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ANNALS

OF THE

AMERICAN PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED AMERICAN CLERGYMEN

OF

VARIOUS DENOMINATIONS,

FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR
EIGHTEEN HUNDRED AND FIFTY-FIVE.

WITH HISTORICAL INTRODUCTIONS

BY WILLIAM B. SPRAGUE, D. D.

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ELIPHALET GILLET, D. D.

1795—1848.

FROM THE REV. BENJAMIN TAPPAN, D. D.

AUGUSTA, Me., June 4, 1850.

My dear Sir: DR. GILLET of Hallowell was my near neighbour for thirty-seven years, and I was ever accustomed to regard him as one of my best friends and counsellors. At your request, I will very cheerfully furnish some brief notices of his life, together with such views of his personal and official character, as, during the period of my acquaintance with him, I was led to entertain.

Eliphalet Gillet was born at Colchester, Conn., on the 19th of November, 1768. He was graduated at Dartmouth College in 1791, and was subsequently employed as a teacher in Wethersfield, Conn. He pursued his theological studies at Newburyport, under the direction of the Rev. Dr. Spring, and was ordained as the first pastor of the church in Hallowell, Me., (the first and only place where he had preached as a candidate for settlement,) in August, 1795. Here he laboured to very good acceptance, and, during some years of his ministry, with very encouraging success, until, at his request, his connection with his people was dissolved in May, 1827. He received the degree of D. D. from the University of Vermont in 1824.

At the time of his settlement, the church of which he became pastor was in its infancy, consisting of but twelve members. No other Congregational churches existed at that time, within what are now the counties of Kennebec, Franklin, and Somerset, except those of Bloomfield, Winthrop, and Augusta; and these were destitute of pastors. In this new and rising community, it devolved on him to lay the foundations; and to give not only to the church and people under his pastoral care, but, to some extent, to the region around him, an impress and character for many generations. From the beginning, his influence was exerted in favour of education and good learning, of social order and refinement, sound morals, evangelical truth, and vital, practical godliness. The extent and power of this influence it would not be easy to estimate. To the church of which he was pastor, two hundred and twenty persons were added during the thirty-two years of his ministry; and the number of members, at the time of his dismissal, had risen from twelve to about one hundred and fifty.

When the Maine Missionary Society was organized in 1807, Dr. Gillet was chosen its Secretary; and this office he continued to hold until his death. For the last twenty years of his life, he had been constantly employed in watching over its interests, conducting its affairs, and seeking its prosperity. In the cause of Home Missions in the State of Maine, his heart was bound up; and he never ceased to pray and labour for its advancement. Some of the topics of conversation in my last interviews with him related to its concerns; and among the subjects of his last thankful acknowledgment, was the ability God had given him, so long to attend to his official duties. Upon him, as Secretary of the institution, came the care of nearly all the churches; and for the assiduity and faithfulness with which he fulfilled his trust he was greatly and deservedly honoured. The feeble

churches in the State, and the missionaries sent forth to minister to their necessities, ever found in him a sympathizing friend and counsellor. In prosecuting the work committed to him, he did not shrink from any labour and fatigue, which he thought himself able to bear. After he had passed his threescore years and ten, he traversed the wilderness, inquiring into the state of the new and scattered settlements, and cheerfully partaking of such accommodations as the log cabin or camp might afford him. When the business of the Society and the wants of the destitute required his attention, neither inclement skies nor the winter's cold could detain him. Forgetful of his own ease, he lived and laboured for the good of others.

Dr. Gillet was blessed, for the most part, with comfortable health, and with unimpaired vigour and vivacity of mind. The Author of his being had endowed him with the excellent gift of a fine flow of spirits, and this, in subordination to the sustaining influences of God's word and grace, he found a valuable support and a cheering cordial under the burdens and trials to which he was subjected. This he retained amidst the gradual decays of age, and never had I known him appear more cheerful and happy than during the last few months of his life. In the meetings of the General Conference of this State in June, and of the American Board of Foreign Missions in September, he took a lively interest, and returned home from them with a mind refreshed by intercourse with Christian friends, and animated to new zeal and effort by God's continued favour to the kindred enterprises,—both dear to him,—of Domestic and Foreign Missions.

On the 19th of September, 1848, he returned home from Boston with a hoarse cold. For nearly a fortnight, however, this did not occasion unusual distress or alarm; and he was expecting, on the first Sabbath in October, to administer the sacrament of the Lord's Supper to the church in Hallowell, and, in the course of the following week, to assist in an ordination in the town of Phillips. But, on that Sabbath, he was not able to go abroad; and his disease assuming a more serious character, on Wednesday, the 11th instant, a physician was called in, who pronounced the case to be one of bronchitis. This affection of the throat was followed by neuralgic pains, affecting at first the limbs chiefly, but afterwards other parts of the system. From these he suffered most intensely, for several days and nights, with but little intermission, till he found, as I confidently believe, a termination of all earthly sorrows in that rest which remaineth for the people of God.

At what period he supposed himself to have been made a subject of renewing grace, I am not able to state. I think, however, from the best information I can obtain, that this event occurred during his College life; and that he became, while yet an undergraduate, a communicant in the church. He was not accustomed to converse very freely respecting his own religious exercises, nor did he preserve any written record of them. But no one, it is believed, who knew him, called in question the sincerity of his religious profession, or the genuineness of his Christian character. In his life, there was such an exemplification of the fruits of the Spirit, of the meekness and gentleness, the humility and disinterestedness, of Christ, and such a consecration of himself to the interests of his Kingdom, that no one could fail to perceive whose he was and whom he served. He did not, at any time, perhaps, experience that rapturous enjoyment on the one hand, or that religious depression on the other, to which some Christians are subject. But he seems to have cherished, with a good degree of constancy,

the Christian hope, and to have partaken, in seasons of perplexity and trouble, of Christian consolation. He bore the extreme distress of his last illness, as he had borne other afflictions, with uncomplaining submission. "All's well," he said, "and no one can have greater reason for thankfulness than I have." His views of his own sinfulness, he stated, had been at times overwhelming; and if he were saved, it must be by a miracle of grace. He expressed the firmest confidence in that system of religious doctrine, which he had been accustomed to preach, spoke of the fear of death as taken away, gave up his family into the hands of God, and, after some hours of comparative ease and quietness, on the 19th of October, 1848, he closed his earthly career.

Dr. Gillet was of slender size and middling stature. I am not aware that there was any thing particularly marked in his features, or in the expression of his countenance; though it certainly indicated intelligence, good nature, and vivacity. He was one of nature's gentlemen,—a man of bland and courteous manners, of refined and delicate sensibility. His mind was of a superior order, and must have received, in the earlier part of his life, diligent cultivation. He had a fine classical taste, and in the productions of his pen, was often exceedingly felicitous, in both sentiment and language. Several of his discourses, rich in thought and expression, were, by request of those who heard them, given to the press. The following I believe to be a correct list of his publications:—A Sermon at the ordination of Hugh Wallis,* 1795. An Oration on the death of Washington, 1800. A Sermon at the ordination of John Dane,† 1803. A Sermon on Infant Baptism, 1804. A Fast Sermon, 1808. A Sermon before the Maine Missionary Society, 1810. A Fast Sermon, 1811. A Thanksgiving Sermon, 1811. A Sermon at the ordination of Harvey Loomis, 1811. A Sermon at the ordination of Daniel Kendrick, 1812. A Sermon on the National Fast, 1812. A Sermon at the dedication of a meeting-house in Vassalborough, 1817. A Sermon at the funeral of Mrs. Fillebrown in Winthrop, 1817. A Thanksgiving Sermon, 1819. A Fast Sermon on Intemperance, 1821. His annual Missionary Reports were much and justly admired, and the charm of his communications to the Christian Mirror has been very generally acknowledged.

I have mentioned his refined and delicate sensibility: I may add that he possessed all those moral and social as well as intellectual qualities, that were fitted to make him a general favourite in society. Even those whose religious views differed materially from his own, could not but love him as a man, and respect him for his conscientiousness and consistency as a disciple and minister of Jesus Christ.

In the earlier part of his ministry, he was somewhat addicted to metaphysical discussions, and was no mean proficient in that school of Theology, at the head of which were Hopkins, Emmons, and Spring. He loved an argument, and was a ready, logical, and keen debater. Seldom, however, did he introduce into the pulpit any doctrines or shades of doctrine, in

* HUGH WALLIS was graduated at Dartmouth College in 1791; was ordained pastor of the church in Bath, Me., December 9, 1795; was dismissed July 15, 1800; and died in 1848.

† JOHN DANE was a native of Andover, Mass.; was graduated at Dartmouth College in 1800; was ordained pastor of the church in Pittstown, Me., February 16, 1803; was dismissed in 1804. The Rev. Jonathan Greenleaf, in his Sketches of the Ecclesiastical History of Maine, says—"The ministry of Mr. Dane was short, but ruinous to the church and society. He came into possession of all their parsonage property, and in about eleven months was dismissed for gross immoralities."

which Trinitarian and Calvinistic Divines are not generally agreed. These he taught with great plainness and maintained with unyielding constancy.

In the year 1805, he was married to Mary, daughter of the Rev. John Gurley of Lebanon, (Exeter,) Conn. They had eleven children,—four sons and seven daughters. Two of the number died in infancy, and six have died in youth and manhood. The widow and three daughters still survive.

Hoping that the above notices of a truly excellent and useful minister may answer your purpose,

I am yours very cordially and respectfully,

B. TAPPAN.

JESSE APPLETON, D. D.*

1795—1819.

JESSE APPLETON was born at New Ipswich, N. H., November 17, 1772. He was a descendant in the fifth generation from Samuel Appleton, who came to America in 1635. His father, Francis Appleton, who died at an advanced age in 1816, combined an uncommonly vigorous intellect with remarkable discretion and sobriety of character, and an enlightened, consistent piety. His mother also was a strong minded woman, and an earnest, decided Christian. The family were somewhat straitened in their worldly circumstances, by reason of which the subject of this sketch was designed to a mechanical trade; but so strong was his early predilection for books, that his father consented to his going to College,—his brother meanwhile proffering his aid to defray the expense of his education. He was fitted for College at an Academy in his native town, and entered at Dartmouth in 1788 at the age of sixteen.

His collegiate course was marked by great diligence and success in study, by the strictest regard to method in all his habits, and by the most irreproachable purity of morals. While his attainments in every department were highly respectable, he was especially distinguished for his knowledge of the classics and for his skill in English composition. He graduated with the highest reputation in 1792.

For nearly two years after he left College, he was engaged as an instructor of youth at Dover and Amherst, N. H. In both places he was alike successful as a teacher, and popular in his general intercourse with society. His amiable dispositions, his bland and winning manners, and his keen but delicate wit, always discreetly employed, gave him great favour wherever he was known.

Having resolved to devote himself to the ministry, he passed through a course of theological study under the venerable Dr. Lathrop of West Springfield, with whom he formed an affectionate and enduring intimacy. He was accustomed through life to consult Dr. Lathrop in all cases of difficulty, as the person to whose judgment on perplexed and delicate questions

* Tappan's Fun. Sermon.—Memoir prefixed to his works.

he attached the highest importance; while Dr. Lathrop had an unbounded respect for both his intellectual and moral character, and often referred with a sort of proud satisfaction to his highly honourable course in life.

Mr. Appleton was licensed to preach in the summer of 1795, and from his first appearance in the pulpit, attracted unusual attention, by the weighty, well digested, and well expressed thought with which his sermons were enriched, and the dignified and impressive manner in which they were delivered. During the two years that intervened between his licensure and his settlement, he preached in several towns, in both Massachusetts and New Hampshire, and finally accepted an invitation to settle over the church in Hampton, N. H., where he was ordained in February, 1797. At the time he accepted this call, he had also to consider another urgent one from Leicester, Mass., and, though the latter was regarded as, in a worldly point of view, the more desirable, yet there were special reasons why he thought the providence of God directed him to Hampton, and *that* with him was enough to form the basis of a decision.

In the year 1800, he was married to Elizabeth, daughter of the Hon. Robert Means of Amherst, N. H.,—a lady every way worthy of his choice, who through life graced every relation that she sustained. They had six children,—three sons and three daughters. Several of the children have, with their parents, passed to other scenes. One of the daughters is the wife of the Hon. Franklin Pierce, President of the United States.

He remained at Hampton, unremittingly devoted to the duties of his office, during a period of ten years. It was his rule to write but one sermon a week, but that was always elaborated with the utmost care, and might well enough have been given into the hands of the printer without revision. His prayers, which were remarkable for copiousness, pertinence, and felicitous arrangement, were something more than the unstudied effusions of a devout spirit;—they were the result of much previous reflection, and showed a thoroughly disciplined mind, as well as an humble and filial heart. He was most exemplary in his attention to the children of his parish, being accustomed to meet them for a quarterly catechetical exercise, which he conducted in a manner suited altogether to the measure of their intelligence. He contributed many important articles to the earlier volumes of the Panoplist, chiefly under the signatures of Leighton and Owen; and had a leading agency in the establishment of the Piscataqua Evangelical Magazine, one of the most respectable religious periodicals of the day. While Theology was his favourite study, and the duties of the ministry were always held paramount to every other employment, he found time to devote to subjects connected with general literature, and especially to the ancient languages, which he considered as of great importance to the cultivation of a good taste and to the general discipline of the faculties.

Mr. Appleton, during his residence at Hampton, showed himself, in various ways, the friend of liberal education. His influence as a Trustee of that venerable and flourishing institution—Phillips Academy at Exeter, was highly important, and his judgment and counsels were not a little relied on by his associates in its direction. He was particularly impressed with the importance of a more thorough theological education than had been common in this country; and several young men, in their preparation for the ministry, enjoyed the benefit of his instructions. So much distinction

had he gained as a theologian that, in 1803, when he was but just past thirty years of age, and had been but about six years settled in the ministry, he was one of the most prominent candidates for the Professorship of Theology in Harvard College.

In 1807, Mr. Appleton was chosen to succeed the Rev. Dr. McKeen as President of Bowdoin College; and, after much anxious deliberation, he accepted the appointment, and was inducted into the office in December of that year.

In 1810, he was honoured with the degree of Doctor of Divinity from Harvard College.

Notwithstanding he had always been a great economist of time, his life, after he became President of the College, was an increasingly laborious one. Beside the regular routine of his official duties, he had much of pastoral labour to perform in the neighbourhood, owing to the comparative destitution of religious privileges; and then his reputation was such that his services were called for on many public occasions, both at home and abroad. He preached not only before the Bible, Missionary, Education, and Peace, Societies of Maine, but also before the American Board of Commissioners for Foreign Missions, before the Legislature of Massachusetts at the Annual Election, before the Convention of the Congregational Clergy of Massachusetts, before the Massachusetts Society for the suppression of intemperance, at various ordinations, &c. The amount of labour which he was known to have taken upon himself, gave great uneasiness to many of his friends, and some of them ventured to expostulate with him in respect to it; but such was his estimate of the duties that devolved upon him, that he could not be persuaded to relax his efforts, till his constitution had become effectually undermined. About the time of his sustaining a severe domestic affliction in the loss of a beloved child in 1817, he took a violent cold, from the effects of which he never fully recovered. He, however, continued his accustomed course of duty till the early part of 1819, when an alarming disease (an affection of the larynx) began rapidly to develop itself. He made a visit of some length to his friends in Amherst, in the hope that relaxation from mental toil might serve to arrest the disease; and as his absence from College was prolonged beyond the opening of the term in May, he addressed to the students a most affectionate and excellent letter, full of wise, paternal counsel, which is preserved among his published works. He returned to Brunswick after a few weeks, but without any essential improvement of his health. On the 12th of the succeeding October, a profuse hemorrhage ensued, which took from both himself and his friends the last hope of his recovery. He lingered in the most humble, tranquil, submissive, state of feeling, giving forth from amidst his gradual decays, lessons of love and wisdom to all, till the 12th of November, when his spirit was kindly released from its earthly tabernacle. There was every demonstration of respect for his memory by the citizens of the place, as well as the community at large, and a sermon was preached in connection with his funeral solemnities by the Rev. B. Tappan of Augusta, from 1 Cor. xv. 41. "One star differeth from another star in glory." It was afterwards published.

The following is a list of Dr. Appleton's publications:—A dedication Sermon at Hampton, N. H., 1797. A Sermon at the ordination of Asa Rand, Gorham, 1809. A Sermon at the ordination of Jonathan Cogswell,

Saco, 1810. A Sermon at the ordination of Reuben Nason, * Freeport, 1810. A Sermon at the ordination of Benjamin Tappan, Augusta, 1811. A Discourse on the death of Frederick Southgate, 1813. Massachusetts Election Sermon, 1814. A Thanksgiving Sermon at Brunswick, 1815. A Sermon before the Society of Bath and vicinity for the suppression of public vices, 1816. A Sermon at the ordination of Enos Merrill, Freeport, 1816. An Address before the Massachusetts Society for the suppression of intemperance, 1816. A Sermon before the Cumberland Society for the suppression of public vices, 1816. A Sermon before the American Board of Commissioners for Foreign Missions, 1817. A Sermon at the formation of the Maine Education Society, 1818. Addresses delivered at the Annual Commencements from 1808 to 1812, 1820. Lectures delivered at Bowdoin College and occasional Sermons; with a Memoir of the author, 1822.

Dr. Appleton's works were published in two volumes, octavo, in 1837.

FROM THE REV. PROFESSOR PACKARD.

BOWDOIN COLLEGE, October, 16, 1848

Reverend and dear Sir: At your request, I communicate to you my views of the character of the late President Appleton. My personal knowledge of him, I ought to say, is mainly that of a pupil, and a very youthful one, during his Presidency; and I therefore rely for my statements very much on a long and familiar acquaintance with those who knew him best, and could appreciate his superior intellectual powers and his pre-eminent excellencies of life and character. His traits both of mind and heart were so marked, however, that the difficulty is, not so much to determine what they were, as to exhibit them in their due proportions and in a manner worthy of the distinguished subject.

No one could have casually met President Appleton without being impressed with the idea that he was an uncommon man. His commanding figure and peculiarly impressive bearing, his rare graces of person, the fine contour of his head, the highly intellectual cast of his features, of which the engraving in the last edition of his works conveys scarcely an idea, and a singular combination of native dignity and high refinement both of mind and manners, at once indicated a man of no common stamp. To these external endowments if you add a clear, strong, acute, and active intellect, capable of grasping and analyzing the most abstruse subjects, and exercised by long and severe discipline, never satisfied with superficial views, but peculiarly addicted to analytical investigations and thorough, profound research; an imagination worthy of a poet, with a taste refined and delicate; a liveliness of humour and keenness of wit, which, although always subjected to severe restraint, yet often broke out in playful sallies; a warm sympathy for his fellow men and a nobleness of heart which readily and cheerfully embraced whatever gave promise of good; a high-toned moral sense, comprehensive and yet of utmost delicacy, which could not brook the idea of wrong-doing and shrunk almost instinctively from every thing low or base; an abiding sense of responsibility prompting to a life of earnest living, and a piety, informing his whole character and controlling his whole life,—you have the elements of a remarkable man. If I am not strangely deceived, such was President Appleton: all these traits existed in full vigour in him. I doubt whether a whisper of detraction or depreciation has been heard concerning him from any source worthy of notice. All classes and conditions of men were pervaded with reverence and regard for his mind, attainments, and character. The closest intimacy revealed nothing in his intellectual or

* REUBEN NASON was a native of Dover, N. H.; was graduated at Harvard College in 1802; was ordained pastor of the church in Freeport, February 7, 1810; was dismissed March 23, 1815; afterwards engaged in teaching, and died January 15, 1835, aged fifty-six.

moral character to disappoint the expectations always excited by his first appearance. As a pastor, he was universally respected and beloved, and eminently successful as the head of a College. When scarcely past the middle of life, he fell under the pressure of multiplied labours and wasting disease; but few among us have left a more solid reputation for elegant scholarship, sound learning, and profound research in morals and Theology, or for whatever adorns and ennobles man. The estimate formed by the ablest and best men of his talents and learning and of the value of his labours, might satisfy any common ambition. In weight of character no one, I apprehend, surpassed him; and the opinions of none of his contemporaries on abstruse questions of moral and intellectual philosophy and Theology, or on the duties of life, merited or commanded more respect.

