

officially ; and they are all the duties specified in the commission. In connexion with these duties, there are various authoritative acts, which must be done by mortals, unless direct communications are to be constantly received from Heaven. Various things must be done bearing direct relation to the office itself; as, for example, inducting men into it. There is need for arrangement in reference to various matters connected with their teaching; such, for example, as relate to the public worship of God. An authoritative answer, favourable or the reverse, must be given to every one who applies for admission to the visible relation of a disciple. Those who sustain that relation must be subject to discipline, so far as that shall be needful to the end for which the relation was formed, that they may learn to observe all things that Christ has commanded. To each and all of these subjects the principle is, of course, applicable, that every duty includes all the necessary and proper means of its performance. The degree of authority here described, is clearly and irresistibly implied in the commission itself; and to common sense we appeal for the correctness of the assertion, no greater power to rule can be legitimately derived from it.

[TO BE CONTINUED.]

#### ARTICLE VII.

#### NECROLOGY.

##### A BRIEF MEMOIR OF THE REV. JAMES EDMONDS, OF CHARLESTON, SOUTH CAROLINA.

The Rev. James Edmonds was born in the city of London, in or about the year 1720, and died in the city of Charleston, S. Carolina, in April, 1793, aged 73 years. It has often been a matter of regret and surprise to the writer, as well no doubt to others of the present generation, that so little has been left on record of the lives and characters of those eminent men, especially the

Pastors of the Presbyterian Church of our country, who have long since gone, as it is confidently hoped, to their resting places on high, and their memories left to perish in oblivion. Whether this lamentable occurrence may have arisen from a mere indifference on the part of their ministerial brethren, or false delicacy, in those whose special duty it was, it would at this time, be unavailing to inquire. The writer might here introduce a long list of names of those who have lived in his day, such as Drs. Hollingshead, Keith, Flinn, Palmer, Stephenson, John Brown, R. W. James, &c., of neither of whom he has yet seen any satisfactory account, and whose memoirs, as he thinks, would enhance the value of any well-written Church History of our country : still, it is to be hoped, that this may not be the fate or destiny of all, but that some noble effort, like that of the Synod of So. Carolina, as I have been informed, will yet be made to rescue from oblivion the memories of some of those worthies who still live in the remembrance and affection of their co-labourers of the present day. Among those who have long since gone, as it is sincerely to be hoped, to their eternal rest on high, the writer would willingly, endeavor to revive, though in his feeble and imperfect way, the memory of that eminent servant of the Most High, whose name stands at the head of this brief article, with whom he was well acquainted in his early life, he being for several years an inmate in his father's family, and where all loved him. To what particular denomination Mr. Edmonds was attached in England, is not certainly known, but it is most probable, to that of the independent Church. On reference to the valuable History of South Carolina, by the venerable Dr. David Ramsay, vol. ii., page 29, it will be seen that he became the Pastor of the Independent or Congregational Church, in Charleston, S. C., December 15th, 1754, and resigned his Pastorship of the same, about the year 1767, but from what cause it is not stated. But from that period, it is believed he retired into the interior part of the State, for the purpose of establishing or organizing new churches in vacant places, as in Williamsburg, Indian Town, Pee Dee, Jeffries' Creek, &c.; and in riding about as a missionary, literally doing all the good he could in the

cause of his blessed Master. If it should be inquired how, in a state of such indigence he could travel as he did it may be answered that he received as a gift from that noble-hearted and generous friend, Major John James, of revolutionary memory, a fine riding-horse, supposed to be worth at least, \$100, and from the writer's father, a valuable servant boy, as a waiter, and a horse, to attend the worthy old gentleman in some of his tours. This servant is still living in the neighborhood of the writer, and though now far advanced in years, could, no doubt, yet relate many interesting incidents of their travels. When not engaged in these tours, he spent the greater part of his time to the great satisfaction of the family, in the mansion of the writer's father, or in that of his worthy friend and benefactor, Major James, and always found kind friends wherever he went. It has been stated to the writer that he married a Miss Brought, of Goose Creek, near Charleston, and by her he had one daughter, but by some difference with one of his wife's brothers about the property, he gave it all back, and hence was the cause of his poverty in after-life. It is believed his said daughter was, afterwards raised by the worthy Patriarch of Charleston. After losing his eye-sight, about the year 1790, he removed to the hospitable mansion of his worthy friend, Mr. Josiah Smith, in Charleston, and remained in that mansion until he died in 1793. Mr. Edmonds was, in person, rather above the ordinary size of men, weighing probably, over 200 lbs., had a full face and heavy eyebrows, yet he was polite, affable, dignified, and more loquacious than usual for one at his age. His manner of preaching was plain, solemn, and unostentatious. His sermons were short but practical, and altogether extempore. After the entire demolition\* of the venerable church edifice in 1786, near Kingstree, by the descendants of the original founders of the same, or by the party opposed to the late emigrants from Ireland, there being no other suitable building for public worship, Mr. Edmonds occasionally occupied for that purpose, Mr. Witherspoon's barn. To show the great respect and esteem

