

townland of Minnahoney, which he held under the see of Derry. In religion he was Calvinistic. Two of his sons were killed by the followers of King James during the civil commotions of 1689, and the rest of the family endured great privations at the siege of Derry. One was severely wounded in the thigh, at the battle of the Boyne, near Oldridge, on 1st July, 1690, in which James II. was defeated by William III. It will thus be seen that their lot was cast in stirring times, that they bore their share in the convulsions that were taking place and in the hardships that had to be endured, in the conflict that had to be maintained between Protestantism and Popery, in what may be called the last struggles of the Stuart family.

Andrew Thomas Holmes, the subject of this sketch, was the ninth child of a family of seven sons and three daughters. Four of the sons became ministers and three doctors. Of these, one minister and one doctor are still alive, and were present at the funeral of their father when he was laid in the grave in December, 1868. No record has been preserved of his early training, but it may be safely concluded that in the family circle he was under the influence of an enlightened piety. At school he proved himself to be an apt learner, and soon afforded promise of attainments such as the Presbyterian Church has all along required in those who aspire to occupy her pulpits. When sufficiently advanced in his education he entered the college at Glasgow, 1834; for in those days young men in Ireland, looking forward to the ministry in connection with the Presbyterian Church, had, in many instances, to repair to Scotland and there obtain that learning which they could not receive, with the same satisfaction, on their own shores.

Having completed the prescribed course in Arts, and taken the degree of A.M., in 1837, he entered upon the study of Divinity in the same institution, and having finished this at Belfast, he was taken on trial by the Presbytery which had him under its superintendence, and was licensed to preach the gospel in the twenty-sixth year of his age. His first appointments were to Tempo, near Ennis-killen, where he preached his first sermon, on 24th January, 1841, from Philippians II. 8, "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross;" and his second from Ps. cxix. 105, "Thy Word is a lamp unto my feet, and a light unto my path." He thus put in the foreground of his ministry the cardinal mystery of Divine revelation, the incarnation and sacrificial sufferings of the Son of God, and the use and importance of the Scriptures in guiding man on his journey to the eternal world. On looking over a memorandum which he kept of the texts from which he preached, we find that the tenor of his discourses was in accordance with the promise held forth in the beginning of his ministerial labors, for his motto, so far as we can learn from these was, "I am not ashamed of the gospel of Christ." "God forbid that I should glory, save in the cross of the Lord Jesus Christ."

The services on which he entered at Tempo in the beginning of 1841 were continued till 11th May, in the following year, when, in accepting a call that had been addressed to him by the congregation, which had thus had full opportunity of judging of his gifts and graces, and of his ability to minister to their edification, he was ordained to the office of the holy ministry, and assumed the pastoral oversight of their souls. That he felt the arduousness of the work to which he devoted himself, and was led with the apostle to ask, "Who is sufficient for these things?" and that he was reposing his confidence in the Master whom he served, are apparent from the words of his text when he first occupied the pulpit as an ordained