The characteristic traits of Dr. Appleton's intellectual and moral character, of which a summary has just been given, may be learned from his published works, and yet more from the testimony of all who were conversant with him and knew his habits of thinking, and study, and life. Of the strength and elastic vigour and clearness of his understanding, his works afford abundant evidence. The most difficult topics in morals and mental philosophy and Theology were, from the commencement of his professional career, familiar subjects of contemplation and study; and his discussion of them was distinguished pre-eminently by sound logic and clear and convincing argumentation. Of his active inquiry, moreover, into topics of this nature, in Theology particularly, there is evidence in a manuscript in which he was accustomed to note down his thoughts and conclusions, as they occurred. This manuscript, I may state in passing, contains a striking illustration of his characteristic caution in all such inquiries. It bears the following caption—"The following remarks are made with great diffidence and under a sensible conviction of my own ignorance in general, but especially my inability fully to comprehend those profound and intricate subjects to which these observations relate. Certainly it becomes me to entertain but a moderate degree of confidence in them, until I know what answers may be made to them by those of a contrary opinion." At a later date the following is subjoined: "Since writing the above, I have had opportunity of using the most of these arguments and presenting these objections in conversation with those who hold contrary opinions. I have increased reason to think them of weight."

Dr. Appleton's Lectures on the Eternity of Future Punishment, on the Atonement, and on Demoniacs, may be referred to as affording favourable specimens of the characteristics above mentioned. One proof of the superior cast of his understanding was always conspicuous in his marked predilection for analytical investigation. As is noticed in the Memoir prefixed to his works, with particular reference to his Baccalaureate Addresses, in the writings of few of the present day can there be found within the same compass more passages which contain great elementary principles expressed with the sententious brevity of ancient wisdom.

I have alluded to his fondness for discussing difficult and intricate questions of morals, metaphysics, and Theology. Indeed so marked was this tendency, that his common conversation was apt to take the form of discussion and argument, although he was the last man to engage in debate for the sake of displaying his own strength and skill. The Rev. Dr. Spring of Newburyport, Mass., once said of him, when he was yet a young man,—“No man knows better how to ask a question than Mr. Appleton.” In the Socratic method he was eminently skilful. On one occasion, while travelling in vacation, he fell in company at an hotel with the celebrated Chief Justice Parsons of Massachusetts. In the evening they engaged in discussion of some points of Theology on which their views did not entirely harmonize, and a large portion of the night was spent in debate. A man like Parsons would not have been drawn into so protracted discussion, if he had not come into contact with a mind kindred to his own.

It has occurred to me that ordinary readers, and especially young men, may rashly conclude, from a cursory examination of Dr. Appleton's works, that he was not distinguished for originality. There is so entire an absence of startling thought, rhetorical flourish, and what bears the appearance of bold and striking speculation,—a besetting evil of the popular discourses of our day, that superficial minds will look in vain for what most captivates their attention. He was incapable of a vain glorious display, and besides, was so habitually circumspect in his opinions, he had so carefully sounded the depths of moral, intellectual, and theological science, that for him to launch out at random into the sea of speculation, or to indulge in a mere show of intellectual skill and adroitness, would have been as unworthy of his unquestioned intellectual pre-eminence, as of the sacred majesty of truth. While, however, the discriminating reader will seek in vain for novelties, he will soon discover that he is holding converse with a mind of truly original power.

A decisive proof of superior intellectual power is seen in the influence which men exert over the minds of others. The Rev. Dr. Anderson, one of the Secretaries of the American Board, who graduated during his Presidency, in a private letter, after remarking on the great influence he exerted over the minds of his pupils, adds,—“I have been placed in circumstances to see much of not a few great men in the Church of Christ; but I have been conversant with only a few, a very few, whose attributes of power seemed to me to be quite equal to his. The clearness of his conceptions was almost angelic.”

My inclinations would lead me to dwell in this connection on President Appleton's character as a teacher and governor of youth; but the limits assigned to a letter forbid. This point, however, is treated somewhat at length in the “memoir,” and I should but repeat much of what may be found there. But you must allow me, in passing, to allude to him, as a model of earnest, ever wakeful, conscientious fidelity; to his mastery over the minds of all who came under his charge; to his success in imbuing them with his own love of truth and of patient, thorough investigation; to the skill with which he moulded their modes of thinking, and, above all, his power over their consciences. The gentleman mentioned above thus bears his testimony to this point: “If I am fitted to do any good in the world, I owe what intellectual adaptation I have, very much to his admirable training, especially while he led us through his favourite Butler. What an interest he threw over that book! I have vivid recollections of some of his theological lectures, and of the closing part of his sermon on conscience. It is often with thrilling emotion I remember the powerful influence he exerted at certain times over my own mind.” An instance of the powerful effect of his theological lectures is thus related by another of his pupils in a letter which I received some years since. “A young man, as he was going out from one of these lectures, remarked to a fellow student, that he considered himself one step nearer hell, than when he entered the chapel; for he believed what they had just heard to be the truth, and yet he was not benefitted by it.”

As a preacher, Dr. Appleton was among the most effective of his day. His power in the pulpit arose from a combination of excellencies. His appearance was remarkably impressive. His commanding figure and striking physiognomy, together with his fine voice, distinct and emphatic elocution, and a bearing uncommonly dignified and yet graceful, his deep solemnity, great earnestness and sincerity, produced, as it always seemed, by his own thorough conviction of the nature and importance of the truths he was urging, and the forcible style and clear and convincing argument of his discourse, always arrested attention. Yet his manner, impressive as it was in the highest degree, was never impassioned. The Rev. Dr. Gillet of Hallowell, who has just been called from his long and faithful labours to his reward, a few months since remarked to me in reply to an inquiry respecting Dr. Appleton's characteristics as a preacher,—“The chief trait in his

preaching and which kept an audience almost breathless, hanging on his lips, was the lucid argument of his discourse. His reasoning, though not unfrequently profound, was always simple and plain; and not only arrested the attention of the hearer, but rivetted it, and seldom failed of leaving conviction upon the mind. 'He reasoned out of the Scriptures;' and if any withheld credence as to the point at issue, they could not detect fallacy in the logical process designed to sustain it. As there was great fairness of argument, one could not see why he should not yield his assent." The Rev. Dr. Nichols of Portland, in the sketch of his character prefixed to the edition of his Baccalaureate Addresses published soon after his decease, thus expresses his views of his manner as a public speaker: "It were difficult to conceive of a manner more earnest and rivetting, than that in which these addresses were delivered. It was an earnestness capable of transferring to the subject the praise due to the speaker, and of leading the less prompt of apprehension to imagine they had felt the power of the sentiment, when they had rather been affected by the interest it excited in those around them, and by the energy of interior conviction with which it was uttered. No one perhaps was ever better acquainted with the art of enchainng an attention he had seized, than President Appleton; and, if the allusion may be permitted, of kneading the application of his subject into a mind he had once compressed within his grasp."

Dr. Appleton's style of preaching in the latter part of his life doubtless derived its character somewhat,—although not to the degree some would imagine, for his parish sermons exhibited his peculiar characteristics,—from the class of minds he was most frequently called upon to address, as well as from his habits of thought and study. Hence the logical element is predominant. Appeals are made to the understanding and conscience, rather than to the feelings. The claims of religion are made to appear reasonable. Moral obligation is urged with great clearness and force. The authority of God and his law, and the unreasonableness, the guilt, and danger of disregarding it, are presented with commanding ability and effect. One of his Hampton sermons, entitled, "God's ways equal," and that on Conscience, are characteristic. It might perhaps occur to some, that in the topics of his preaching he gave undue predominance to the law and its sanctions. Indeed he himself remarked to a friend on his death bed, that if he were to live his life over again, he should preach Christ more. It cannot however be doubted, that the influence of such preaching as his, was eminently adapted to impress a sense of right and wrong, with their immutable character and eternal retributions, and was of incalculable importance to the minds which he was anxious to mould and to imbue with a sense of God and eternal things.

I must not omit to refer to his manner in prayer. It was singularly solemn and impressive. There was more in it than I have witnessed in any man, that realized my conceptions of true worship; such profound awe, such humility, such pathos, such filial confidence and submission. No one could listen to him in the devotions of the sanctuary, the college chapel or the family circle, without the feeling that he was holding converse with heaven. It was once said by an advanced and eminently devoted Christian, that it was worth a journey to Brunswick to attend Commencement to hear President Appleton pray.

As may be inferred from statements already made, there was nothing in the private life of Dr. Appleton to detract from the impression which his public appearance uniformly conveyed. Every where his manners and personal habits were such as characterize the most refined society. He was an accomplished gentleman. He enjoyed society as much as any man, and entered with great zest into conversation, particularly when the topics introduced were such as to excite intellectual effort. There was that in him which repressed the intrusion of trifling or folly into his presence. He had however no pride of office, although he could not lose sight of the responsibility attached to the Christian ministry or to the elevated station he held. Those who were in habits of familiar intercourse

with him, cannot forget the delicate and graceful humour and keen wit in which he often indulged in his family and among his friends. Few such homes can be found as that in which he was the revered and beloved head. Among all classes of society he secured for himself unmingled respect, veneration, and affection.

But the crowning excellence of Dr. Appleton was his moral and religious character. And here I feel how inadequately I can even sketch his lofty moral tone—his saint-like purity, the delicacy and refinement of his sensibility to moral distinctions, his magnanimity of soul, his deep and warm sympathies;—in a word, the loveliness, the elevation, and the holiness, of his private life. I am confident that I but speak the sentiments of all who knew him, when I adopt the language in which he has been spoken of, as “the lamented Appleton of blessed memory.” It was so apparent that he loved truth for its own sake and so abhorred wrong for its inherent baseness, he so thoroughly contemned insincerity and intrigue, he had so strong a regard for justice, and so keen a sense of responsibility, he was so candid, and so scrupulous in his respect for the opinions and rights of others, that, as a man of letters, as a moralist, a philosopher and a theologian, he exerted an influence beyond most of his equals. As a pastor, as a public man, and in the relations of common life, his tone and bearing were far above the lot of common humanity. It was enough to ascertain what his opinions were or his decision in any case of perplexity, to be satisfied that only the strongest reasons would justify a different opinion or a departure from his decision. The fact that he was a pastor added to the sacredness and charm of that holy profession, and his becoming a President of a College imparted new dignity and sacredness to that high and responsible station.

Of the character of his piety, in addition to what has already been said, I would only state that it corresponded with the mental and moral traits which have been ascribed to him. It was rational, conscientious, deep, and thorough. It shed a holy influence around him. No one could be in his presence without receiving the impression, that *there* was a man who held intimate converse with Heaven. Beyond most men he had a profound sense of God and eternal things. His piety was spiritual. In a private journal, under date of December, 1814, is found the following: “One week of tender, lively, and pryerful views of God, and Christ, and the Gospel, is better than years of intellectual research that has no near connection with Jesus and his religion. Oh, God, make me spiritual!” He had an habitual sense of unworthiness, at times so intense as to utter itself in expressions of profound self-abasement. A former instructor in the College has informed me, that on entering his study one evening, he observed the President to be in an unusually thoughtful mood. The President told him that it was his birth-day, and he had been reflecting on the unprofitableness of his past life. Of whom, however, could it be more truly said, as has been said of him, that the motto of his life was *exertion and duty*? I will close what I propose to say on this point in the language of a letter from the Rev. Dr. Cummings of Portland, who was an instructor in the College at the time of his decease, and used frequently to conduct the devotional exercises of the President’s family by his bedside—“On one of these occasions I had the most instructive and impressive demonstrations of his humility and sole dependence for salvation on Jesus Christ our Saviour. If any man might hope for Heaven on the ground of his own righteousness, I suppose it will be conceded that President Appleton might; but I never heard a man more fully and unequivocally abjure such a basis of hope than he. I distinctly recollect his once closing a conversation on this subject with the following lines of Watts, uttered with a manner and emphasis peculiarly his own,

“Jesus to thy dear, faithful hands
My naked soul I trust.”

I fear, my dear Sir, that I have exceeded the limits of a letter; and yet I know not how I could have said less in an attempt to portray the character of President Appleton. No one is more conscious than myself how far the picture I have drawn falls below the merits of the original.

With great respect, I subscribe myself

Your friend and servant,

A. S. PACKARD.

FROM THE REV. JOTHAM SEWALL.

CHESTERVILLE, January 20, 1848.

My dear Sir: I was well acquainted with Dr. Appleton after he came to reside in Maine, and held him in very high estimation as a man, a minister, and President of the College. As I saw him in some peculiar circumstances, I will cheerfully give you the results of my observation upon his character.

In the year 1816, there was an unusual attention to religion in Brunswick, the place of Dr. Appleton's residence. The Congregational church there had, at that time, no settled minister, and their reliance for ministerial services was chiefly or entirely on the officers of the College. Dr. Appleton wrote to me a very urgent request that I would come and spend a little time labouring among them. I accordingly went early in the fall. Soon after my arrival there, I called on the Doctor, and, after some conversation, he was about giving me the names of various persons whom I might call upon, intimating their different states of mind, that I might converse with them more intelligently. I observed to him that I was but little acquainted there, and might not be able readily to find them. He then asked me if I had a horse that would go in a carriage; and upon my answering in the affirmative, he said, "Let him be harnessed then in my chaise, and I will go with you: I believe I can be spared from college duties this afternoon." So we rode off a few miles to a neighbourhood, where there were a number that needed visiting. I observed to the Doctor on the way that I had laboured considerably as a missionary, and had got into the habit of introducing religious conversation without much ceremony, and sometimes so abruptly as to wound some persons' feelings, and possibly I might do it that afternoon in a way that he would not think judicious. He replied that he had no doubt that that would be managed well enough. As we called at different houses, the people would inquire whether we would not have something to eat or drink. I would say in reply,—“No; that is not what we came for; we want to have religious conversation; and if you will collect those of your family who can conveniently come together, we shall be glad.” So they would gather as many as they could, and I would generally introduce the conversation, by asking some question in regard to the interests of the soul; and when the subject was once broached, the Doctor would follow on in a most interesting way, and deal with the understanding and the conscience in great discretion and fidelity. If nothing was said by any member of the family about having a prayer, I would say, “Come, don't you want to hear Dr. Appleton pray before we go?” and the answer was always, “Yes.” The Bible would then be brought, and sometimes he would pray, and sometimes refer it to me. We made about a dozen such visits that afternoon. On our return, he said to me,—“I never had so strong a desire to perform this part of a parish minister's duty before in my life.” It seemed to me that if he could only have some one to go with him and break the ice, he would do nobly. He had been more conversant with books than with persons. There I preached for months with the Doctor for my hearer, from Sabbath to Sabbath; though I sometimes felt that it was almost a sin to have it so, knowing how much more capable he was of giving instruction than myself.

During my stay at Brunswick, I frequently called on Dr. Appleton, and always found him sociable, agreeable, and instructive, but he never made any remarks to me respecting my own preaching. On one occasion, when I was about leaving the place, I called with a determination to draw from him some criticisms upon my public services, by which I might profit. I found him affable, as usual. I observed to him that we were reminded in the Bible of the impropriety of noticing a mote in another's eye, when we have a beam in our own. "Yes," said he. "Well, Sir, I had thought of reminding you of what strikes me as a small defect in your manner, if you will give me leave to do so." "Oh do, Sir," was his reply. "When you become earnest in preaching and sometimes in conversation, you have a rather unpleasant, and what seems to me an unnatural, glare of the eye. I hope you will excuse me, Sir." "O certainly." I waited a little, and became satisfied that I should get nothing from him, unless I came out in direct terms. I said, "Dr. Appleton, I have preached here for so long a time, have often called on you, but have never heard from you a single remark in respect to my preaching. Father Spring of Newburyport would hone me off sometimes, when I preached for him." After a short pause, he said, "I thought you had quite an odd kind of text last Sabbath." "Yes, Sir, I supposed you would think so." (It was,—“a golden bell and a pomegranate.”) "An excellent sermon, Sir, to be sure; but one of its principal excellencies was, that it had so little to do with the text." So I got something pretty shrewd and keen at last. He took occasion, in the same connection, to make some very judicious remarks in regard to the inexpediency of frequently using texts in the way of accommodation. He was a man of great comprehension and acuteness of mind, of excellent judgment and common sense, and capable of doing honour to any station, however exalted.

Yours with sincere regard,

JOTHAM SEWALL.

JOHN SMITH, D. D.*

1796—1831.

JOHN SMITH was the son of Deacon Joseph Smith, and was born at Belchertown, Mass., March 5, 1766. His earlier years were spent chiefly upon a farm. He entered Dartmouth College, at the age of twenty-four, in 1790, and was graduated in 1794. He prosecuted his studies preparatory to the ministry under the direction of the Rev. Dr. Emmons, and was licensed to preach by the Mendon Association in 1796. The same year in which he was licensed, he received a call to settle in Pelham, N. H., which he declined. Shortly after, he was invited to settle as colleague pastor with the Rev. Abner Bayley,† over the church in Salem, N. H.; and, having accepted this invitation, he was ordained on the 4th of January, 1797.

Here he continued labouring faithfully and acceptably for nearly twenty years. He resigned his charge on the 21st of November, 1816; and on the 26th of November, 1817, was installed pastor of the church in Wenham, Mass. Having exercised his ministry there for a short time, he was

* Amer. Quart. Reg. XIV.—Hist. of the Mendon Association.—MS. from his friends.

† ABNER BAYLEY was born in Newbury, Mass., in 1716; was graduated at Harvard College in 1736; was ordained pastor of the church in Salem, N. H., January 30, 1740; and died March 10, 1798, aged eighty-two.

chosen Professor of Theology in the Theological Seminary at Bangor, Me. He accepted this appointment, was dismissed from his pastoral charge September 8, 1819, and was, soon after, inducted into the Professorship, which office he continued to hold till the close of his life.

About the middle of February, 1831, he was attacked with a severe cold, which seated itself upon his lungs, and, on the 7th of April following, terminated his life. Towards the close of March, his strength seemed to revive, and, for a few days, there were hopeful indications of his recovery; but, on the night preceding the first of April, his disease returned upon him with renewed violence, and, after a week of exhaustion and suffering, the silver cord was broken. His religious exercises during his illness, were very strongly marked, indicating the most mature preparation for a change of worlds. The Seminary with which he had been connected, occupied his latest thoughts and regards, and the last intelligible words that he uttered, were an earnest invocation of the Divine blessing on that School of the Prophets. His dying scene was more than tranquil—it was eminently triumphant.

Dr. Smith published a Treatise on Infant Baptism; two Sermons on the National Fast, 1812; a Sermon on occasion of the return of Peace, 1815; a Sermon to the Senior class in the Theological Seminary, 1822; a Sermon before the Maine Missionary Society, 1830; a Sermon at the ordination of Samuel H. Peckham, Gray, Maine.

Dr. Smith was married in 1798 to Hannah Hardy of Bradford, Mass. She survived him, and is now (1851) the wife of the Hon. Judge Richardson, of Pelham, N. H.

FROM THE REV. S. L. POMEROY, D. D.

MISSIONARY ROOMS, BOSTON, October 25, 1850.

Dear Sir: My acquaintance with Dr. Smith began in the summer of 1825, when I was ordained as pastor of the First Congregational church in Bangor. He was then, I think, not far from sixty years of age, and from that time till his death I knew him intimately.

In personal appearance he was tall,—six feet or more, erect, well proportioned, of rather lean habit, and a slow gait. His eyes were small, keen, expressive, and winked rapidly when he was at all interested or excited. His lips were thin and compressed, his nose and chin somewhat pointed, and his complexion slightly sallow and bilious. The general expression of his countenance was pleasant, indicative of firmness, and the smile that not unfrequently passed over his features, very agreeable.

His natural temper I think must have been quick, though, when I knew him, it was well disciplined, and under good control. He was independent, firm, kind hearted, of keen and ready wit, full of anecdotes that had a sharp point, and a very sociable and agreeable companion, though decidedly “slow of speech.”

His mind, whatever may have been its original characteristics, was, when I first heard him, strongly argumentative and logical. Mental and moral Philosophy and Systematic Theology were the study of his life. If I mistake not, he had originally a good deal of imagination, and occasionally, in the warmth of an argument, it would break forth. But its flights were short—it had never been cultivated. Poetry, rhetoric, polite literature, and works of taste, had no charms for him. The book, the essay, the sermon, that did not *prove* something, was to him trivial and insipid. His perceptions were clear, his discriminations nice and accurate, and his mental *tread*, if I may so speak, was strong and

heavy. He seldom or never retreated, and an antagonist was sure to feel, if he did not confess, his intellectual power. His academic education was commenced rather late in life, and his early training had evidently been defective. He often violated the rules of orthography, and sometimes even of syntax; yet his words were well chosen, and his meaning clear. He was not a man of general literature nor of extensive reading.