\* A pretty full account of this extraordinary event may be seen in the writer's Church History, lately written.

in which this good man was held by the writer's family, an elder brother and sister, each gave his name in baptism to one of their sons. From the year 1789 or 1790, when Mr. Edmonds became blind, it is believed, he removed to Charleston, and remained as a guest, in the mansion of his worthy and generous friend, Mr. Josiah Smith, until his death. Whether he ever preached after he lost his eye-sight is not recollected by the writer. The last affecting interview which they had was in October, 1792, when the writer was on his journey, via Charleston, to Princeton College, where he acted as amanuensis to his venerable friend and preceptor, one day in every week, during the years 1793 and '94, and had the honor of graduating in the last class under that eminent man, the Rev. Dr. Witherspoon, then also completely blind, who, notwithstanding, still preached once a month or oftener, in his usual solemn, and impressive manner. Dr. W. died 15th Nov. 1794. Though much more might be added of the character of this worthy gentleman, Mr. Edmonds, and as respects the organization of the different churches, Williamsburg, Indian Town, Pee Dee, Jeffries Creek, &c., the writer will close this brief sketch with a remarkable, yet authentic incident, which occurred a year or two before his death, but while he was in a state of entire blindness. There was established in the City of Charleston, and in some of the adjacent Parishes or Congregations, a society for the benefit and support of disabled ministers of the gospel, and of their widows and orphans, of the Independent Church, consisting of fifty members or upwards, of which number Mr. Edmonds had always been one; and according to a standing rule of the society, every member had to pay one guinea or one pound sterling, annually, hence the fund soon became considerable, so that from the interest or annual proceeds, the society could easily carry out one of its principal objects. At one of their anniversaries, and the last that Mr. E. it is believed, was permitted to attend, not unmindful of his annual contribution, he went with his guinea in his pocket, and when he was called upon for his contribution, poor and blind, as he was, he cheerfully paid it, and extraordinary to relate, it was the last cent of money he could command ; nor did he know

where he could get the next, except from the charity of some of his worthy and pious friends; yet, recollecting that his annual contribution might be called for, he had carefully kept this guinea in his pocket for that particular occasion. As soon as he had retired from the church to return to his lodging, a gentleman proposed, as the funds wore ample, that the society should vote Mr. Edmonds eighty guineas annually, during life, whereupon, the venerable Mr. Smith opposed the motion, on the ground that he never had, and never expected to charge Mr. Edmonds or his daughter, (then a young lady grown,) anything for their board or lodgings, on the contrary considered it a favor and privilege to have such guests in his family. It being then suggested, that Mr. Edmonds was well known for great benevolence, especially, for his gratuitous distribution of good books, when in his power, the resolution was unanimously adopted, and two of the members appointed to wait upon him at his lodgings, and bear him the welcome intelligence; and when they entered his chamber, calm and alone, they made the important communication, whereupon the good man burst into tears of joy and gratitude, lifting up his hand and declaring that the contribution paid was the last guinea he could command, but his trust in God was firm and unwavering.

J. R. WITHERSPOON.

Greensboro', Alabama, Sept. 22, 1851.

P. S. This occurrence was stated to me by one of the gentlemen who waited upon Mr. Edmonds.

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#### SUPPLEMENTARY NOTE.

The earliest knowledge we have of Mr. Edmonds as a preacher is, that he was officiating as a Licentiate, at or near Cainhoy, about 12 or 15 miles from Charleston, on the Wando River, Dec. 9, 1753. At this time he was engaged by certain members of what is now called the Circular Church, in Charleston, as "a Lecturer," for six months. The engagement was renewed by the congregation for the ensuing six months. Again, Dec. 15, 1754, the engage-

ment was continued, but Mr. Edmonds was requested to apply to the neighbouring congregational ministers for ordination. They also, by resolution, elected him Pastor. In the records of the Circular Church, Feb. 12, 1757, he is called the Presbyterian Minister of the Congregational Church. Rev. William Hutson was his colleague in the Pastorship in said church from Feb. 13, 1757, to April 11, 1761, when he died.

Mr. Edmonds had two children, one of whom died in earliest infancy. Mr. Hutson's Register of Births, Deaths and Marriages has the following entries: "Sept. 24, 1756, baptized George, son of Rev. James and Anna Edmonds." "Sept. 28, buried George, son of Rev. Jas. and Anna Edmonds." "Nov. 24, 1759, baptized Mary, daughter of Jas. and Anna Edmonds." She was living in 1815, when Dr. Ramsay published his history of this church, and was for many years, a pensioner upon the funds of the Clergy Society. In 1767 he assists Josiah Smith and Mr. Zubly in the ordination of John Thomas, sent out by Dr. Gibbons and Dr. Condor from England. After his resignation, about A. D. 1767, of his charge in this church, he is said to have removed to a church at New Port, in Georgia, and afterwards to have done much good as an itinerant, in many parts of Georgia and South and North Carolina.

