of this Association; and who, by pen and lip, aided by our brother, the late Rev. Joshua Key, was the main instrument of building up the missionary interest among us, and who for years was the triumphant defender of our peculiar views and the eloquent vindicator of our denominational honor.

"Gifted with a massive intellect and an iron constitution, he literally wore out in the service of his Master. We deem it no injustice to the living or the dead, to express our honest conviction that in his death is extinguished the brightest intellectual light which it has ever been our pride to honor."