His Theology was of the school of Emmons, whose pupil he had been, and whom he ever held in the highest esteem and veneration. He framed his sermons after the model of his distinguished teacher, always ending with a series of logical inferences, and a close application to the conscience. In delivering his discourses, he stood erect, and read his manuscript with very little action, yet with an occasional gesture, of which he seemed unconscious. In his youth he had been afflicted with a "stammering tongue." By dint of effort, however, he had, in a good degree, overcome it; though it was often perceptible when he encountered a word beginning with b, p, d, or t. Not unfrequently in the ardour of discourse, in the midst of a sentence, when no one expected it, and while under full sail, he would suddenly be stopped for a moment, as if the wheels of utterance were all broken, and a stranger would be at a loss to account for it. But he always found instant relief, by bringing the fore-finger of his right hand in contact with his upper lip. And when the troublesome word was at length uttered, it often came with an emphasis which added greatly to the force of the sentence. Still, notwithstanding the defects of his delivery, there was so much good sense, logic, and point, in his sermons, that his hearers could hardly do otherwise than listen to him, and were often made to feel the pungency and power of the truth he uttered. His discourses were of that kind which people are apt to remember and carry home with them.

But his intellectual power was perhaps nowhere more clearly visible, than as a Professor in the chair of Systematic Theology. He had a very distinct apprehension of the system which he taught, in all its parts and relations, and was armed and ready at every point.

It seemed to be a kind of luxury to him to have a pupil exhibit some divergent tendencies, and call in question the correctness of his positions. He saw at a glance where an antagonist might be assailed, and how he might be bound hand and foot. Rarely, if ever, did a young man pass through the course of study prescribed by him, without receiving the full impress of his master's Theology. In this particular, I think I have never known his superior as a Theological Professor. He was also very highly esteemed and beloved by all his pupils. To this day, though he has been in his grave these twenty years, I seldom meet with one of them, who does not bear theologically the image and superscription of his teacher, or who does not cherish the most affectionate veneration for his memory. He was withal a man of genuine modesty, seeming always to have a low estimate of his own powers and attainments, and neither seeking nor desiring public notoriety.

His death was a beautiful example of the manner in which the soul of a Christian gathers itself up in "its last departing hour," and lies down to rest on the bosom of Him who is "the Resurrection and the Life."

It is possible that the above picture may have some of the colourings of personal friendship; nevertheless, such are the recollections and the honest convictions of. Dear Sir,

Your friend and brother,

S. L. POMEROY.

ZEPHANIAH SWIFT MOORE, D. D.*

1796—1823.

ZEPHANIAH SWIFT MOORE was the son of Judah and Mary Moore, and was born at Palmer, Mass., November 20, 1770. His parents were in the middle walks of life, and were much esteemed for their integrity and piety. When he was seven or eight years old, he removed with his father's family to Wilmington, Vt., where he worked upon a farm till he was about eighteen. From his early childhood he evinced great inquisitiveness of mind, and an uncommon thirst for knowledge; in consequence of which, his parents who were in humble circumstances, consented to aid him in acquiring a collegiate education. Having prosecuted his preparatory studies at an Academy in Bennington, Vt., he entered Dartmouth College, when he was in his nineteenth year. He graduated in 1793, and delivered on the occasion a philosophical oration on the "causes and general phenomena of earthquakes," which was received with marked approbation.

On leaving College, he took charge of an Academy at Londonderry, N. H., where he gained the reputation of an able and faithful teacher. Having occupied this post for a year, he repaired to Somers, Conn., and commenced the study of Theology under the direction of the Rev. Dr. Charles Backus; and, having gone through the usual course of preparation for the ministry, was licensed to preach by a committee of the Association of Tolland county, February 3, 1796. After preaching to good acceptance in various places, and receiving several invitations to a permanent settlement in the ministry, he finally accepted a call from the church and congregation in Leicester, Mass. Here his labours proved alike acceptable and useful. Very considerable additions were made to the church, and the spirit and power of religion became increasingly visible under his ministrations. During a part of the time that he resided at Leicester, he joined to his duties as a minister those of Principal of the Leicester Academy; and here also he acquitted himself with much honour.

In October, 1811, he accepted the chair of Professor of Languages in Dartmouth College. Here he was greatly respected as a man, a teacher, and a preacher; and if his attainments in his department were not of the very highest order, they were at least such as to secure both his respectability and usefulness.

In 1815, he was elected to the Presidency of Williams College, then vacant by the resignation of Dr. Fitch. He accepted the appointment, and was regularly inducted into office, at the Annual Commencement in September of that year. Shortly after his removal to Williamstown, Dartmouth College, which he had just left, conferred upon him the degree of Doctor of Divinity. He adorned this new station, as he had done those which he had previously occupied. His connection with the College was attended by some circumstances of peculiar embarrassment, in consequence of an effort on the part of the Trustees to remove the College to Northampton or some other town in Hampshire county. The measure failed in consequence of the refusal of the Legislature to sanction it. Dr. Moore,

* Amer. Quart. Reg. V.

however, decidedly favoured it from the beginning, but in a manner that reflected not in the least upon his Christian integrity and honour.

In the spring of 1821, the Collegiate institution at Amherst having been founded, he was invited to become its first President, and was inaugurated as such in September following. The institution, then in its infancy, and contending with a powerful public opinion, and even with the Legislature itself, for its very existence, put in requisition all his energies; and the ultimate success of the enterprise was no doubt to be referred, in no small degree, to his discreet, earnest, and untiring efforts. In addition to his appropriate duties as President and as Chairman of the Board of Trustees, he heard the recitations of the Senior class, and part of the recitations of the Sophomore class, besides taking occasional agencies with a view to increase the funds of the institution. His constitution, naturally strong, was over-taxed by the efforts which he felt himself called to make, and had begun perceptibly to yield, before the last violent attack of disease which terminated his life.

On Wednesday the 25th of June, 1823, he was seized with a bilious colic, which reached a fatal termination on the Monday following. During the brief period of his illness, the greatest anxiety prevailed in the College, and unceasing prayer was offered in his behalf. His own mind was perfectly tranquil, and he anticipated the closing scene and passed through it, without a word or look that told of apprehension. In the very moment of breathing out his spirit, he uttered in a whisper,—“God is my hope, my shield, and my exceeding great reward.” The funeral solemnities were attended on the Wednesday following, and an appropriate sermon delivered on the occasion by the Rev. Dr. Snell of North Brookfield.

Dr. Moore lived to celebrate the first anniversary of the institution, and to see more than eighty of its students professedly religious, and preparing for extensive usefulness among their fellow men.

Shortly after his settlement at Leicester, he was married to a daughter of Thomas Dfury of Ward, Mass., who survived him. They had no children.

Dr. Moore published an Oration at Worcester on the 5th of July, 1802; Massachusetts Election Sermon, 1818; an Address to the public in respect to Amherst College, 1823; a Sermon at the ordination of Dorus Clark, Blandford, 1823.

FROM THE REV. EMERSON DAVIS, D. D.

WESTFIELD, MASS., November 16, 1849.

Dear Sir: You have requested me to give you my impressions and recollections of President Moore. They are all exceedingly pleasant; and yet I must say he was a man of such equanimity of temper and uniformity of life, that I am unable to single out one act or saying of his that produced a deeper impression than others.

My first introduction to him was in the spring of 1818, when I was ushered into his study with a letter of recommendation for admission to Williams College. It was to me a fearful moment; but the cordial manner in which I was received, and his kind inquiries after his friend who had furnished me with a letter, made me at once easy in his presence. I found that he had the heart of a man; and through an acquaintance of several years to the time of his death, he manifested the same kindness and cordiality that he did the first time I saw him.

He was a man of medium stature, rather corpulent, his complexion sallow, the top of his head nearly bald, there being a slight sprinkling of hair between the forehead and crown. His voice, though not loud, was clear and pleasant, and in animated conversation and in the pulpit, pitched upon the tenor key.

He was dignified in his appearance, serious in his aspect, instructive and agreeable in his conversation, kind and benevolent in his feelings, modest and unassuming in his manners, deliberate and cautious in coming to a conclusion, but firm and determined when his position was taken. If a student had at any time spoken against him, he would have been regarded as a rebel against law and order. In managing cases of discipline, he was calm and entirely self-possessed. When he felt constrained to reprove students, either in the recitation room or chapel, he usually prefaced his remarks by addressing them as, "Young gentlemen;" probably that they might the more readily perceive the impropriety of their conduct.

In preaching, he had very little action; and yet there was an impressiveness in his manner that fixed the attention of his hearers. In the more animated parts of his discourse, his utterance became more rapid, and the sound of his voice shrill and tremulous, showing that he felt deeply the force of the sentiments he uttered. In his religious views, I know not that he differed from the great mass of the orthodox clergy of New England, of his day.

Such are my recollections of President Moore.

Yours truly,

EMERSON DAVIS.

FROM EBENEZER EMMONS, M. D.

PROFESSOR IN WILLIAMS COLLEGE.

ALBANY, October 1, 1855.

My dear Sir: Instead of attempting any thing like an outline of Dr. Moore's character, which you can easily obtain from other sources, I take the liberty to comply with your request by stating an incident in his administration of the College, of which I was a witness, and which strikingly illustrated some of his most prominent characteristics.

The incident to which I refer, occurred in the autumn of 1816, just after Dr. Moore entered upon his duties as President of Williams College. It was not only a new field to him, but there were some circumstances that rendered his entrance upon it peculiarly embarrassing. His predecessor, Dr. Fitch, though, in many respects, an admirable man, did not always evince the highest degree of firmness; and hence it had been common for the students, when his decisions were not in accordance with their wishes, to make an effort, and generally not an unsuccessful one, to procure their reversal. Dr. Moore came to the College, when the three higher classes had been the subjects of this kind of training. In order to give governmental efficiency to the institution, he was instrumental in effecting a revision of its laws, and in introducing certain new regulations, which were designed to secure a more thorough and effective discipline. The new regulations took effect with the Sophomore class, of which I was a member. The class numbered twenty-one,—among whom were several who have since attained to high distinction in the different walks of public usefulness. They felt, as Sophomore classes are very apt to feel, a sufficiently deep sense of their own importance; and this was probably somewhat increased from the fact that the College was really in a tottering condition, and one in which it did not seem safe to enforce very stringent regulations.

A copy of the new code of laws was given to each pupil on his entrance into College, and soon afterwards he was summoned to the President's study, and questioned in the following manner:—"Have you read the laws of the College?"

"Do you approve of them?"—"Will you obey them?" Of course an affirma-

tive response was returned. But to fix the matter more securely, he was then required to affix his name to his answer in a book prepared for the purpose. Two thirds of the members of the class had passed through this ordeal, attesting their allegiance to the College government; but, in the mean time, this new regulation began to be talked about as an oppressive measure, especially in its application to the Sophomore class. The feeling that it was derogatory to their dignity began to run high, and, under the excitement, a class-meeting was called to decide upon the measures to be adopted to remedy the supposed oppression under which the class laboured, and especially to vindicate its honour before the other classes. At this meeting, speeches were made which, in point of spirit, were worthy of the times of '76. It was resolved to visit the President in a body, making a committee of twenty-one, with S. R. A——, (now a highly respectable clergyman,) for our Chairman and chief speaker. The President received us politely, and almost immediately gave the Chairman an opportunity to state the business of the committee. "Young gentlemen," said he, "what are your wishes?—you must surely have some business of great importance to transact with me." "We have come, Sir," replied the Chairman, "for the purpose of getting our names expunged from that book," stepping forward at the same time a little in front of the row, and placing his feet squarely upon the floor. "Oh, indeed," said the President, "I am sorry for that; but you are no doubt willing to obey the laws of College." "Certainly, Sir," said he; "but then our names are upon that book." "If that is all," answered the President, "you may be sure that it will never hurt you." "But," replied the Chairman, "we do not see why the Sophomore class should be singled out in this manner." "That," said the President, "is of little consequence—you know we must begin somewhere; and you are only required to obey the laws of College, which you say you intend to do, and which all are required to do." "But," says the Chairman, "our names are upon that book;"—pointing to the very book on the table before the President;—"and it looks badly that we should be singled out in this way, when the Junior and Senior classes are allowed an exemption from the rule." "I repeat," says the President,—"we must, as you well know, begin somewhere, and all the succeeding classes will be required to conform to the rule, so that your names will not stand alone upon that book." Suffice it to say, it was evident that no progress could be made, and the Doctor's manner carried more weight even than his words. It seemed to be tacitly admitted that our case was a hopeless one; and besides, we had become quite cooled off in his presence. But our spokesman made another rally, coming directly to the point—"Must we understand then that our names shall remain upon that book?" "Certainly," said the Doctor,—his benignant face becoming momentarily suffused with a deeper tint. We left his presence as quietly as possible, satisfied that no impression could be made upon his firmness; and his polite reception and gentle bearing had quite disarmed us of all personal hostility.

Dr. Moore was consistent in his measures for the government of the College, and this first occasion for the exercise of his firmness and moderation had its influence throughout the classes, and I do not know that he was afterwards called upon to exercise those admirable qualities in a similar manner.

Yours truly,

ERENEZER EMMONS.

FROM THE HON. EMERY WASHBURN,
GOVERNOR OF MASSACHUSETTS.

WORCESTER, Mass., January 1, 1856.

Dear Sir: You have imposed a pleasant duty upon me in requesting me to give you the impressions that are left upon my mind of the late Dr. Moore. My only regret is that I must do it so imperfectly.

My acquaintance with him commenced with my earliest childhood and continued to the time of his death,—a period of some twenty years. A portion of that time was spent in his family, and the kindness which he always manifested towards me, warrants me in saying that I knew him well.

At the commencement of this period, he was pastor of the church in Leicester, and I am scarcely able to say of which I now retain the liveliest remembrance, the kindly greeting and pleasant smile with which he recognised me as a child in the street, his cheerful and entertaining conversation to which I listened in his visits at my mother's house, the plain, simple and hopeful manner in which he used to address us children in his visits to the schools, or his solemn and impressive services upon the Sabbath.

The effect produced upon my young mind by the latter, could not have been the result merely of his grave, dignified manner, the pleasant musical tones of his voice, or the unaffected, earnest style of his delivery, though in all these respects he had few superiors. His sermons were always full of thought, simply and neatly expressed, with that clearness of arrangement which commanded the attention and impressed the memory of even young and uncultivated minds.

The impressions of childhood were but strengthened upon a more familiar acquaintance with him in after life, especially as an officer of College.

He was a man of the most systematic and untiring industry. Every duty had its place and was sure of being performed at its appropriate time. His hours of rest, study, and recreation, of rising and retiring, and of the several meals of the day, were as well defined and uniformly observed as the recurrence of the seasons or of day and night.

His conversation at his table and in his social intercourse was always cheerful, often playful, and frequently enlivened with anecdote. When engaged upon graver topics, it displayed the habit of deep thought and reflection, which was the characteristic of his mind. He loved, when conversing with the young, to make it an occasion for suggestions of practical wisdom and pleasant illustrations of useful knowledge.

As already suggested, the tones of his voice, though not loud, were clear and pleasant. He was fond of music and an agreeable singer.

His manners were quiet and dignified, but always self-possessed. He was never boisterous, even when most deeply excited or when administering the sharpest rebuke in the way of college discipline or personal censure. Yet with all this forbearance of manner, no man ever possessed a firmer spirit or a more uncompromising resolution of purpose in whatever concerned a matter of right. He was calm and deliberate in forming his judgment; but when formed, he acted up to it, in every thing involving principle, regardless of personal consequences. His qualities as a College officer were of a very high order. That suavity which attracted the love, was mingled with a consistent dignity which commanded the respect, of his pupils; while a remarkably quick perception of the personal traits of character in others, enabled him to adapt his deportment to whatever emergencies might arise. Incidents might be referred to of his ready power in quelling the excited passions that sometimes disturb college life, as well as in subduing refractory spirits on occasions where individual discipline had become necessary.

I have already spoken of his commanding person. And yet he was not of a majestic height,—scarce exceeding five feet ten inches, and, though weighing some two hundred and forty pounds, his firm, closely-knit frame and muscle gave him nothing of the air of grossness or obesity.

He was extremely neat in his dress, and retained the use of what was once so generally worn by gentlemen, especially of the clerical profession—breeches and long hose, which were particularly becoming to his person.

His favourite branch of instruction was metaphysics, and he was especially familiar with the writers of the Scotch school upon that subject. But whatever

subject he taught, he made himself accurately and critically acquainted with all its details and leading text-books.

Dr. Moore was a delightful companion in his own family. He was uniformly cheerful, kind, and observant to all. Though he had no children of his own, he made his house a pleasant resort for friends of any age. And I should be doing injustice to her who shared and promoted the attractions of his home, if I should omit to recognise the harmony and confidence which always subsisted between the heads of that family.

He had a pleasant countenance, a mild, penetrating eye, with rather heavy eye-brows, a finely formed head without any particularly marked developments, a mouth with that compact outline that denotes energy, and a smile that, while it relaxed this into playfulness, lighted up his eye into an expression of mirth, though he never indulged in boisterous merriment.

Such is a brief, and I am sensible, very imperfect and unsatisfactory, outline of the impressions I retain of the person, habits, and manners of Dr. Moore, as they remain after a lapse of more than thirty years.

In giving these, I have not allowed myself to follow my own feelings alone, lest I should be supposed to have sacrificed to eulogy, what you wish should be a simple sketch of a few of those details which his biographer might not easily obtain from tradition or his published works.

I have alluded to his wife, who still survives in a dignified old age; and perhaps I cannot better close this desultory sketch than by alluding to the connection which Dr. Moore used pleasantly to trace in the succession of events by which he rose to the Presidency of the College.

After completing his theological course with Dr. Backus of Somers, he came to Sutton upon a visit to his sister, the wife of the Rev. Mr. Mills of that town. He was there detained several days beyond the intended period of his visit, by the accidental lameness of his horse. While thus detained, Miss Drury, a friend of the family, from the neighbouring town of Auburn, (then Ward,) visited at his sister's, where an acquaintance was formed, which led to a subsequent visit on his part at Ward.

The people at Leicester, being destitute of a pastor, and hearing of his visit there, applied to him to supply their pulpit, which led to his settlement over that parish, taking with him Miss Drury, then Mrs. Moore.

Here he formed an intimate and lasting friendship with Mr. Adams, afterwards Professor in Dartmouth College, who, knowing the fitness of Dr. Moore for the place, interested himself to procure his appointment to a Professorship in the same College. His success in that office attracted attention to his qualifications for the head of a literary institution, and he was, in a few years, elected to the Presidency of Williams College. And all this, as he used playfully to contend, was to be traced to what he regarded at the time as any thing but a fortunate accident.

Very respectfully your obedient servant,

EMERY WASHBURN.

SAMUEL WORCESTER, D. D.*

1796—1821.

SAMUEL WORCESTER, a son of Noah and Lydia (Taylor) Worcester, was born at Hollis, N. H., November 1, 1770. He was a descendant, in the sixth generation, from the Rev. William Worcester, who emigrated with his family from Salisbury, England, in 1637 or 1638; became the first pastor of the church in Salisbury, Mass, and died on the 28th of August, 1662. He was a grandson of the Rev. Francis Worcester, who was born at Bradford, Mass., June 7, 1698; did not receive a Collegiate education; was ordained as pastor of the Second church in Sandwich, Mass., in 1735; was a zealous friend of the great revival; was dismissed in 1745; and subsequently resided at Exeter, Plaistow and Hollis, N. H.,—being occupied chiefly as a *home missionary*; and died October 14, 1783.

At the age of twenty months, the subject of this notice lost his mother, who was distinguished for her piety and good sense. As he grew up, he worked on his father's farm, attended school in the winter season, and at the early age of seventeen, became the teacher of a school. About a year previous to this, during a revival of religion, his mind became deeply impressed with the importance of his spiritual and eternal interests, and after some months of anxious inquiry, he began to cherish a trembling hope that he had become reconciled to God. Several years, however, elapsed, before he had gained sufficient confidence in the genuineness of his Christian experience to feel justified in making a public profession of his faith.

He fitted for College at the Academy of New Ipswich, under the instruction of the Hon. John Hubbard, afterwards Professor in Dartmouth College. He entered the Freshman class at Dartmouth in advance, in the spring of 1792, when he was about twenty-one years of age. Here he was greatly distinguished as a scholar, notwithstanding his limited pecuniary resources obliged him to devote part of the time to teaching. It was during a winter's residence as a teacher in Salisbury, N. H., where his brother (Thomas) was the settled minister, that his Christian affections became so much quickened, and his hopes so much strengthened, that he felt it to be at once a privilege and a duty to confess Christ before men. Accordingly, he united with the church of which his brother was pastor, on the 18th of February, 1793.

In his Junior year, he pronounced an Oration on the anniversary of American independence, before the officers and students of the College, and the inhabitants of the town, which was published, and was considered highly creditable to his talents as a writer. He graduated in 1795, with the highest honours of his class.