Mr. Edmonds had been received a member of Orange Presbytery previous to May, 1774, (Records of the Presbyterian Church, p. 451,) and attended as a member of the Synod of Philadelphia and New York, held in Philadelphia, in that year. He also was present at the Sessions in May 1783, 1784, as a member of Orange Presbytery. In 1771 the congregation of the Circular Church asks occasional preaching from Mr. E. In 1777, March 17, he preached to the congregation announcing to them the death of Mr. Tennent. In the old account books of the church, notice is given of payments for 6 Sabbaths between January and April, at £15 per Sabbath, £90. Again, between this date and 15th of Nov., 9 Sabbaths, at £20, £180. In 1779, between the 6th of July and the 8th of March, 9 Sabbaths, £180. Even during the excited times of the Revolution, he was engaged in the ministry as he had opportunity.

“The bombardment of Charleston commenced on the 12th of April 1780. In part of the interval, between its announcement and the surrender of the town, on the 12th of May following, the Rev. Mr. Edmonds performed divine service in the church to a few worshippers, mostly women and invalids; for the men were, by night and day, on the lines. While he was engaged in this duty, a bomb shell fell in the church yard : the worshippers instantly dispersed and retired to their usual places of abode. Divine service was wholly intermitted from that day for the two years and eight months which followed.”

The Resolution of the Synod of the Carolinas for the division of the Presbytery of Orange, was read on the motion of Mr Edmonds, in a meeting of said Presbytery, held October 5, 1784. By this resolution, Messrs. Jos. Alexander, Francis Cummings, James Edmonds, John Harris, Thos. Reese, John Simpson, and Thomas Hill, were formed into a Presbytery, to be called the Presbyters of South Carolina, to meet at Waxhaw Church, on the 12th of April, 1785, at which the Rev. James Edmonds was to preside. He was present at this meeting, and opened it with a sermon from Matt. v: 14; was present at a *pro re nata* meeting at Bethel, May 22, 1785, and preached the ordination sermon of Robert Finley, from Psalms cxxxii: 16. Again, at a meeting held at Col. Reid's for the ordination of Robert Hall, July 26, 27. At Mrs. Pettigrew's July 28, 29, for the ordination of Robert Mecklin, whose ordination sermon he preached from 2 Tim. ii: 15. At Jackson's Creek, Oct. 11, 1785, where he opened Presbytery as Moderator, with a sermon from Mark xvi: 20. The Presbytery of South Carolina was bounded north by the N. Carolina line, but extended indefinitely southward. Mr. Edmonds was appointed to preach by these two Presbyteries, at Fairfield, Little River, Indian Town and Hopewell. Again, Oct. 12, 1786, appointed to preach at Hopewell, and to administer the Lord's Supper at Indian Town. Attended Presbytery at Catholic Church, April 10, 1787. Appointed to supply at Pacolet and elsewhere, at discretion. Present at an adjourned meeting of Presbytery at Bullock's Creek, Oct. 1787. At intermediate Sessions, Dec. 11, 1787. At Bethel, on which occasion

Messrs. Davis and McCulloch were licensed. At Duncan's Creek, Oct. 14, 1788. Ordered to supply at Williamsburg, Indian Town, Hopewell, P. D. and Indian, each one Sabbath. Preached the ordination sermon of John Newton, the Rev. Francis Cummins giving the charge; "and Mr. Newton was solemnly set apart to the exercise of the whole work of the gospel ministry, by *fasting*, prayer, and the laying on of the hands of the Presbytery. Mr. Newton was received by Messrs. Park and Gilham, in the name of the people who called him in Georgia." Present at meeting at Bullock's Creek, Oct. 13, 1789; chosen Moderator; appointed to supply one Sabbath at Waxhaw. Present at Presbytery, Bethesda, Sept. 28, 1790. Appointed to preside at the ordination of Mr. Stephenson, at Williamsburg, to take place on the first Wednesday in December. Subsequently to this, for several years, his name appears among the absentees, and is mentioned last in the records of Presbytery, April 8, 1794. Thus Mr. Edmonds appears through life, till incapacitated by physical infirmity, to have been a laborious and useful minister, and to have performed good service in laying the foundations of Zion, and strengthening the things which were ready to die, in the early periods of our Southern Church. H.

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BIOGRAPHICAL SKETCHES OF MAJOR JOHN JAMES, AN UN-  
DAUNTED PATRIOT AND SOLDIER OF THE REVOLUTION.

The subject of this memoir was born in Ireland, in the early part of the year 1732,\* and was the oldest son of William James, an officer who had served King William in his wars in Ireland against King James II. From this circumstance originated the name of Williamsburgh, which is now one of the Districts of South Carolina. William James, with his family and several of his neighbors in Ireland, emigrated to that District near the close of the year 1732. They assisted in making the

\*April 12th, A.D. 1732, Family Record of Wm. James; in his own hand-writing.—H.