After leaving College, he commenced the study of Theology under the direction of the Rev. Dr. Samuel Austin, of Worcester, Mass. Before he had been there many months, however,—finding himself somewhat straitened in respect to pecuniary means, he engaged in a school in Hollis, N. H., for the winter, with an intention to return to Worcester in the

* Cornelius' and Wood's Sermons on his death.—Life and Labours of Dr. Worcester, by his son.

spring. But, instead of fulfilling his purpose, he accepted the charge of the New Ipswich Academy, in which he was an eminently useful and popular teacher. In connection with his duties in his school, he continued his theological studies, and was licensed to preach, late in the spring, or early in the summer, of 1796. Towards the close of the year, his enfeebled health and ulterior plans led him to resign his office as Preceptor of the Academy; after which, he returned to his native place, where he continued his theological studies, and preached on the Sabbath, as he found occasion, at different places in the neighbourhood. The next winter he again taught a school there, which,—to gratify the taste of his pupils and patrons,—he closed with an old fashioned tragic and comic exhibition.

As soon as it became known that he was a candidate for settlement, several eligible parishes sought to secure his services. He received a unanimous invitation to settle at Pelham, N. H., while a part of the church and society at Fitchburg, Mass. made a vigorous effort to prevent his acceptance of that call and to induce him to accept one from themselves. The prospect of a peaceful and happy ministry was far better at Pelham than at Fitchburg; but, after the most mature consideration, he was led to believe that Divine Providence pointed him to the latter place; and, accordingly, on the 22d of July, 1797, he sent a communication to the Fitchburg congregation, consenting to become their pastor. He was ordained on the 27th of September following, Dr. Austin preaching the sermon.

In October succeeding his ordination, he was married to Zervia, daughter of Dr. Jonathan Fox, of Hollis, who had been a pupil in several of his schools.

Shortly after his settlement, an extensive revival of religion took place in connection with his labours, which was felt, perhaps equally, in the church and out of it. His doctrines, however, which were decidedly Calvinistic, and enforced with great pungency, gave offence to a portion of his congregation, and the opposition to his ministry increased, until it was finally judged expedient that his pastoral relation should be dissolved. It was dissolved by an ecclesiastical council on the 29th of August, 1802, after a protracted and painful controversy. His farewell sermon, which was characterized by great solemnity and impressiveness, was published by a unanimous vote of the church.

On the 23d of November following, the Tabernacle church in Salem, Mass. invited Mr. Worcester to become their pastor. After much and anxious deliberation on the question of duty, he accepted their invitation, and was installed on the 20th of April, 1803. Dr. Austin's services as preacher were again put in requisition, on the occasion of his installation.

In June, 1804, he was chosen Professor of Theology in Dartmouth College. He referred the matter to a council of ministers, who decided against his acceptance of the appointment.

When the American Board of Commissioners for Foreign Missions was formed in 1810, Mr. Worcester was appointed its Corresponding Secretary. He was the first minister who became zealously enlisted in the enterprise, and was identified with all its operations till the close of his life.

In 1811, the degree of Doctor of Divinity was conferred upon him by the College of New Jersey.

In 1815, Dr. Morse, then of Charlestown, published a pamphlet, entitled "American Unitarianism," consisting of extracts from Belsham's Life of

Lindsey—a work which had then recently appeared in Great Britain. A Review of this pamphlet, which was published shortly after in the *Panoplist*, led the Rev. (afterwards Dr.) William E. Channing to address a Letter to his friend, the Rev. Samuel Cooper Thacher, deprecating the influence of the Review, and vindicating the Boston ministers from what he regarded the unjust allegations contained in it. Dr. Worcester replied to Mr. Channing's Letter, and the controversy did not end till he had produced three pamphlets, which, I believe, are generally considered by Trinitarians as forming one of the ablest defences of their views that have been written.

At the meeting of the Board of Commissioners for Foreign Missions in 1817, Dr. Worcester distinctly stated to them that his double duties as pastor and Secretary were too arduous for him to discharge any longer without assistance; and that, unless some new arrangement could be made, he should find it necessary to resign the office of Secretary. No decisive action, however, was taken on the subject, till near the close of the ensuing year, when the Prudential Committee made application to his church for the relinquishment of three-fourths of his time to be devoted to the missionary cause. The result was that the church and society, after a severe struggle, and with many regrets, consented to the proposal, and in July, 1819, settled the Rev. Elias Cornelius as colleague pastor with Dr. Worcester.

Nearly three years before this arrangement was made, Dr. Worcester's constitution had begun to exhibit manifest signs of decay. His powers of digestion were greatly impaired, and his muscular and nervous systems unstrung. In the hope of finding some relief from his complaints, he took an extended journey in the months of October and November, 1820; but received little or no benefit from it. He determined now, in pursuance of medical advice, to spend the approaching winter in a Southern climate. On the last Sabbath in December, he delivered to his congregation his parting, and as it proved, his last, discourse, from the words—"I am a stranger with thee and a sojourner, as all my fathers were."

On the 5th of January, 1821, he sailed from Boston to New Orleans, intending, on his return, to pass through the interior of the country, and visit the missionary stations at Eliot and Braiuerd. After a most boisterous and perilous voyage, he reached New Orleans, greatly debilitated, on the 3d of February. Though he was too weak to speak in public, he made an appeal through the press, in behalf of missions, to the people of New Orleans, and of the State of Louisiana generally, which was considered a masterpiece of impressive and powerful writing.

On the 10th of March, he left New Orleans, and directed his course towards the missionary stations in the wilderness. After much fatigue and suffering, he arrived in the central part of the Choctaw tribe, at a place sixty miles distant from Eliot, on the 10th of April. While he was waiting here for the arrival of several missionaries, who were expected to accompany him to Eliot, he was seized with another turn of severe illness, which confined him for two weeks, and obliged him to relinquish the hope of ever seeing the place he had set out to visit. He now addressed a most affectionate and paternal letter to the missionaries at Eliot, which, like every thing he wrote during his last illness, evinced great maturity of Christian experience and the most unqualified submission to the Divine will. But, though disappointed in not seeing Eliot, he had the satisfaction of meeting most of the

missionaries at Mayhew. While at this place, he had strength enough to give to the missionaries the instructions and counsels they needed, to assist in organizing a church, and to deliver one or two appropriate discourses. But these were his last services in aid of the missionary cause.

From Mayhew he travelled to Brainerd,—the journey occupying him eighteen days. On arriving at this place, he was so much reduced in strength as to be unable, without assistance, to get into the house where he was to stop. But he was entirely reconciled to the prospect that opened before him, and remarked—"I had rather leave my poor remains at Brainerd than any other place." In the bosom of a missionary family, and surrounded by the children of the forest, to whose immortal interests he had been pre-eminently devoted, he waited the few remaining days of his appointed time. On the morning of Thursday, the 7th of June, he passed gently and joyfully away to his final rest. His funeral was attended two days after, not only by the mission family and school, but by a large number of the natives, some of whom had come from a great distance to testify their grateful respect for his memory. A monument, with a suitable inscription, prepared by Jeremiah Evarts Esq., his successor in office as Secretary of the American Board, marked the spot where his remains were interred. In 1844, they were removed from the burial-ground at Brainerd, and they now rest in the cemetery of Harmony Grove, Salem, amidst the remains of those whose characters he had assisted to form for immortality.

Dr. Worcester was the father of eleven children; one of whom, *Samuel Melancthon*, was graduated at Harvard College in 1822; was, for several years, Professor of Rhetoric and Oratory in Amherst College; and is now (1855) pastor of the Tabernacle church, Salem; and another, *Jonathan Fox*, was graduated at Dartmouth College in 1827, studied medicine, and afterwards became a teacher of youth.

The following is a list of Dr. Worcester's publications:—An Oration delivered in the chapel of Dartmouth College, on the anniversary of American Independence, 1795. An Oration at New Ipswich, N. H., July 4th, 1796. An Oration on Washington, delivered at Fitchburg, 1800. Six Sermons on the doctrine of Eternal Judgment, 1800. Facts and Documents exhibiting a summary view of the ecclesiastical affairs lately transacted in Fitchburgh, 1802. Valedictory Sermon at Fitchburgh, 1802. A Sermon at the dedication of the new meeting house in Beverly, 1803. A Sermon entitled "Righteousness conducive to happiness," delivered at Reading, 1804. Two Discourses on the perpetuity and provision of God's gracious Covenant with Abraham and his seed, 1805. A Sermon at the ordination of David Jewett,* Gloucester, 1805. Serious and candid Letters on Baptism to the Rev. Thomas Baldwin, 1807. A Sermon at the installation of Josiah Webster,† 1808. A Sermon entitled "The Messiah of the Scriptures," 1808. A Sermon before the Massachusetts Missionary Society, 1809. A Sermon on the death of Mrs. Eleanor Emerson, 1809. A Sermon before the Salem Female Charitable Society, 1809. An Address on Sacred Music, 1810. A Sermon at the ordination of E. L. Parker, Lon-

* DAVID JEWETT was born at Hollis, N. H., July, 16, 1773; was graduated at Dartmouth College in 1801; was ordained pastor of the Fifth church in Gloucester, Mass., October 30, 1805; and died in 1841.

† JOSIAH WEBSTER was born at Chester, N. H., in 1772; was graduated at Dartmouth College in 1798; was settled as pastor of the church in Hampton, N. H., June 8, 1808; and died in 1837.

donderry, N. H., 1810. A Sermon at the installation of the Rev. Dr. Griffin, 1811. A Sermon entitled "God a Rewarder," 1811. State Fast Sermon, 1812. National Fast Sermon, 1812. A Sermon before the Foreign Missionary Society of Salem and its vicinity, 1813. A Sermon at the funeral of the Rev. Rufus Anderson, 1814. Christian Psalmody, 1814. A Sermon at the ordination of William Cogswell, 1815. A Letter to the Rev. William E. Channing on the subject of his Letter to the Rev. S. C. Thacher relating to the Review in the Panoplist, of American Unitarianism, 1815. A Second Letter to the Rev. William E. Channing, 1815. A Third Letter to the Rev. William E. Channing, 1815. Paul on Mars Hill: A Sermon at the ordination of several foreign missionaries, 1815. A Sermon on the first anniversary of the American Society for educating pious youth for the Gospel ministry, 1816. A Discourse before the Massachusetts Society for the suppression of intemperance, 1817. A Sermon before the Bible Society of Salem and its vicinity, 1818. Watts Entire and Select Hymns, 1818. Sermons, (posthumous,) octavo, pp. 500, 1823. Reviews, Essays, Reports, in the Massachusetts Missionary Magazine, Panoplist, Panoplist and Missionary Magazine, &c. First Ten Reports of the A. B. C. F. M., 1810-1820; republished, 1834.

FROM THE REV. BROWN EMERSON, D. D.

SALEM, March 12, 1851.

Dear Sir: It was my privilege to be acquainted with Dr. Worcester several years before his settlement in this place. Soon after his graduation at College, and, I believe, before he began to preach, he was my teacher in the Academy at New Ipswich, N. H.; and I remember with much pleasure the thoroughness of his instruction, and the firmness and yet mildness of his discipline. I then regarded him with the reverence due from a pupil to a Preceptor of high reputation as a scholar and a Christian.

From the time of my settlement with the people of my present charge, in April, 1805, our acquaintance became more familiar and intimate, and continued increasingly so, until the year 1821, when, in the service of the American Board for Foreign Missions, he left his family and flock never to return.

Dr. Worcester was most intensely devoted to the interests of his flock. His desire to win souls to Christ prompted him to labour in season and out of season. From the time of my settlement in this place to the time of the settlement of Mr. Cornelius at the Tabernacle, Dr. Worcester and myself maintained a stated Sabbath evening lecture, at our respective churches, in regular alternation. This gave me opportunity to hear him preach very often. His sermons showed the character of his mind. Though his manner in the pulpit was not distinguished for vivacity, yet the solemnity of his tones and the pungency with which he exhibited Divine truth, so riveted the attention of his hearers to his subject, that they soon lost sight of the manner and often went away thoughtful and silent. His sermons were always constructed with care, on a plan of strict logical precision, with divisions and sub-divisions, neither too few nor too many, and were adapted to make a distinct and deep impression. I think I never heard a preacher whose discourses I could so easily recall, and so long retain.

Dr. Worcester had great power as a controversial writer. When he entered the field, he always had his armour on, and met his antagonist with uncommon force and skill. He was so calm, self-possessed, and courteous, and yet so logical, clear, and piercing, that, as one remarked of him, "he could cut off a man's head with a feather."

To whatever subject he applied his mind, he was sure to evince great vigour and compass of thought. The motions of his mind were not like a noisy brook, but deep and calm, like a navigable river. He sometimes paused for a considerable time upon a difficult case; but when his judgment was once formed, you would rarely have occasion to appeal from it. He was often resorted to as a counsellor; and in this department of ministerial duty, few have been equally useful. The same qualities which made him so eminent in this relation, made him a most valuable member of the Salem Ministerial Conference, and of the Association of Salem and vicinity, in the discussion of theological subjects, and in free remarks upon the performances of the brethren.

The manners of Dr. Worcester, to those not much acquainted with him, might have seemed rather precise. There was, in his mien, an air of dignity and stateliness which was increased by his tall, commanding figure, and which kept many from that free and familiar approach on which the interchange of thought and feeling, and the life and pleasure of society so much depend. But those who were favoured with a more intimate acquaintance with him, found associated with that dignity and stateliness a suavity and freedom which made him a most interesting companion. He had withal a readiness and pungency of wit, and a fund of anecdote, which he knew how to employ on fitting occasions and to the best advantage.

Dr. Worcester was pre-eminently a laborious man. He knew how to direct his studies and efforts so as to give them the greatest efficiency. His ruling passion was to do good; and he literally wore out his life in the most self-denying efforts to promote the cause and honour of his Master.

I esteem it a high privilege to have been, during sixteen years of the earlier part of my ministry, brought into contact with this great and good man so often, and on such a variety of occasions,—having free access to him for counsel and witnessing almost daily the fruit of his wisdom and toil. The unbroken friendship which subsisted between us during the whole period, made me feel his death as a severe personal bereavement, and has rendered his memory one of the most cherished treasures of my heart. But the benevolent mind finds a recompense for the loss of great and good men in the assurance that they are not taken from the Kingdom they love, but are only raised from a lower to a higher sphere of usefulness, where there is not a cloud to obscure their vision, or an untoward circumstance to mar their enjoyment.

Yours in the Gospel,

B. EMERSON.

FROM THE REV. SAMUEL M. WORCESTER, D. D.

SALEM, June 16, 1856.

My dear Sir: Having prepared two volumes, in illustration of my father's "Life and Labours," I did not expect ever again to write as many lines for the same purpose. For his sake and mine, I could wish that your plan would permit you to copy from the *Missionary Herald* of August, 1821, the "Brief Memoir" by his friend, Jeremiah Evarts, Esq. In so few pages, it would not be easy to exhibit a more admirable delineation of a man, whose public and private life, for twenty-four years, furnished materials for as many volumes.

Dr. Woods' Sermon in the Tabernacle, at Salem, on the 12th of the previous month, was one of his greatest and happiest efforts. Like the "Memoir" by Mr. Evarts, it condensed the author's "personal recollections" in a series of biographical views, so true to the life, that for the place and the end it would be unreasonable to ask for more. The tribute also to my father's memory, by his much beloved associate, Rev. Elias Cornelius, afforded very great satisfaction. Of these, not to refer to other sources of reliable information, I should be rejoiced

if you might so avail yourself, that not one word would have been requested of me.

Yet I must confess that, when I heard those discourses, and when also I read with many tears of delight the "Brief Memoir" by the accomplished Evarts, to whom "the character of his departed friend was a treasure," like the very "price of wisdom," I had regrets that so much was wanting to the completeness and finish of the portraiture. This would of course be very natural, in the ardour of my feelings as a son, who had spent nearly two years in the father's "study, his loved retreat." Not only did I feel that "the half had not been told," but I was certain that, in the relations particularly of son and brother, husband and father, pastor and friend, the beginning only of "the half" could have been known. Such was the conviction of other relatives and friends, who thus the more earnestly waited for the *extended* "Memoir," which Mr. Evarts consented to undertake; but which, by his increasing toils and shattered health, he was obliged to relinquish.

In the volumes to which I have seen fit to allude, there are many pages of my personal recollections, but without any intimation of the fact. And having there written so many hundred pages in all, without once using the pronoun I, as personal to myself, the use of it so often at the present time, it may be more readily believed, is a necessity which would gladly be avoided.

You know who it was, that described man, as "a being of large discourse, looking before and after." Precisely such "a being" was my father, as in my early life I thought of him, when he stood before me, six feet in stature, and with all the goodly proportions of "a bodily presence," which, (his often infirmities notwithstanding,) was never "weak," any more than "his speech" was "contemptible." In all which, at a glance, inspires respect, or which, upon more close observation, is suited to conciliate esteem, he was eminently favoured. There was not a little of the martial element in his nature, while in frame he was fashioned for a noble bearing, as a military man of the school of Washington.

United with no common degree of amiableness and kindness, there was the fullest measure of rational courage, an unhesitating decision of purpose, and a mild but impressive dignity, as if he had been born to a commanding influence. Other things being equal, you can well imagine what power he would have in the government of his family and the ordering of his household. As a "bishop," according to Paul's inspired idea, he was as truly "blameless as the steward of God," as any whom I have ever seen,—"one that ruled well his own house, having his children in subjection with all gravity; not self-willed, not soon angry, not given to wine, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he had been taught, that he might be able both to exhort and to convince the gainsayers."

His brethren, who were much before him in years, always treated him as if he had every prerogative of seniority. Dr. Spring of Newburyport, for instance, who in age was as a father to him, being twenty-four years the oldest, and not at all unconscious of his own claims to reverence, was yet as a brother; and would confer with him, as if at least of equal "understanding" by reason of "length of days," and as if also the wisdom of the wisest of the aged were in him. Think of a highly gifted, independent, self-relying, powerful, and universally respected man of sixty, thus regarding a brother of thirty-six; and thus continuing to regard him, until his own lamented decease at the age of seventy-two! Not incredible, then, the witness of a brother in the ministry, a few years younger than my father;—"I had feelings towards him, *such as I never had for any human being*. I could not possibly describe them." He referred to feelings of love, confidence, reverence, and admiration.

Careful of his attitudes, movements, manners, in the minutest points, in private no less than in public, my father's carefulness appeared as if a second nature. There was not the least of affectation. He would unbend at the proper times; but no one ever saw him lower himself the merest breadth of a hair below the line of an elastic and graceful dignity. In such seasons, he would rather raise himself in the esteem of those who knew him both in and out of "the harness," which indeed the "pressure of a thousand labours and avocations"—to use his own words,—would but seldom allow him to "put off."

This was the more remarkable, because he had an exquisite sense of the ludicrous, a choice vein of humour, and untold riches of anecdote, with no lack of mimicry; and could laugh upon occasion the heartiest, though not the loudest or the longest. Quick as the quickest for a repartee or a retort, and not moderately jealous for the rights of his self-respect; able with a feather to take off a man's skin or his head, as he pleased,—he was yet a pattern of magnanimous modesty and meekness, gentleness and tenderness.

"All the Worcesters that I have known," said his brother Noah,—"possessed passions which were easily excited. It was so with your father; but less so than with many others; or the difference was occasioned by his acquiring early better self-government."

When his keen sensibilities were wounded, a flush might change his usually placid and benignant countenance, with the instantaneousness of lightning. I have seen him, when as much tried by aggravated provocation, as I think that he was at any time, during the last fifteen of the fifty years of his life. But I never saw him, and I never heard of him, when, for one moment, he lost his self-control. The world in arms, I verily believe, could not have made him tremble, while vindicating what he believed to be the rights of God and "the truth as it is in Jesus." Nor do I believe that, in any difficulties or perplexities of opposition and evil report, he ever asked himself the question, How will these things affect me?

Not deficient in imagination, or any other faculty, and able to excel in almost any department, either of literature or science,—his mind was so well balanced, that his inextinguishable zeal was always regulated by the soundest principles of practical wisdom. The results of his counsels are the "seal," that this "is true." And there was no characteristic for which he was more distinguished, and in which *his great strength* was more to be seen, than the power of thinking justly on sudden or complicated emergencies; and of resolving questions of gravest importance, but altogether new, and therefore to be settled without the aid of any known rule or recognised precedent.

When the American Board was formed, his labours as the Corresponding Secretary, with the whole system now in operation for the conduct of missions abroad, required the same processes of original evolution and determination of principles and rules, as so signally characterized the formation of our Federal Government. Here was displayed his peculiar, if I may not say, his transcendent power among his eminent associates. The great value of "the Constitution of the Board, as a working instrument," "the nicely adjusted relations of the voluntary and ecclesiastical principles," the "origination of what is peculiarly excellent in the Annual Reports, and also in the Instructions to Missionaries," and the "*American idea*" of "organizing the missions as self-governing communities," are justly ascribed to him, by the present senior Secretary, as conclusive witness of his extraordinary "sagacity," and of his being far "in advance of the age."

Dr. Woods and Mr. Cornelius each represented the movements of his mind as rather slow than rapid. "My uncle's mind was not *slow* in its movement; but when he had an important question to consider, he suspended his judgment until he could survey the subject on all sides and in all its bearings,"—was, for sub-

stance, the discriminating reply of one, who had seen more of him, than either of those, whose mistake he thus emphatically corrected. I was myself much astonished at the mistake, having so many times seen him, when he appeared to reach an important conclusion, in about the space of the twinkling of an eye; and having also witnessed, in hundreds of cases, the celerity of his pen, in what were pronounced his most elaborate and finished compositions.

He was not fluent. His voice, though clear and musical, was wanting in volume. He was neither an orator, nor a "tremendous converser." But in an exciting debate, or when "the *Philistines* were upon" him, he moved with a power, which few could manfully withstand. Some who had thought him reserved or taciturn, found him upon acquaintance one of the most companionable of men. A casual interview, or a desired conversation for a short hour, was remembered, as if worth more than a month's study of history, ethics, or theology.

He very seriously impaired his health, in the first year of his academic studies. His constitution never fully recovered from the shock which it then received, by the crowding of more than two years of hard study into one. Not a year passed, after my remembrance of him began, when he was not more or less severely afflicted by sickness or infirmity. And it was always, with rare exceptions, work, work, work, let his health be as it might. But at all times, he was the same happy man, in the predominant spirit and aspects of his domestic life.

In bereavements and other afflictions, he exhibited the entire sufficiency of the consolations, which he so often had occasion to commend to others. The ever-glowing charities of his heart, which could not be satisfied with the simple giving of the tenth of all, according to covenant at Bethel,—which, however, he extolled as "worthy of all acceptation," were an unfailing fountain of joy and sweetly soothing tranquillity. And in his communion with God, whose holy will in providence he daily studied, just as he "searched the Scriptures,"—and his evident intimacy of pleading with the Lord Jesus Christ, for the fulfillment of whose farewell charge he so unflinchingly laboured, to the utmost of the grace given him,—there was beyond question a blessedness, too sacredly his own, for any but rare and very tremulous disclosures to the very nearest and dearest of his earthly friends.

No one ever saw him promenading with melancholy look, or sitting with his head moodily downwards, or doling out the languid utterances of discouragement and despondency. His trust in God was firm as the granite mountains of his native State. His convictions of "the faith once delivered unto the saints," were as "clear as crystal." Christ was to him "Alpha and Omega, the first and the last." With God's ancient and modern providence, as recorded in history, sacred or secular, ecclesiastical or civil, he seemed almost as familiar as with "household words." And as leaf after leaf of each forthcoming volume was opened to his view, he was sure as of his being, that God's hand, in unerring and unfailing wisdom and goodness, as well as Almighty power, is in all events, working out the glorious purposes of his perfect will. Hence as to himself, his tenderly loved family, the endeared people of his charge, "the church of God" generally, the state of the country, of the Christian or the heathen world,—he was "steadfast, unmoveable, always abounding in the work of the Lord."

I cannot now speak as I would of his family devotions; his love for the "Family Bible," with the notes and observations of Scott; his remembrance of the Sabbath and reverence for the Sanctuary. Before the sun went down on Saturday, his Sabbath had fully come, and the whole order of the house was rest and peace. On sacramental days, he wore his "bands," and his countenance would beam with the "light of the knowledge of the glory of God in the face of Jesus Christ." Then "redeeming love" was of all others the delightful, melting theme; and then indeed did he "magnify" the consecrated "office." Not sel-

dom he prayed, as if wrestling like Jacob at Peniel, and preached, as if it were the last Sabbath of the congregation, before "the judgment of the great day."

I would gladly portray him, as he was in the chamber of sickness and in the retired places of sorrow. I would, if space remained, present him as I can now see him, in the midst of "the lambs," which it was his delight to "carry in his bosom." I would present him also, as with the warmest parental love, singularly blended with deferential confidence, he used to regard the early missionaries of the Board of Missions. Never was man more sincere than was he in saying,—"I hold the office of a missionary to the heathen, as the highest in the Kingdom of the Lord Jesus Christ on earth." Those young men had experiences which their present successors can but poorly understand; and which imparted a peculiar tenderness of endearment to their relation to their chief and immediate counsellor and director. With scarce a solitary exception, they seemed to revere and love him, as if he had adopted them all, and had been to them, from their earliest consciousness, the kindest, wisest, and best of fathers.

As the world is overwhelmed with selfishness and enmity to the self-sacrificing spirit of true religion, it is not strange that there were some who spoke of him as ambitious; and thus only could explain the mystery of such intense and unwearied efforts to send the Gospel to the unevangelized. Dr. Woods had them in mind, doubtless, when arguing, with gigantic energy, "the importance of the Missionary cause, from *its grand design*;" and preparing himself to render but simple justice to the "beloved *Secretary*," who, as he declared, "was as manifestly in his proper place in the Kingdom of Christ, as the hand or the head is in its proper place in the natural body. * * And you might as well think of doing justice to the character of Moses, without describing his agency in delivering the children of Israel from Egypt and leading them through the wilderness, or of Paul, without exhibiting him as the Apostle of the Gentiles, as to the character of Dr. Worcester, without describing him in this highest and most arduous sphere of his labours."

I submit these fragmentary "recollections," only adding that justice to the living or the recently departed, can never require the oblivion or the neglect of the dead, who, in former generations, were worthy of all praise; and, having finished their course, were translated to the rewards of the faithful in our blessed Lord and Redeemer.

With very high respect,

Yours, most cordially,

SAMUEL M. WORCESTER.

THEOPHILUS PACKARD, D. D.*

1797—1855.

THEOPHILUS PACKARD was the son of Abel and Esther (Porter) Packard, and was born in North Bridgewater, Mass., March 4, 1769. When he was five years old, he removed with his father's family to Cummington, in the Western part of Massachusetts, where he lived until he entered Dartmouth College.

His early years were spent in working upon his father's farm. At the age of twenty-one, he began to fit up a farm for himself; but, by overtaking his bodily powers, he disabled himself, in a great degree, for that kind of labour. Shortly after this, his mind became deeply exercised on the subject of religion, and at length so far settled that he became a member of the church. He began now to meditate the purpose of devoting himself to the Christian ministry; and, with a view to this, commenced his preparation for College under the instruction of his pastor, the Rev. James Briggs.† He entered Dartmouth College in 1792 and graduated in 1796. Immediately after his graduation, he commenced the study of Theology under the Rev. Dr. Burton of Thetford, Vt.; and, at the end of six months, was licensed to preach by the Orange Association, to which his theological teacher belonged. His first labours as a minister were among the churches in the region in which he was licensed; but he went to Shelburne, Mass., to preach as a candidate, early in the autumn of 1798. Here he was ordained on the 20th of February, 1799, the sermon being preached by the Rev. John Emerson of Couway.

The Honorary degree of D. D. was conferred upon him by Dartmouth College in 1824.

Dr. Packard continued in sole charge of the church at Shelburne until March 12, 1828, when his son, *Theophilus* was ordained as his colleague. The charge was given to the young pastor by the Rev. Jonathan Grout ‡ of Hawley, who had performed the same service in connection with his father's ordination twenty-nine years before.

From this time, the father and son continued to supply the pulpit alternately till February 20, 1842, when Dr. Packard gave notice to his people that he should relinquish all pastoral service; and, from that time, he never received from them any compensation. He was, however, not dismissed, but retained the pastoral relation till his death. During the fourteen years in which the two were associated in supplying the Shelburne pulpit, they both laboured extensively in destitute parishes in the neighbourhood, and were instrumental, in several instances, in preparing the way for a stated ministry.

Dr. Packard having reached the age of seventy-three, and finding that the infirmities of age were rapidly increasing upon him, went in the spring of 1846 to live with a widowed daughter in South Deerfield. Here he

* Hist. of the Franklin Association.—MS. from his son.

† JAMES BRIGGS was graduated at Yale College in 1775; was ordained pastor of the church in Cummington, July 7, 1779, and died December 7, 1825, aged eighty.

‡ JONATHAN GROUT was born at Westborough, Mass., April 11, 1763; was graduated at Harvard College in 1790; was ordained at Hawley, Mass., October 23, 1793; and died June 6, 1835, aged seventy-two. He published a Sermon before the Hampshire Missionary Society, 1810; a Sermon preached at Cummington, 1811.

remained four years, but returned to Shelburne in the summer of 1854. His last sermon was preached in Deerfield in November, 1847.

He suffered a severe injury from a fall upon the ice in the early part of January, 1855; and, from that time, was confined to his house, and mostly to his bed. He was afflicted by a complication of maladies, from which, during the last few weeks of his life particularly, he experienced intense suffering. He died on the 17th of September, 1855. The Franklin County Church Conference and Benevolent Anniversaries having been appointed to be held in Shelburne on the 18th and 19th, his funeral took the place of the Conference exercises on the afternoon of the 19th, a very large number of ministers being in attendance. His funeral sermon was preached by the Rev. Dr. Hitchcock, late President of Amherst College.

He was married to Mary, daughter of Isaac Tirrill, of Abington, Mass., February 9, 1800. He had eight children, one of whom, *Theophilus*, was graduated at Amherst College in 1823, and, as has been already mentioned, was associated with his father in the ministry. Mrs. Packard still (1856) survives.

Dr. Packard, in the course of his ministry, instructed thirty-one students in Theology, all of whom became preachers of the Gospel.

The following is a list of Dr. Packard's publications:—A Sermon at the ordination of Josiah W. Cannon; [who was born at New Braintree, Mass., February 27, 1780; was graduated at Williams College in 1803; studied Theology under the Rev. A. Hooker of Goshen; was ordained pastor of the church at Gill, Mass., June 11, 1806; was dismissed June 11, 1827; taught an Academy at Williamstown, Mass. from 1827 to 1831; taught a year in Canajoharie, N. Y.; returned to Gill in 1832, and preached there as a stated supply till September 24, 1839, when he was settled the second time as pastor of the church; was taken off from his labours by a paralytic stroke in September, 1846, and died in 1854. He published a Sermon before the Hampshire Missionary Society in 1821, and a Sermon on the death of Elisha M. Case at Williamstown in 1831. A few days before his death, his surname was changed by the Legislature to *Canning*]; two Sermons on the Divinity of Christ, 1808; a Sermon before the Hampshire Missionary Society, 1813; a Sermon on the evil of Slander, 1815; the Life and death of his son Isaac T. Packard, 1820.

FROM THE REV. THOMAS SNELL, D. D.

NORTH BROOKFIELD, MASS., May 16, 1856.

Dear Sir: It gives me pleasure to bear my testimony concerning the character of my friend Dr. Packard, who has been a little before me in closing his earthly career; but I am too much enfeebled by age and disease to go into any extended account of him. I was intimately acquainted with him from my boyhood, as we spent our early years within half a mile of each other. I was also contemporary with him in College, though one year his senior; and have had a good opportunity of observing his whole subsequent course.

His rank in College as a scholar was deservedly high, and he graduated with one of the first honours of his class. His general deportment also was exemplary—such as to render him at once greatly respected and highly useful.

He was not distinguished for gracefulness of manners, but he was very social and communicative, and evinced great sincerity and cordiality in his friendships. He was more intellectual and metaphysical than most of his brethren, and never faltered in defence of his doctrinal views, which were strictly Calvinistic. He

had a passion for scrutinizing, and originating that led him to traverse fields which would have few attractions for the great mass of minds. With the doctrines, precepts, and institutions of Christianity he never meddled—these he was contented to receive in all simplicity and docility, just as he believed that God had revealed them; but on any other ground he felt himself at liberty to speculate, and inquire, and invent, almost without restraint. I well remember some of his early developements pointing in this direction; and the same thing was manifest in the deep interest which he took in mesmerism and some other kindred novelties towards the close of life. He had no views of these subjects, however, that interfered in the least with his belief in the great truths of Christianity, or suggested any doubt in regard to his living under the influence of the faith he professed. On the whole, I regard him as having possessed a large share of natural sagacity and foresight, and a much more than ordinary degree of intellectual power, associated with a truly devout spirit; while yet, as I have indicated, he shared in the common infirmities of humanity.

With sincere respect, your brother in Christ,

THOMAS SNELL.

FROM THE REV. THOMAS SHEPARD, D. D.

BRISTOL, R. I., February 19, 1856.

Dear Sir: With the subject of your enquiries, I was privileged to be intimately acquainted for more than thirty years. In 1819, Dr. Packard assisted in my ordination at Ashfield, within the same county in which he exercised his ministry. For fourteen years we were members of the same Association. He was then in the vigour of life. My first interview with him was at the convening of the Council on the day previous to my ordination. I was favourably impressed with his robust, manly form, and thoughtful, intelligent countenance. In person he was of medium height, thick set, and somewhat stooping in his neck and shoulders. His hair was light and sandy, and his countenance partook of the same hue. His eye brows were unusually large, and, when engaged in conversation or discussion, which required careful thought, they were brought down so low as to overshadow "the windows of his mind." About that time, if I recollect aright, he was afflicted with a scrofulous humour, which tended strongly to his lungs; so that he was obliged to abstain occasionally from pulpit duties and travel abroad. These symptoms, however, he finally overcame by vigorous, physical exercise.

On further acquaintance with Dr. Packard, I found him to be a man of great vigour of intellect, and distinguished for his knowledge of theological doctrine and ecclesiastical polity. He possessed extraordinary conversational powers. He had ever at hand inexhaustible resources of anecdote with which to enliven and impress his remarks. His reading was not extensive; his library was never large; but he thought much. He went down into the very sources of truth, and brought up the original ores, and wrought them into practical uses.

He was, as you are doubtless aware, a theological pupil of the celebrated Dr. Burton. He adopted, throughout, "the Taste scheme," as it was then called, of which his honoured teacher was the champion, if not the father. I well remember the first discussion I had with him in his own study. It was during a winter evening, and before we were aware of the lateness of the hour, the clock struck one. This, I may say, was the mooted point of that day, and, for years, almost every subject in Didactic Theology discussed in our Association, ran more or less into this question, upon which the members were about equally divided. Dr. Packard's mode of debate was deliberate, clear, demonstrative, and in perfect good temper. He dwelt much upon the analogy between matter and mind. He carefully traced every effect to its cause. Admit his premises and there was no way of avoiding his conclusions. In conversational discussion, in which he took great

delight, he was fond of the Socratic method of asking questions, concerning points nearly self-evident, and thus advancing step by step, until, in the result, you must yield the point, or contradict your first admission.

Dr. Packard possessed in an eminent degree what is called the "power of management." It was in the province of no human being to sound the depth of his mind, or fully to fathom his designs and purposes. And yet the grace of God, imbuing his heart, so controlled this power that it became an instrument of good. None but the evil-minded felt its intervention,—meeting them where they least suspected it, thwarting their sinister ends, and causing their weapons to recoil upon themselves. Self-control was a marked characteristic in all the movements of my venerated friend. He could not be taken by surprise or thrown from his balance by any sudden gusts of feeling in those around him. It was my lot to sit with him in councils, where there were conflicts and agitations of parties arrayed one against another, while he,—generally in the chair, would sit as unruffled as a rock in the surf.

As a preacher, Dr. Packard excelled, when fully aroused by the inspiration of his subject and the occasion, and when he had no manuscript before him. When he read his discourses, he was sometimes complained of as heavy and dull; but never when he went with his whole heart and soul into his subject, and uttered his thoughts from the impressions gathered from surrounding circumstances. He was, both in the pulpit and out of it, a safe and successful extemporizer. Often have I heard him utter his sentiments on occasions of public gatherings,—such as were called "four days' meetings," in tones of impassioned eloquence that moved the assembled multitude, as if by a mighty rushing wind. Those were days of religious revivals. In these, Dr. P. ever felt a deep interest and took an active part. He enjoyed many such seasons in his own congregation, during his long ministry. I have often heard him speak of the great satisfaction which he and his people enjoyed in the labours of Dr. Alexander, afterward Professor in the Theological Seminary at Princeton, who, during a journey in New England, spent some time in Shelburne in a season of revival. Many of Dr. Packard's written discourses were ingeniously constructed, and preached with lasting results. I remember one addressed to my own people from Eccles. iii. 4. "A time to dance." The result to which the preacher came may be known by the reply which was given by a young female to her mother on being questioned where the text was. "I cannot remember the place," said the girl, "but I can repeat the words—'*No time to dance.*'"

In his domestic relations, Dr. Packard was greatly favoured. His house was ever an abode of industry, order, economy, and peace. He was given to hospitality. The celebrity of the minister, the counsellor, the theologian, brought many under his roof to share in the bounty of his table and store-house. To such he extended a cordial hand and to their comfort and edification he was devoted.

Such was Dr. Packard in the days of his meridian strength. After dissolving my connection with the Franklin Association to labour in another portion of New England, certain idiosyncrasies of mind were developed in the old age of Dr. P., which, for a time, occasioned some anxiety to his friends. Of these, however, I have had little knowledge. After he had completed his fourscore, I visited him for the last time in the family of his widowed daughter in South Deerfield. I was happy to find him still the same deep and original thinker. The philosophy of the mind was his favourite theme. His heart was fervent in prayer for the peace of Jerusalem. Having finished the work given him to do, he has gone to receive his reward.

With sincere esteem, I remain

Your fellow-servant in the Gospel of Jesus Christ,

THOMAS SHEPARD.

ASA MCFARLAND, D. D.

1797—1827.

FROM THE REV. NATHANIEL BOUTON, D. D.

CONCORD, N. H., October 15, 1849.

Rev. and dear Sir: I cheerfully comply with your request for a brief sketch of the late REV. ASA MCFARLAND, D. D. Being his successor in the pastoral office, I have had a favourable opportunity to estimate his character and to learn the leading facts of his history.

He was about five feet and six inches in height, of a robust frame, somewhat corpulent; a large head, small but piercing gray eyes, highly intelligent expression, and of dignified demeanour. He was slow of speech, but his ordinary conversation and preaching was strongly marked with common sense. He acquired a commanding influence over the people of his charge. I should add that he was occasionally subject to deep depression of spirits.

Asa McFarland was born in Worcester, Mass., April 19, 1769,—the son of James McFarland, and the youngest of a family of ten children. His father died when he was at the age of fourteen. In his twentieth year, with small pecuniary means, he determined to obtain a collegiate education; and in his twenty-second year he entered Dartmouth College, one year in advance, and graduated in 1793. He remained at Hanover the next four years, two of which he spent as a Tutor in College, and two in Moor's charity school. While at Hanover, he made a public profession of religion, and there also pursued theological studies. Obligated to defray the expenses of his own education, his vacations were usually employed in teaching music. By that means he was first introduced into Concord, and there, as a candidate, he commenced his ministerial labours. In January, 1798, he received from the church and parish a very united call to settle with them in the ministry, and was ordained on the 7th of March following. He continued his labours without interruption till the resignation of his charge, in March, 1825, making a period of twenty-seven years. From that time more especially, his health and strength gradually declined, and he expired on the morning of the Lord's Day, February 18, 1827, in the fifty-eighth year of his age.

Dr. McFarland possessed a vigorous and active mind; was discriminating in reasoning, and sound in judgment. With works of mere taste his acquaintance was very limited; he chose to discipline his mind in the school of reason, rather than embellish it with the beauties of poetry and the creations of fancy. He was an admirer and student of Edwards and other powerful reasoners of the same class. Averse to show and declamation in the pulpit, a prominent characteristic of his preaching was, that it was addressed to the understanding. His discourses were framed with logical precision, were highly instructive and easily remembered. He dwelt much on the doctrines of the Gospel—the ruined state of mankind by nature; the obligations of the Divine law; the method of pardon and salvation through Christ, and other truths with which these are connected. His manner in the pulpit was easy and dignified. His voice full, loud, and sonorous, he at

times spoke with very considerable power. His sermons were often searching and full of terror; though, on account of his argumentative style, he rarely moved his audience to tears.

Dr. McFarland's labours as a minister were very arduous and extensive. He gave himself wholly to his work. Four days of the week were devoted to study, and the fruits of his intellectual industry were abundant. He left two thousand and fifty-four manuscript sermons, or an average of seventy-six each year of his ministry. Besides his stated preparations for the pulpit, he preached a lecture on Sabbath evening, a lecture in the course of the week in some district of the town, and, for three years and a half, officiated as Chaplain in the State's prison. He maintained frequent intercourse with his people by visiting, and, in seasons of special religious interest, often spent whole days in visiting from house to house and conversing with individuals, as their respective circumstances required. There were three such seasons during his ministry; the first in 1811-12, in which ninety-five were added to his church; the second in 1816, when a hundred and eight were added; and the third in 1820, when eighty-five were added. The whole number added during his ministry was four hundred and forty.

But his influence and labours were not restricted to his own parish. The frequent invitations he received to attend ordinations, to sit in council on difficult cases, and to preach on public occasions, evince the high reputation he enjoyed abroad. As a musician, he exerted an extensive influence, by his own performances and by public addresses, in improving the Psalmody of the churches. In 1809, he was appointed a Trustee of Dartmouth College, which office he honourably sustained till 1822, when he resigned. He was one of the founders and efficient supporters of the New Hampshire Missionary Society, of which he was made President in 1811, and held the office thirteen years. In 1812, he received the honorary title of Doctor of Divinity from Yale College. In his various public offices, he was prompt, judicious, and efficient. Unostentatious and unassuming, when he found the duties of public office burdensome, he willingly resigned them to others.

In 1824, on account of a general failure of health, and various bodily infirmities, he signified to the parish his wish to resign his office and to unite with them in securing a successor. And on the 23d of March, 1825, the day on which his pastoral relation to the church was dissolved, his successor was ordained, to whom Dr. McFarland delivered the Charge.

Subsequently his health gradually declined. He experienced at different times six shocks of paralysis, the last of which proved fatal. He habitually exhibited a firm attachment to the cause of religion; rejoiced in the prosperity of the churches in this State and in the spread of the Gospel abroad. When he spoke of the future, it was with calmness and comfortable hope. But his physical and mental powers sunk together: for five weeks before his death, he could only answer questions by "Yes" or "No." We grieved that the sun which rose so fair, and shone so bright at its meridian, should so soon go down behind a cloud; we mourned that the voice which was once so full and melodious, could utter no accents either of joy or hope, as the immortal spirit was about to take its upward flight; but we bowed in humble submission, in the strong confidence that he entered into rest. He died in this town, February 18, 1827.

The following is a list of Dr. McFarland's publications:—A Sermon before the Franklin Lodge at Hanover, 1797. A Sermon preached the Sab-

bath after his ordination, 1798. A Thanksgiving Sermon, 1798. An Oration before the Society of the Phi Beta Kappa, at Dartmouth College, 1802. A Sermon at the ordination of William Rolfe,* 1803. A Sermon preached the next Lord's Day after the total Eclipse of the Sun, 1806. An Historical view of Heresies and Vindication of the Primitive Faith. Signs of the Last Times: a Sermon, 1808. A Sermon before the Executive and Legislature of New Hampshire, 1808. A Sermon on the importance of Family Religion and Government, 1810. A Sermon before the New Hampshire Missionary Society, 1812. A Sermon on the Sabbath, 1813. A Sermon before the Moral Society, 1814. A Sermon at the ordination of Jonathan Curtis at Epsom, 1815. A Sermon at the ordination of Isaac Jones at Candia, 1816. A Sermon at the ordination of Nathan Lord at Amherst, 1816. A Sermon from Solomon's Song, vi. 10—entitled "The Moral Beauty and Glory of the Church," 1822. A Sermon at the ordination of Mr. Woodward.

Dr. McFarland was thrice married: first, to Clarissa Dwight of Belchertown, Mass., who died in 1799, leaving an infant which survived her but a few days: second, to Nancy Dwight of Belchertown, in 1801, who died within less than three months after their marriage: and third, to Elizabeth Kneeland of Boston, in 1803, who survived him and died in 1838. By the last marriage he had eight children.

With great respect, yours in the Gospel,

N. BOUTON.

JOSEPH MCKEAN, D. D.†

1797—1818.

JOSEPH MCKEAN was born at Ipswich, Mass., on the 19th of April, 1776. He was the youngest of five children. His father, William McKean, was born in Glasgow, Scotland, April 7, 1739, and came to this country in 1763. His occupation was that of a tobacconist. He remained in Boston several years after he migrated hither; but the war of the Revolution, which occasioned a general interruption of business and drove multitudes of families from their homes, led him, in 1775, to remove from Boston to Ipswich; but, at the close of the war, he returned to Boston, where he was, for many years, a member of the New North church, and survived to mourn the death of his son. His wife, whom he married in 1769, and who was the daughter of Dr. Joseph Manning of Ipswich, a graduate of Harvard College in 1751,—died May 15, 1776, shortly after the birth of Joseph, the subject of this notice.

In his early childhood, this son gave indications of uncommon vivacity of spirits and activity of mind. Having gone through some of the elementary branches at a public school in Boston, he was placed, in 1787, in the

* WILLIAM ROLFE was born in Plaistow, N. H., in 1773; was graduated at Dartmouth College in 1799; was ordained pastor of the church in Groton, N. H., November 9, 1803; was dismissed in June, 1823; and died in 1837.

† MS. from Dr. Pierce.—Memoir by Dr. Frothingham.

Academy at Andover, then under the care of that distinguished teacher, Ebenezer Pemberton, L. L. D.* Here he held a high rank as a scholar, and, at the Commencement in 1790, was admitted a member of Harvard College, at the age of fourteen years and three months.

Having sustained a high reputation for scholarship, especially in the classics and mathematics, through his whole college course, he was graduated in 1794. Immediately after, he engaged as teacher of a school at Ipswich, and, at the same time, commenced the study of Theology, under the direction of the Rev. Dr. Joseph Dana. For this venerable man he always cherished the most respectful and grateful regard, considering himself as indebted, in no small degree, to him for many of the best influences which had been exerted in the formation of his character.

In May, 1796, after he had had charge of the school at Ipswich nearly two years, he left it, and became Principal of the Academy at Berwick. Here he made a public profession of religion, and continued his theological studies under the superintendence of the Rev. John Thompson,† with whose church he united. He left Berwick in July, 1797, took his second degree at the University, and then completed his theological course under the direction of the Rev. Dr. John Eliot of Boston, who was pastor of the church with which his father was connected. Between Dr. Eliot and himself there grew up a most intimate friendship, which continued, without interruption or abatement, to the close of Dr. Eliot's life.

He received "approbation" to preach, from the Boston Association, on the 7th of August, 1797. His first efforts in the pulpit met with uncom-

* For the following account of Dr. PEMBERTON, I am indebted to my venerable friend, the Rev. Dr. Abbot, now (1856) of West Cambridge, and ninety-three years of age,—who is able to speak of him from an early and intimate acquaintance:—

"I wish I was able to give an account of Dr. Pemberton, worthy of his excellent character. I never heard him speak of his parents, but presume he was born in Boston,—being grandson of the famous Mr. Ebenezer Pemberton, minister of the Old South church at the commencement of the last century, and contemporary with Dr. Colman. He was probably born in 1747 or 1748: he died in Boston in 1835, aged eighty-seven or eighty-eight. He was brought up by his uncle, Dr. Ebenezer Pemberton, who was a graduate at Harvard in the class of 1721, and like his father, was minister of a church in Boston. Speaking of the strictness with which the Sabbath was formerly observed, he said, when his uncle sent him, on Sabbath morning, to inquire concerning a sick neighbour, he was asked by the tithing man why he was in the street. In early life, he was very much troubled with stammering, which it cost him much pains and long continued effort to overcome. He was a graduate of the College of New Jersey in 1765, and was a Tutor in the same College in 1769. In the year 1786, he became Preceptor of Phillips Academy, Andover, the immediate successor of Dr. Pearson. He won the affection and confidence of his pupils, which rendered the government of the school easy. He was an excellent reader, and his pupils were much benefited by his instructions and example. As a teacher he was accurate, faithful, and successful. He was Principal of the Academy for about seven years; and it enjoyed a high reputation during his administration.

"Soon after resigning his place in the Academy at Andover, he opened a school at Billerica, which he kept several years with reputation. During his residence there, he served as Deacon of the church of which Dr. Cummings was pastor. On leaving Billerica, he removed to Boston, and for some time taught a few pupils. For a number of years, he was the Primate of the Boston Association of Teachers, by whom he was highly esteemed. Age and infirmity crept upon him without suitable provision for his support and comfort, and without the remuneration which his faithful and useful labours in the cause of education so richly deserved. A number of his former pupils cheerfully embraced the opportunity of expressing their gratitude and respectful esteem by presenting him a generous annuity. He was honoured with the degree of L. L. D. by Alleghany College.

"Dr. Pemberton was a little above the medium size, of dignified appearance; in manners, a gentleman of the old school; in conversation, he was pleasant, and had a fund of anecdote and useful remark; his passions were quick and strong, but were well controlled; his moral and religious feelings warm, and his emotions sometimes almost overpowering."

† JOHN THOMPSON was a son of the Rev. William Thompson, who was settled at Scarborough, Me., May 26, 1728, and died February 13, 1759. He (the son) was born at Scarborough; was graduated at Harvard College in 1765; was ordained pastor of the church in Standish, Me., October 26, 1768; suspended his ministrations at Standish for want of support in 1781, and was formally dismissed two years after; was installed pastor of the church in Berwick in 1783; and died in January, 1829, aged eighty-nine.

mon favour, and in a short time he received an invitation to settle over the church at Milton, a few miles from Boston. This invitation he accepted, and on the 1st of November 1797, was ordained pastor of that church.

In the summer of 1803, Mr. McKean was seized with a dangerous fever, which greatly affected his lungs, so that it became necessary, in the opinion of his physician, that he should visit a more genial clime. He accordingly passed the next winter in Barbadoes, and the two succeeding winters in the Carolinas. Meanwhile, regarding the prospect of his recovery as at best doubtful, he asked and received an honourable dismissal from his pastoral charge. His request was granted on the 3d of October, 1804.

His health, after some time, having become so much improved as to allow him to return to the pulpit, he preached occasionally in different places, and received an invitation from the Hollis Street church, Boston, to settle as colleague with the Rev. Dr. West. But, being apprehensive that his health was not yet adequate to the labours and responsibilities of a regular charge, he declined the invitation, and engaged, for a time, as teacher in one of the town schools in Boston. In this vocation he always felt himself at home, and never failed, it is believed, to satisfy his employers.

He was afterwards twice chosen by the citizens of Boston to represent the town in the General court. Here he acquitted himself with so much credit that some of his friends became desirous that he should continue permanently in civil life; and he was at one time somewhat inclined to do so; but, upon mature reflection, he concluded that his path of duty did not lie in that direction.

In 1806, when Dr. Webber was appointed President of Harvard College, Mr. McKean was appointed his successor as Professor of Mathematics. He declined the appointment, on the ground, as was supposed, of a half-formed purpose to give himself to political life, for which he had already made some preparation, by engaging, as he had leisure, in the study of the Law.

Within about two years from the time of the former appointment, he was chosen to succeed John Quincy Adams as Boylston Professor of Rhetoric and Oratory. This appointment he accepted; and his inauguration took place, October 31, 1809. Here he continued laboriously and successfully employed, till within a few months of his death.

In 1814, the degree of Doctor of Laws was conferred upon him by the College of New Jersey; and at a little later period, the degree of Doctor of Divinity, by Alleghany College in Pennsylvania.

In connection with the duties of his Professorship, he exercised his office as a preacher, in many of the neighbouring pulpits, and, at different periods, supplied, for a length of time, several of the churches in Boston. It was probably owing to this accumulation of labour, that there was a revival of the complaints by which he had been afflicted in preceding years. In the spring of 1817, his case was considered decidedly alarming. In the summer of that year, he journeyed, for the benefit of his health, to Montreal; and, about the close of the year, his disease not being arrested or materially mitigated, he left home, by the urgent recommendation of his physicians, to pass the winter in South Carolina.

It was, however, soon thought necessary that he should go still farther South. Accordingly, he directed his course to Havana, and arrived there greatly reduced in strength, February 15, 1818. As he was without a

friend, or even an attendant, on this voyage, he fortunately was received into a family, (that of Mr. Samuel Curson, formerly of Boston,) from whom he received the most affectionate hospitalities. He, however, continued rapidly to decline, and it had now become but too certain that his mortal career was nearly closed. His thoughts were evidently concentrated upon future and eternal scenes; and, for the last few days of his life, he wished to hear little reading except the Bible, and the 176th and 270th Hymns in Belknap's Collection. On the morning of his decease, there were read to him, by his request, the 121st and 139th Psalms. He retained so much strength as to be able to undress himself, till the very night before his death. He would allow no one to sit up with him. The gentleman in whose house he staid, hearing him breathe in an unusual manner, some time in the night, went to him and administered some refreshment; but Dr. McKean would not consent that he should remain with him, or even leave a light in his apartment. The next morning he was, with great difficulty, relieved from an ineffectual fit of coughing. He continued much of the time in the posture of devotion, till half-past two o'clock, P. M., (March 17,) when he gently expired. He was buried the next day, and Mr. Frost, a clergyman from the South, who had gone thither for the benefit of his health, read the burial service over his remains. On Wednesday, the 22d of April, the funeral solemnities took place at Cambridge, when Professor Hedge delivered a Eulogy, which was published.

Dr. McKean was an active member of various literary, benevolent, and religious associations. During his college course, and, for several subsequent years, he took great interest in the Phi Beta Kappa Society, of which he was, for some time, President. Of the Massachusetts Historical Society he was a very useful member, and for some time Recording Secretary. The "Collections" are much indebted to his vigilant attentions and persevering efforts. He was Secretary of the Massachusetts Congregational Society, was a member of the Society for propagating the Gospel, Corresponding Secretary of the Society for the suppression of intemperance, an honorary member of the Historical Society of New York, &c.

The following is a list of Dr. McKean's publications:—A Valedictory Sermon preached in Milton, 1804. A Plea for friendship and patriotism, in two Discourses preached in the First church, Boston, 1814. A Sermon at the ordination of J. B. Wight, 1815. A Sermon at the ordination of N. L. Frothingham, 1815. A Sermon on the death of John Warren, M. D., 1815. A Sermon at the installation of the Rev. Dr. Richmond,* 1817. Memoir on the Rev. John Eliot, S. T. D., printed in the Histori-

* EDWARD RICHMOND was born at Middleborough, Mass., in 1767; was graduated at Brown University in 1789; studied Theology under the Rev. David Gurney of North Middleboro, was ordained pastor of the church in Stoughton, Mass., December 3, 1792; was dismissed January 15, 1817; was installed at Dorchester on the 25th of June following; was dismissed in 1833; and afterwards resided for several years in Braintree. He died in Boston, April 10, 1842. He received the degree of Doctor of Divinity from Brown University in 1815. He published a Sermon at the ordination of Lemuel Wadsworth; [who was born in Stoughton, Mass., in 1769; was graduated at Brown University in 1793; was ordained pastor of the church in Raby, (now Brookline,) N. H., October 11, 1797; and died November 25, 1817, aged forty-eight;] a Sermon at the Consecration of Rising Star Lodge in Stoughton, 1801; a Sermon preached to the Scholars of Derby Academy in Hingham, 1807; a Sermon on the last time of assembling in the old meeting-house at Stoughton, 1808. Zechariah Eddy, Esq., who knew Dr. Richmond well, says of him—"He was a professed Arminian, and when Unitarianism came in, he was considered as having embraced it. He was a sedate, candid man, a close and acute reasoner, and was much respected as a minister as well as a neighbour."

cal Collections. Addition to Wood's continuation of Goldsmith's History of England.

In September, 1799, Dr. McKean was married to a daughter of Major Swasey of Ipswich, who survived him. He left three sons and three daughters. One of the daughters is married to Mr. J. E. Worcester, the well known Geographer and Lexicographer, and another to Mr. Charles Polson late Librarian of Harvard College and of the Boston Athenæum. Two of his sons graduated at Cambridge with distinguished reputation.

FROM THE REV. NATHANIEL LANGDON FROTHINGHAM, D. D.

Boston, April 3, 1850.

My dear Sir: You ask me to write to you, in a familiar way, some of my recollections of Dr. Joseph McKean. To do this will be a labour of the sincerest love on my part;—if indeed that can be called a labour, which is a grateful exercise of the mind, turned towards a distinguished friend of my early days, and a very dear and honoured name. It was my advantage to enjoy his notice, soon after he took the chair of Rhetoric and Oratory at Harvard University, where I was at that time an undergraduate. It was among my delights to see him often and familiarly during the rest of his life. It was my sorrow to lose him in a way that to my youthful apprehension seemed sudden, and to have to speak his eulogy in the church to which he had been all but a pastor, and where his memory is cherished to this very hour.

His bony frame and strongly marked countenance come back to me, as I reflect, with the most perfect distinctness. I hardly seem to have ever lost sight of them. His appearance marked him out for no common man. He was cast in one of those extraordinary moulds, that made him at once an object of attention. Persons in the street would turn to look after him when he had passed them; his speech was so earnest, his look so animated, his bearing, though entirely plain and grave, so free and noble. He always appeared to me athletic; and yet his health could never have been completely sound during any part of the term of my acquaintance with him. His head, I used to think, bore a striking resemblance to that of the most common portraits of Lorenzo de Medici. His long, straight, black hair, was gathered into a careless tie behind, and allowed to stray a little over his face. His full black eyes threw their expression from under a brow and forehead that might almost be called severe; but his mouth was as full of sweetness as any I ever saw. His features were extremely flexible, taking every conceivable light and shade, from his inward feelings, and those feelings were of the most delicate sensibility. The mingled tenderness and thoughtfulness, that I have often marked not only stealing over them but settling down upon them,—like a watchful bird upon a soft nest, I do not remember to have observed any where else so beautifully displayed as it was between those large cheek-bones and upon that swarthy skin. His voice was deep and rich, corresponding to such a physiognomy. His ready smile was playful, affectionate. His laugh, that was ready also, was one of those open-mouthed peals of mirth, which, without any diminution of dignity, are given with the heartiest good will, having a real benevolence in their sound, and showing that the man is neither overcome with them nor ashamed of them.

Perhaps I am dwelling too long on what may be called physical qualities. But they are not merely such. They belong closely to the inward person. They were characteristic of his whole self. Besides, you ask for my reminiscences; and to what could they be expected to attach themselves so vividly as to the peculiarities that I have described? But I will come to other things. The dispositions, the temper of Dr. McKean, his moral traits and complexion, were naturally among the first things to attract my youthful observation. These inter-

ested me strongly from the very beginning of my acquaintance with him. They were of a kind that could not fail to engage the feelings of every one; they were so manifestly sincere, so impatient of all duplicity, so incapable of any meanness, so bold in their frankness, but so friendly in their intent. As I have meditated upon them often in after years, they have rather gained than lost in my admiration of them. He was of a cordial, impulsive nature, fervid in all things. He must have been originally of an unusually vehement spirit, but it was so held in check by its kindness and its conscientiousness, that strongly as his emotions continued to show themselves all through his life, I never saw him provoked into any unbecoming heat, and never heard a peevish or bitter expression from his lips. He was tenacious of his judgments also, and had his full share of what would be called his prejudices. And yet I have known him to show the most marked good will towards those with whom he could have no sympathy, either in their opinions or their conduct; offering them the warmth of his ever open hospitality, while at the same time he declared to them privately what he most disapproved in the course they had taken. I look back upon him as an ardent, generous, lofty mind; susceptible but independent; resolute but considerate; easy to kindle and easy to melt; but the first without rage and the last without weakness.

Constituted as he thus was, you may easily suppose that he had a nice sense of honour; that he was keenly alive to whatever touched the regard in which he sought to be held, and which he accounted his due. He carried this sensibility into too great refinement perhaps; and even to a jealous punctiliousness. Not from vanity or arrogance in the least degree; but from an over delicacy of sentiment; or from a scrupulousness that weighed the absolute propriety of things, and not his personal interests at all; or from a quick resentment of what seemed to him any other than the most ingenuous dealing. A remarkable example of this was related to me by himself, as we were once walking together. After he had resigned the pastoral charge of the church at Milton, he was told by a member of the Corporation of Harvard University that the Hollis Professorship of mathematics, then made vacant by the elevation of Dr. Webster to the Presidency of the institution, would be offered to him, if he was inclined to accept it. Nothing could have been more gratifying to him than such a proposal. He acceded to it at once. That was the very position he would have preferred to all others. Mathematics had been his favourite study, while he was an undergraduate of the College. That witty indecorum, the "Junior Classology," described him as coming to the revels "From Pike's learned page." He thought that he should now find solace for what he had undergone as a parish minister, in that honourable and pleasant chair. It was suited to his tastes. It afforded him the finest field for cultivating a chosen pursuit. It satisfied his fullest ambition. Rumour began to publish the secret, and congratulations were paid him on his proposed removal to Cambridge, when the newspapers announced the election to the expected place of a distinguished citizen who afterwards spread his fame over the whole scientific world. On seeking an explanation of this, Mr. McKean was informed that it was all right; that the compliment was thought a proper one to pay to the attainments of Dr. Bowditch, though it was known that he would not accept the office, while the real Professor was to be no other than himself. He had been so wounded, however, that he refused to have any thing further to do with the proposition. This was very unwise, it is true. But the want of wisdom was of that nature which only an elevated spirit could be capable of. The self-respect might have been a mistaken one, but it was still self-respect. A feeling somewhat kindred to this, though without any stain of this world's passion upon it, led him to decline an invitation from the church in Hollis Street to become the successor of Dr. West. He made it a point that the invitation should be a unanimous one; and it failed of being so only by a single voice. This solitary opposition was made by a gentleman, who soon afterwards joined the congregation of the Old South, where more orthodox

opinions were supposed to be entertained. The course taken by Mr. McKean on this occasion, seemed to those whom it disappointed, more nice than just; since it subjected the wishes of a whole society to the will of an individual; but all admitted the purity of its motive. Perhaps he was reminded too forcibly by his previous ministerial experience that it was necessary to begin at least that relation with an entire consent, and a great deal of love.

As a preacher, Dr. McKean was exceedingly impressive. Wherever he went, he was listened to with respectful attention and deep interest. For this, he was much indebted, no doubt, to his imposing figure and manner, and the solemn fervour that pervaded all his services. He was evidently and entirely engaged in them. The rhetorical language of his devotions, apparently unselected and inspired by the moment, flowed over his audience with a copious power. His appearance in the pulpit, though not what would be called graceful, was much more than that;—it was massive and grand. The intonations of his voice, though quite peculiar to himself, governed by scarcely any rules of the art that he taught from the Professor's chair, were yet agreeable to all hearers, and probably the more effective from their strong peculiarities. As regards the composition of his sermons, they were thrown off too rapidly and with too little anxiety of premeditation to allow of their being finished performances. They never seemed to me to do justice to his intellectual vigour. But they did their work satisfactorily, at a time when the public did not expect the effort that it afterwards came to require in this difficult department of labour. I make no question that they sunk profitably into the hearts of many, and that is the highest object of Christian preaching. He has told me that he could never carry any but a blotted manuscript with him into the desk; for if he revised or copied it ever so many times, he should be always altering and interlining what he had written.

As a lecturer in the college chapel he allowed himself great freedom. He would often discourse in the most desultory manner; not as any statute prescribed, but as his mind happened to be exercised by the public events of the day. This, if it made his lectures more exciting, certainly detracted from their academic value. His most judicious friends, on giving them a careful examination after his lamented decease, could find nothing worthy of his reputation to be given to the press. And yet he was a most diligent and devoted officer in that important branch of instruction which was committed to his charge. He was a close student, freely communicating of what he had learned. He was a great favourite with his pupils; at least I can answer for the time when I was among them. They were won by the cordiality and frankness of his intercourse with them. He attempted to introduce a more intimate personal relation between them and himself than had before been the custom. He was the first to declare to his classes, that while he was ready to show them every forbearance in the exaction of their duties, he should rely very much on their own proper sense of those duties; and that he would never consent to inflict any penalty, as if that could be accepted as a substitute for the required task. If I rightly remember, however, this generosity of his did not continue to be met by the young men with a kindred spirit; and it was among his griefs to be obliged to fall back in disappointment upon the old methods, and to report his delinquents to the College Faculty. At the same time, I am not sure, that with the members of that Faculty, his colleagues in the government of the University, his sympathies were so active as would have been desirable for his perfect contentment with his sphere of occupation. He thought to do more and better by standing a little apart. Thus the stated meetings of the College authorities lost the counsel and the animation which his presence, had it been given, could not have failed to impart to them. He might have misjudged here as in some other things. But if he did, it was for his endeavour's sake; it was from an impulse that urged him forward and not for any petty gratification of his own. I am persuaded that he would

have been happier where he was, if he had been more yielding to the circumstances around him. As it was, he had no disinclination, after a term of sufficient experiment, to relinquish to some one else a chair of instruction that had never been his preference. I have good reason to believe that he would not have rejected an invitation to be the Principal of the Latin school in Boston, when that establishment was placed upon its new and higher position, and Mr. B. A. Gould was called from his student's room within the College walls to raise it to the eminence which it soon attained to under his judicious skill and scholarly labours.

I cannot omit to mention his political partialities. They were so prominent that they could escape the notice of no one. They were strongly displayed like every thing else in his enthusiastic character. They entered largely into his conversation and public discourse. They coloured many of his judgments upon subjects that had no connection with the administration of civil affairs. We must admit that he was very far indeed from being a champion on the side of freedom. He favoured rather the cause of prescription and authority. In all questions about government, he was to be found on "the extreme right." Charles the First had still some claims to the title of a martyr in his eyes; and I am afraid that he never quite forgave Milton for being the Secretary and the eulogist of the Great Protector. The American Revolution itself, he sometimes seemed to doubt the blessing of. In a "sovereign people," he placed little confidence. The English nation, with its aristocracy and throne, towered before him as the single bulwark of the whole of Christendom. The inroads of democracy were his chief dread on this side of the sea. No one can wonder at this, who reflects on the state of Europe, and of party strifes in our own country at that time. French principles were spreading every where their infection. French aggression was threatening the independence of the world. No British eloquence was so much read, as that of Edmund Burke, or so well deserved to be read. The overthrow of the Federal administration of this country by its rival power, and the course of measures that followed, struck alarm into the minds of many of the best patriots in the land. He took his stand with that party which enrolled by far the greatest number of the distinguished names of New England in its ranks; and if he went further than the rest and pushed his doctrine to a point beyond what could be soberly maintained, it was because his spirit naturally hurried him to the van.

The subject of his religious opinions next claims from me a few words. When I first began to know him, the great dividing controversy had not broken out, and it was not till long afterwards that my attention was much turned towards that point in the views of my revered friend. My own connections were early with the denomination that was called Unitarian or Liberal; and as I knew him to have been in the same circle of intimacy, I naturally concluded that there was no discrepancy between us in theological conclusions, so far as I had attained to any. This persuasion, however, I had before long to abate. I thought I perceived that some of his tendencies were towards a different apprehension of our common Christianity. But he was not a dogmatist. He had no taste for theological dispute. He loved to revere his religion with a veiled face rather than to speculate about it. He was anxious to receive its mysteries, without presuming to penetrate them. There was no friend whom he loved and praised so much as he did the liberal Dr. John Eliot; "in whom," he said in a note to a sermon, preached at East Sudbury in 1815, "*orthodoxy* was CHARITY." When the students of the College left the village church, and assembled for worship in their own new chapel, Dr. McKean with his family, remained adhering to Dr. Holmes and to the old spot. It would have been strange if he had done otherwise. He belonged to that parish, wherever the academic meetings might be held; and its pastor, a close personal friend, was the closer to him by a community of historical studies, in which they both took delight and laboured to great public use.

His decision may not have been influenced at all by doctrinal considerations. At the same time, I am perfectly aware that he did not favour the developments of "Liberal Christianity" as they disclosed themselves, after 1811. It is extremely probable that his sympathies ran more and more into the opposite direction.

But whatever doubt may exist in the minds of any, in regard to his religious opinions, there can be no doubt surely in regard to his religious character. This was beautiful to look upon. It was profoundly serious, without the smallest mixture of gloom or austerity; warm but without any excessiveness or false fire; manifest but unobtrusive; wholly free from pretension or cant; dealing in no thread-bare common-places, formalizing itself into no solemn conventionalities; in harmony with all innocent enjoyments; reserving its word for the proper season, and uttering it only in the most becoming manner. It formed a spontaneous part of his genial, ingenuous, manly nature. He appeared to me to be always under the silent power of religious ideas, that lay upon him with so gentle a government as only to add one charm more to his eminent social qualities. His faith was a quiet guide to him. It cheered him in the anxieties of his way, kept him patient under the appointments of God, and prepared him for his departure when he saw that the day of it was not far off.

The first notice that I remember having of his danger, was when I found him one morning writing in his study. He looked up at me in his usual calm manner, and said, "I am putting my house in order." I understood his allusion, but did not believe that I was going to lose him. The last time that I saw him, I expressed the wish that I could accompany him to his warmer climate from which so much was hoped. Even then I did not believe that I should never see him again. But it pleased the Highest Will to ordain it differently from our desire. He embarked for the West Indies, but his voyage was to the blessed islands that contain no graves. I seem as I write to be taking leave of him once more. "Vale: in melius."

I remain, dear Sir, with great respect and regard,

Very truly yours,

N. L. FROTHINGHAM.

JEDEDIAH BUSHNELL.

1798—1846.

FROM THE REV. THOMAS A. MERRILL, D. D.

MIDDLEBURY, Vt., August 22, 1849.

Rev. and dear Sir: Agreeably to your request, I transmit to you the following sketch of the life of the late Rev. JEDEDIAH BUSHNELL. As it has been subjected to the scrutiny of his family, and the members of the Association in which we acted together forty years, I think you may rely on its correctness.

He was born at Saybrook, Conn., November 26, 1769. His father died before he had attained his seventh year. At the age of sixteen, he was apprenticed to a tanner and shoemaker. Having finished the course and attained the acquisitions contemplated in his indentures, at the age of twenty-one he established himself in business. When he commenced for himself, he had but half a set of shoe-maker's tools, and not leather enough

to make two pairs of shoes. After pursuing his calling industriously for about two years, he was brought to cherish entirely new views of himself as a sinner, and to repose his confidence for salvation wholly in the merits of the Redeemer. The circumstance that first drew his attention to his immortal interests, was peculiar. A stranger called while he was in the bark mill to enquire the way. Mr. Bushnell very cheerfully informed him. After turning to pursue his journey, the stranger still lingered to enquire whether he was in "the way" of salvation. Having received the impression that Mr. B. was living to the world, he dropped a few words with great seriousness, and as Mr. B. supposed from his countenance and tone, with affectionate concern for his salvation, and closed with these lines of Watts:

"Sinners awake betimes; ye fools, be wise,
 "Awake before the dreadful morning rise,
 "Change your vain thoughts, your crooked ways amend,
 "Fly to the Saviour, make the Judge your friend."

Having, as it seemed to him, been brought into a new world, he had a very strong desire to become a messenger of salvation to others. The result was that he soon commenced a course of study and began to "fit for College." He entered Williams College in 1793, and graduated in 1797. His industry and economy, while pursuing his trade, added to the emoluments of school teaching, enabled him to defray the expenses of his College course. After leaving College, he pursued the study of Divinity with the Rev. Mr. Judson of Sheffield, Mass. Having been licensed to preach, he laboured for a time in different places with great success. While preaching at Canandaigua, N. Y., the Spirit of the Highest accompanied the demonstration of truth in a wonderful manner. The Connecticut Missionary Society, wishing to secure the services of one whose labours were so remarkably blessed in developing the Gospel and bringing souls to Christ, requested him to accept a commission as a missionary. He entered their service and co-operated with some other devoted men, and the savour of his name to this day in Western New York is as refreshing to many aged Christians as the dew that descended upon the mountains of Zion.

Excepting a few weeks, for the first five years of his ministry, he laboured in the new settlements, and was employed as a missionary in Western New York, and Western Vermont, most of the time.

As he ranged through Western Vermont, he visited Cornwall, and was requested, in the autumn of 1802, to preach with reference to a settlement. The result was that he commenced his labours there as a candidate in February, 1803, and was installed as pastor of the Congregational church, which was then one of the most numerous, most spiritual, and most vigorous in Vermont, on the 25th of May following. Shortly after his settlement, he was united in marriage with Elizabeth Smith, daughter of Ezra Smith of Richmond, and subsequently of Burlington.

Dr. Strong of Hartford, Conn., a leading member of the Board of Trustees, stated to me that Mr. Bushnell had made a grand mistake in exchanging the missionary field to which he was so admirably adapted, for pastoral duties, where he could not exhibit equal tact and talent. But though few, if any, were more sagacious and judged more accurately of men, in this instance he entirely mistook. For if Mr. Bushnell had not extraordinary talent, he had an unusual share of common sense, which, connected with his devotedness to the welfare of his people, and his uncommon power to bring the

naked truth to bear on the conscience, placed him as a pastor on as high an eminence as he ever occupied as a missionary. Mr. Bushnell highly prized, and intensely laboured to promote, revivals of religion, and very few pastors have witnessed such a succession of Divine refreshings as fruits of their labours.

An extensive revival had prevailed in Addison County in 1801 and 1802, and Mr. Bushnell, as a missionary, was a leading agent in promoting it. Cornwall, at that time, had a pastor, and shared largely in this revival. But Mr. Bushnell's labours, when he became settled there, were soon felt in their quickening power, and in 1806 was a revival of religion which brought more than one hundred into his church. This revival was succeeded by others, after intervals of very few years, so that, during his ministry there, of precisely thirty-three years, his church enjoyed fourteen revivals of religion. In 1835, various circumstances combined to render the expediency of his continuing his pastoral relation questionable. Some did not sympathize with him on certain topics that have agitated many churches, and became anxious for his dismissal. The result was that he was dismissed on the 25th of May, 1836. And rarely has a minister been dismissed in consequence of a want of unanimity in his church, where his indiscretions were so few and far between.

The neighbouring churches which were destitute, and highly appreciated his ministrations, as they ever had done, employed him seven years. In one of them, New Haven, an interesting revival prevailed, which he superintended with his usual devotedness, and with all the energy of a young man.

In the spring of 1843, Mr. Bushnell's throat was so affected in consequence of an attack of the erysipelas fever, that he became unable to preach. He, however, exhibited the same traits of character as formerly, till 1846, when his constitution yielded to the inroads of consumption, and he fell asleep in Jesus on the 25th of August, aged seventy-six.

Mr. Bushnell, as might be expected from his character, while pre-eminently devoted to the interests of his church and people, strenuously promoted the great objects of Christian benevolence. He was one of the founders of the Vermont Missionary Society, and one of the Committee of Missions of that Society. He was also one of the Trustees of Middlebury College, and was active in bringing forward young men to be educated, especially to be educated for the ministry. And it may be asserted with much confidence that, during his ministry, no town in New England, in proportion to its population, gave a liberal education to so large a number as Cornwall.

Mr. Bushnell was one of the editors of "The Adviser,"—a monthly magazine published in Middlebury for several years by the General Convention, and contributed to it a few articles. But he was reluctant to publish, and never consented to print a sermon except his Farewell Discourse, on resigning his charge in Cornwall. At the time he studied Divinity, Theological Seminaries were not established, and few took so wide a range as is customary in these days. But Mr. Bushnell gave special attention to a System of Divinity, and none were more at home within the range he had contemplated. None preached the doctrines commonly called Calvinistic with more perspicuity, pungency, and fearlessness.

Mr. Bushnell had three sons and four daughters, of whom but two survived him,—Jedediah S. Bushnell of Middlebury, Attorney at Law,

and Abigail, wife of the Rev. Hiram Bingham, Professor of the Natural Sciences in Marietta College, Ohio. Mrs. Bushnell, who had been a help-meet for her husband, followed him to his final rest, on the 26th of March, 1847.

Truly yours,

THOMAS A. MERRILL.

FROM THE REV. SETH WILLISTON, D. D.

SANGERFIELD, N. Y., November 19, 1849.

Rev. and dear Sir: In compliance with your request, I will endeavour now to give you a few particulars concerning the Rev. Jedediah Bushnell, as they came to my knowledge by means of a personal acquaintance,—an acquaintance which, while we were on missionary ground together, was peculiarly intimate.

My acquaintance with Mr. Bushnell commenced in the spring, or the beginning of the summer, of 1798. I was then spending a few days at Ballston Spa; and, having heard that there was a young minister by the name of Bushnell preaching in that vicinity, who appeared to have a more than common degree of spirituality and zeal in the cause of Christ, I sent him a request to meet me at my boarding house at the Springs. This was the divinely appointed place for our acquaintance to commence. At this time, I enjoyed his company but a single day. Yet, during this short space, I became greatly interested in my new friend. My expectations, which had been raised, were not at all disappointed.

In the latter part of that summer and the following autumn, I performed a mission in behalf of the Connecticut Missionary Society through the Military Tract; during which I learned that Mr. Bushnell passed through it on his way to Canandaigua; having been invited by the people of that place to preach to them in their destitute condition. In the month of December, when I had finished my mission in the military lands, and having then received no other appointment, I concluded to make a journey to Canandaigua for the sake of seeing my friend Bushnell. On the Sabbath after my arrival, while I preached in his place, he went to spend the day in one of the neighbouring places, where they had as yet no minister. On the succeeding week, I found he had a string of appointments for preaching and religious conference, to begin at East Bloomfield and proceed as far West as the Genesee river, and thence to return on a different route. All these places were then without any ministers. I mention the labours of this week and the circumstance of his supplying a vacant congregation on the Sabbath, when, if he had pleased, he might have remained at home and rested from his labours,—for the purpose of shewing that Mr. Bushnell had the true spirit of a Christian missionary. He received nothing for these extra services; but, in view of that destitution of the Gospel ministry which then prevailed all around him, he knew not how to confine his labours to one congregation. I soon perceived that these occasional visits which he made to the adjacent places, and the manner in which he addressed the people, both in public and private, had made a very favourable impression on their minds. Christians were edified, and the careless and ungodly men were heard to say, "Mr. Bushnell wants to have us saved." But they were not led to this conclusion by his saying any thing which was calculated to make them think that, in their controversy with God, he took their side against their Maker. He was very explicit in asserting the righteousness of those claims which God makes on his rebellious subjects; and the amiableness of that Divine attribute which is apt to draw forth the enmity of the carnal mind,—namely, retributive justice. I recollect hearing him once, at a conference meeting at Bloomfield, speak at some length on the justice of God in punishing sin. He spoke of his justice as being a *lovely* feature in his character; as though it was but little inferior to mercy itself in its attractiveness.

I believe that Mr. Bushnell's labours in that region, previously to his receiving a missionary appointment, prepared the way for that revival in Ontario county, which distinguished the year 1799. It was during this year that he received an appointment from the Missionary Society of Connecticut; in whose service he spent several years. Some of these years were spent in New York, and some in Vermont; where, at length, he became the pastor of a church. While he continued his labours in the State of New York, I sometimes came in contact with him. He always seemed, whenever I met with him, to be the amiable Christian brother and the zealous minister of the Gospel. His company was agreeable and edifying. His speech was with grace, seasoned with salt. He evidently felt his dependance on God, on whose name he seemed to delight to call. In those interviews which he had with his ministerial brethren and other friends, he was fond of having a portion of the time devoted to the exercise of prayer. In such a practice, I believe he persisted through life; for, in a visit which I made him but two or three years before his death, I perceived that he was unwilling to have an interview with his Christian brethren close, until they had all knelt and prayed together.

I have often said that Mr. Bushnell was the most successful missionary in Western New York that I had ever known. If it be asked to what cause I impute his extraordinary success,—I would say, after acknowledging the sovereignty of God in the matter, that I impute it to his uncommon *spiritual* qualifications. His excellency did not consist in classical learning; nor in the elegant composition of his sermons; nor in the rhetorical delivery of them. His knowledge of Gospel doctrines, however, was good. It was experimental, and I think quite accurate. Of common sense he had a good share; and his knowledge of men,—of particular characters, was thought to be somewhat extraordinary. His piety appeared to be deeper and more intense than that of Christians in general, from the very commencement of his religious course. His preaching was apt to be on those subjects which have a very direct reference to the salvation of the soul. It was plain, searching, and pungent. He spoke as one who believes what he says. He evinced great tact and faithfulness in his private labours with individuals. He could, better than almost any other man I have ever known, approach the sinner, whether in low or high life, and plead with him to be reconciled to God. He did not approach him sternly, but with all the meekness and gentleness of Christ. His manner was adapted to make the sinner feel—"This man believes that I am in a sinful and lost condition; and he wishes to have me repent of my sins and obtain eternal salvation."

As you did not expect from me a biography of this favoured servant of Christ, but merely a few sketches of that part of his life which came under my personal observation, I will add nothing more but the name of

Your friend and brother

In the ministry of reconciliation,

SETH WILLISTON.

FROM THE REV. E. C. WINES, D. D.

EAST HAMPTON, L. I., October 6, 1853.

My dear Sir: The late Rev. Jedediah Bushnell was, in several respects, a remarkable man. His venerable appearance comes vividly to my recollection, as, in compliance with your kind request, I take the pen to communicate a few personal reminiscences concerning him. Although it is at least twenty years since I last saw him, yet the tall and manly form, slightly bending forward, the dark brown hair, thickly covering his large and well developed head, the mild but piercing blue eye, the strong yet benevolent features, the clear, shrill voice, the quick, energetic motion, and the earnest, affectionate, heavenly manner of the

man, are all fresh in my recollection. Nor are the finer, nobler lineaments of the inner man less distinctly traced in the memory. A beautiful and rather unusual assemblage of talents, attainments, and graces, met in him;—a vigorous understanding; a solid judgment; a strong but chastened imagination; a deep familiarity with the distinctive doctrines of the Gospel, and a hearty love of them; a keen discernment of character; a just and accurate knowledge of men and things; zeal tempered with wisdom, and prudence unalloyed by worldly policy; great integrity of heart; extraordinary simplicity of character and singleness of purpose; and a rare union of the contemplative with the active, of fervency with candour, of faithfulness in bearing testimony against evil with the tenderest compassion towards the evil doer, of boldness and perseverance in duty with entire freedom from every thing noisy and overbearing, of deep seriousness with habitual cheerfulness, and of a constant aim to promote in the highest degree the spirit of piety in himself and others with a readiness to hope the best of the lowest. And all this was as it were pervaded and impregnated by holy love,—a Divine flame, which was fed by every thing he saw, heard, read, or studied, and which made his sermons, for the most part, effusions of the heart, and gave them a direct aim towards the hearts of his hearers. He was indeed a burning and shining light, not only to his own people, who greatly loved and revered him, but to all the churches in the vicinity, which rarely failed to send for him, in cases of difficulty, as being a peace maker of unsurpassed judgment and prudence.

It is now more than thirty years since I first saw Mr. Bushnell and heard him preach. I well remember the sermon, the appearance and manner of the preacher, and especially an incident which occurred during the delivery of the discourse. His subject was the doctrine of the Divine sovereignty; and his manner of treating it was eminently plain, direct, and pointed. A person to whom the doctrine was evidently unpalatable, rose in the midst of the sermon, walked with a heavy tread the whole length of the broad aisle, and slammed the door after him with such force as to shake the house, and make it ring with the reverberations. The preacher meanwhile paused in his discourse, and stood perfectly calm and collected. After the echoes awakened by the violent manner of shutting the door had subsided, he drew himself up in the pulpit, and, with great deliberation and earnestness, said—"I hope I shall have the attention of this audience; for if there is any truth in *my Bible*, I have it in this sermon."

Mr. Bushnell had a profound reverence for the holy Sabbath,—scrupulously sanctified it himself, and took peculiar care that his family should do the same. He kept up the old New England custom of commencing the Sabbath at sunset on Saturday, and was exact in having all the business of the week closed up before the sun went down. On a certain occasion, a man from a neighbouring town called on Saturday a little before sunset to buy a horse which Mr. B. was anxious to sell. He showed the beast, and named his price, from which he did not intend to swerve to the amount of a farthing. The man began to play the jockey by cheapening the horse. Very soon the sun set. Instantly Mr. B. said—"My Sabbath has begun—I can do no more trading till Monday morning." "I will take the horse at your own price," said the man, "and here is the money." "No, Sir," replied Mr. B.—"You must come back on Monday morning, if you want him." And he did come back, although, in doing so, he had to travel twenty miles. And what Mr. B. practised with so much exactness himself, he earnestly inculcated upon his people. Often would he, from the pulpit, tell of the grief he had experienced in seeing his townsmen and members of his church pass his house on their way home from Middlebury, after the sun had refused to behold them, "stealing," as he bluntly expressed it, "the time of the Sabbath." He always, however, (and this shows his keen sense of justice,) distinctly made a reserve for two families in the parish, who kept Sabbath night.

Mr. Bushnell possessed, in a high degree, the spirit of prayer. Prayer was the habit of his soul. It was true of him, as of Dr. Payson, that he scarcely needed to go to the throne of grace, for he was always there. In prayer he seemed wholly to forget the presence of men, and to be swallowed up with a sense of the Divine presence and glory. He had a high appreciation of the value of social prayer. He was wont to say that the big wheel could not do any thing, unless the little wheels were kept going. He ever kept the prayer meetings alive, and especially the female prayer meeting.

As a pastor, Mr. Bushnell greatly excelled. His parochial visits were regular, and not less than three or four times a year to every family. He was in the habit of having personal conversation with each member of the household. His visits were always short, and his conversations with individuals consisted of but few words; but they were words fitly spoken. He was particularly happy in his intercourse with the sick and dying. His labours with such persons seemed often to be greatly blessed, insomuch that he was sent for not seldom by persons from the neighbouring parishes, to converse and pray with them. He ever sought to make social visiting an occasion and a means of spiritual edification. At such times he would say to the lady of the house, "Put on such things as you have on hand, and let us have the time for heavenly improvement."

Mr. Bushnell had a special care for the young of the flock. He made it a point to visit every school in the parish three times a year. He would give notice the previous Sabbath what school he intended to visit. On these occasions, it was expected that the school would go through the Assembly's Shorter Catechism, and the teacher would frequently spend the whole forenoon in drilling the pupils upon it. Mr. B. would begin at two o'clock P. M., and catechise for an hour, when the parents and others would come in. He would then deliver a short lecture, generally on the relative duties of parents and children, or some kindred subject, always closing with an affectionate and earnest appeal to them to become Christians in early life. Happy were the children who went home from such scenes with the well known and highly prized benediction of the venerable pastor—"Well done, my good children." The school house of a large district stood within a stone's cast of his residence; and so much did his Christian affection and gentleness win upon the scholars, that even the rudest boys would not go into his field for the ball that had accidentally gone over the fence, without first asking his permission to do so.

This venerable servant of the Lord had a tender regard for the Divine honour. No hope of gain, or honour, or present advantage of any kind, could have tempted him to do that, which he thought, or even feared, would be offensive to God. A memorable instance of this occurred in connection with the labours of a certain far-famed itinerant preacher, who was holding a series of meetings with great apparent success in a neighbouring congregation. Many of the members of Mr. B.'s church desired their pastor to invite him to Cornwall. He felt disinclined to do so. Still he was afraid of offending God by refusing. He, therefore, took pains to attend several of the meetings, that he might hear and judge for himself. He soon made up his mind that it would not be for the interest of religion to have such meetings and such preaching in Cornwall. Having come to this conclusion, he was prompt in the determination that the itinerant minister, who was attracting so much attention, should not preach in his church; and, notwithstanding the urgent entreaties of some of his leading members, he was as immovable in it as the Green Mountains on their everlasting base.

Mr. Bushnell had a hearty love to all the real disciples of Christ. He loved them for their piety, and in proportion to it. Though strongly attached to the doctrines and polity of his own Church, he rose far above the bigotry of sect and party, and was willing to receive all as brethren who were received by

Christ as disciples. Once when a certain minister was about to take leave of him, he said—"My dear brother, I have many doubts about my good estate. I do not have all the evidence I could wish; and I sometimes hardly know how it is with me. Yet I believe I have this evidence—I think I can with truth say,—I do love the brethren."

He was eminently a peace-maker. His parishioners had unbounded confidence in his judgment and integrity. He happily adjusted a great many family and neighbourhood difficulties. He had a quick and sharp insight into character. He was wont to say that he could tell whether a man and his wife lived happily, by seeing them ride together in the street. He had this remarkable characteristic,—that he would never, not even to his dearest friend, express an opinion about a matter in dispute, after hearing but one side of it. He once, in the beginning of his ministry, rendered a wrong judgment in this way; but it was the last one. Ever afterwards, he insisted on hearing both sides before he would make up his mind.

His gift of government was great. He had wisdom to govern both himself and others. He won both the reverence and affection of wife, children, and servants, and all who were under his authority and control. Even the hard-ered and the vile feared and honoured, if they did not love, him. He was exact and systematic in his domestic arrangements, and managed his family well, with but few words. The members of his household ever had the greatest confidence in his counsels and instructions. He was brief and comprehensive in his family devotions. He never read a whole chapter, if it was long, and his general rule for prayer was from three to five minutes. In times of revival, he held meetings no longer or later than at other times. To those who wanted to speak before the meeting closed he would say,—“You must speak at the beginning of the meeting; the people will not come again, if you keep them too long now.”

In the pulpit, Mr. Bushnell could not be called an orator. His voice was clear and shrill rather than melifluous; his action was energetic rather than graceful; and his style of composition had more of strength than of elegance or polish. Still he had a ready utterance, and expressed himself not only with ease and propriety, but with energy and effect. He was a solid and zealous Gospel teacher, who had the eloquence of simplicity, sincerity, and earnestness. When he entered the sanctuary, there was an atmosphere of unaffected sanctity about him, that made all feel that it was the Lord's day and house; and when he spoke, he commanded and rewarded attention. His sermons were, in an unusual degree, direct, pungent, and edifying.

Such, as I remember him, was this eminent minister of Jesus Christ. I might add many more illustrative anecdotes, but I forbear, lest I should weary both you and your readers.

I remain, Rev. and dear Sir,

Yours in the bonds of the Gospel,

E. C. WINES.

JOTHAM SEWALL.*

1798—1850.

JOTHAM SEWALL was the son of Henry and Margaret (Titcomb) Sewall, and was born at York, Me., January 1, 1760. His father was a plain man, of little education, but of strong common sense: his mother, besides being an eminently devout person, and possessed of good talents, had had better opportunities for education, and to her was committed chiefly the religious instruction of the family. His father's brother, Stephen Sewall, was a graduate of Harvard College, and was Professor of Hebrew there, from 1765 to 1785. The Professor having occasion to build a house during his residence at Cambridge, employed his brother to do the mason work; and, on one occasion, while he was thus occupied, he heard a Latin Oration delivered in the College, and remembered a few of the words, without knowing their meaning. As he was building a chimney, some time after, a conceited fellow came up to him, and tried to pass himself off for an educated man; whereupon Mr. Sewall confounded him by repeating the few Latin words which he had learned, and challenging him to translate them. The fellow expressed his astonishment that Mr. Sewall knew Latin—"Know Latin—Yes, Sir," said he, "I have been to College!"

The subject of this notice spent his earliest years on his father's farm, and learned the mason's trade at the same time. He had a distinct recollection of hearing Whitefield preach, and was able, to his dying day, to repeat some of his figures and illustrations, as well as to describe very vividly his personal appearance. His early advantages for education were quite limited, and he complained, in subsequent life, that he had made but a poor improvement even of the advantages he enjoyed; but whatever deficiency there may have been in this respect, it was evidently more than made up by the habit of accurate observation and diligent study which he formed in maturer years.

Not far from the time that he reached his majority, he migrated to the Kennebeck, and worked at his trade, at different periods, in Bath, Hallowell, Augusta, and some other places. In the year 1783, his mind first took a permanent religious direction. On hearing one of Thomas Boston's sermons read, at what was called a Deacons' meeting, in Bath, his mind became deeply impressed, and his feelings of anxiety gradually gave place to the joy and peace in believing. About this time, he purchased a lot of land in a township now called Chesterville, cut down the first trees, cleared up a portion of the land, and planted a nursery and an orchard; and this place he ever afterwards made his home. In the absence of a regular ministry, he, with a few others, set up religious meetings on the Sabbath, the conduct of which devolved chiefly upon himself. He was accustomed to read Flavel's, Erskine's, and Davies', Sermons; and sometimes to offer a word of exhortation. At length he began to feel a desire to preach the Gospel; and nothing seemed to stand in the way of it, but the want of adequate preparation. He ventured to mention the subject to the

* MS. from himself.—Life by his son.

Rev. Mr. Emerson * of Georgetown, near the mouth of the Kennebeck, and he encouraged him to go forward. There was then an Association of ministers formed in the counties of Lincoln and Kennebeck; and, upon his making application to them, they gave him a system of questions to write upon, with a view at once to discipline his mind, and ascertain the amount of his theological knowledge. The result was that, on the 8th of May, 1798, the Association examined him and licensed him to preach, and on the 18th of June, 1800, the same Association ordained him as an evangelist, the ordination Sermon being preached by the Rev. Mr. Emerson. For a short time, he had charge of the church in the place in which he resided; but much the greater part of his subsequent life was spent in missionary labour, chiefly in different parts of Maine. It is, I believe, universally acknowledged, that he had an uncommonly useful ministry. Two or three of the most eminent living American clergymen, either received their first religious impressions under his preaching, or were greatly assisted by his labours, at the commencement of the religious life. The late President Appleton of Bowdoin College not only encouraged his labours among the students, but on one occasion at least, joined him on a missionary tour, and expressed great admiration of both his fidelity and tact.

Mr. Sewall continued his labours, without much interruption or embarrassment, till near the close of life. He preached, for the last time, on the 15th of September, about three weeks before his death, in Fayette, some five miles from his residence. As his custom was, he preached three times during the day, and, on his way home, conversed and prayed with several families. He had been, for some time, apparently sinking under the infirmities of age, but the disease of which he finally died was pronounced the dropsy. On the 30th of September, he prayed in his family for the last time; and, when he lay down that night, he repeated the following lines:—

“At night, lie down prepared to have
 “Thy sleep, thy death,—thy bed, thy grave.”

In his last days he evinced the most perfect tranquillity, and finally fell gently to sleep on the 3d of October, 1850, in the ninety-first year of his age. His funeral Sermon was preached by the Rev. Isaac Rogers of Farmington.

In September 1787, he was married to Jenny Sewall of Bath, Maine, in whom he found a prudent, devoted, and excellent wife. They had thirteen children,—seven sons and six daughters. Two sons, two sons-in-law, and one grandson, are ministers of the Gospel. His youngest son is a graduate of Bowdoin College. His wife died in the confident hope of entering into rest, February 26, 1842, at the age of seventy-three.

FROM THE REV. GEORGE SHEPARD, D. D.
 PROFESSOR IN THE THEOLOGICAL SEMINARY, BANGOR.

BANGOR, Me., November 15, 1854.

My dear Sir: At your request, I write you some of my recollections of Father Sewall.

In October, 1827, I came with anxious steps from the Theological Seminary, Andover, to preach as a candidate for settlement in the beautiful villago of

* EZEKIEL EMERSON was a native of Uxbridge, Mass; was graduated at Princeton College in 1763; was ordained pastor of the church in Georgetown, Me., July 3, 1763; retired from the ministry on account of infirmity in 1810; and died November 9, 1815, aged eighty.

Hallowell, situated on the banks of the Kennebec. It was late on Saturday evening when I arrived, and great was my relief to learn that the responsibility of a third service would not, in any measure, be upon me, as Father Sewall was in town for the purpose of supplying the Baptist pulpit through the day, and he would preach in the "Old South" (Congregational) "church" in the evening. I heard at once so much of the peculiarities and the peculiar excellencies of this venerable man, (he was then on the border of seventy,) that there was awakened within me a strong desire to see and hear him. My remembrance of that evening is one of high gratification, and even of admiration of his appearance and performance. In his person, he was tall, large, massive. Dignity, gravity, impressiveness were borne on his frame and features,—one of those robust, compact, solidly-built men, whose very size and structure indicate the natively strong and great mind. The preaching of Father Sewall, on that evening, had, as ever, its marked traits and excellencies. It was without a scrap of paper; with an uninterrupted flow; with clear logical order; a singular, an almost conversational, simplicity, an occasional quaintness of language; and was pervaded by an earnest warmth, and finished by a faithful application. Being a stranger, I was struck with his familiarity of phrase in prayer,—bordering upon playfulness in one part, where he prayed for that flock as then destitute, and seeking for a *Shepherd* to guide and feed them.

Not long after my settlement in Hallowell, the practice of holding what were called "four days' meetings," was commenced by the churches, and on these occasions I often met with Mr. Sewall, and saw and heard him. His preaching and praying were just what was wanted, and his services were widely sought at these times. The greatest effort in preaching and in praying I ever witnessed from him, was on one of these occasions at Augusta. He was requested to pray for the unconverted husbands of Christian wives, of whom there was an unusually large proportion at that time in that place. He did pray for these, as man is rarely assisted to pray. The memory of that prayer, I doubt not, is fresh in many minds, to this day. We could hardly doubt at the time that it was heard in Heaven. Some of this class were brought in at that meeting. The sermon referred to, was like the man,—fervid, massive, strong. Walking away from the church with Dr. Edward Hooker, he said to me, "If that sermon had been preached by such a man as Dr. Spring of New York, it would have been pronounced a great sermon." In a similar meeting in Hallowell, a few months after, remembering the deep impression the sermon made at Augusta, and wishing it repeated to my own people, I asked him to preach the same discourse. He attempted to do it; but only the text and outline were the same; the filling up was feeble, compared with the other occasion—this fact showing that his preaching was very much extemporaneous,—made up of new, fresh matter, suggested at the time, and very admirable and effective when he was in his best frames.

His preaching is remembered as being usually of a solid character; often decidedly doctrinal; in the style of argument, discussion; early stating a logical proposition. My mind recurs to one of this class,—a somewhat favourite discourse with him, and one in which his peculiar qualities strikingly appeared. The text was Acts xviii. 9, 10. The doctrine stated in his proposition was,—the doctrine of election encourages the use of means. He could reason very skilfully often on these knotty and disrelished points, reasoning, as he was given to do, on generally admitted principles; using those palpable common sense arguments, which, when well put, come to the hearer with a silencing force. He greatly freshened discourses of this sort with illustrations drawn from the most familiar objects and occupations of life, from facts of his own observation and experience. He was not at all squeamish in the matter of holding forth these hard doctrines, as they are termed. But there was no excess in these parts,—no hardness or harshness

which gave needless offence. The freeness of the Gospel, the large and boundless provision, in perfect consistency with the sovereignty, he loved to lay open and dwell upon. There was heart in his preaching, which found its way to hearts; a tenderness which found its outlet in tears; a love which made him long for souls in the bowels of Jesus Christ. He aimed very prominently at the conversion of sinners. I remember his appeals and expostulations, as he stood before them and toiled for their good—in these I thought him at times unsurpassed. His whole person, voice, manner, gave force to the words and sentiments he uttered. His form so imposing, his reputation for godliness ever suggested by the sight of him, his eye benignant in its expression, but most significantly used in his more earnest and powerful efforts, his voice in its full guttural tone, expressive of the deep volume of feeling,—all harmoniously combined in, and greatly helped the effect. As he stood in the pulpit, it was with a slight stoop; his beginning very slow, deliberate; uttering the less important parts on a somewhat elevated key and with an occasional lisp; as emotion increased, deepening the tones; and when feeling was at its height, the voice would be at its depth; and such tones of solemn, swelling, sonorous power, when something alarming or awful was uttered, I never heard elsewhere; the gesture was very simple and but little varied; often the right hand stretched forward, the palm down, and then the hand would come down occasionally with force upon the book or the desk; the gesture comporting with and enforcing the downright positive and emphatic order of the preaching.

There was a vein of originality about Father Sewall's preaching; this made it taking. His way was his own, and he was always like himself, and like nobody else. There was a spice of quaintness, of dry, pat humour in his preaching; and this, too, made it taking. He was a man who could relish, and who could give, the genial, jocose remark. His wit and pleasantry will not soon be forgotten; and I could gather any quantity of this sort from inmates of dwellings scattered from the St. Croix to the Piscataqua. His "Life" which has been published, and which is for the most part so well done, fails, many think, to do justice to this aspect of his character. His politeness consisted in uttering what he thought in the plainest and most direct phrase. He was a great enemy of tobacco, in all its forms. The smell of it was very offensive to him. A gentleman at whose house he often stopped, said that he was sitting in his room, smoking a cigar, when Father Sewall entered, and broke out in a way half jocose, and half in earnest,—“You must either leave this room, or I must.” It is remembered by the women at least that he was very particular about his diet, eschewing coffee and tea, except *sage* tea, and all pastry; and from the age of seventy, all animal food; he being told, on high medical authority, that if he would eat no meat, he might live till he was an hundred years old. He tried it and died at ninety. It is the opinion of many who watched the effect of this change in diet, that if he had not made it, he would have lived to the age of an hundred.

With all his Saxon squareness and homeliness of phrase, he was often a shrewd critic in matters of taste. Though he was using the trowel, when his more favoured brethren were turning the classics, he would sometimes meet them at the foot of the pulpit stairs and *query* at least, whether, in this or that particular, they had not violated the canons of rhetoric. I remember to have received from him one of the most important hints in regard to delivery that I ever received from any source.

He was raised up for a peculiar work—that work he nobly achieved. He did pioneer work, vastly important, but no more to be repeated in these parts. He was the instrument in the conversion of a great many souls. In hearing the recitals of religious experience, when called on councils for the formation of churches in new regions, very often do we hear Father Sewall referred to by those who relate their experience, as the man who, under God, was the instrument of their conversion. This holds true in every section of our great State.

“What a *wide* man he is!” was once the exclamation of a little girl to her mother, as the venerable patriarch withdrew from the room—true in another sense than as applied to his singular breadth of frame—a *wife* man he was in the reach of his Christian heart, and in his labours for the good of souls; broad the field which under God he blessed; bright, we believe his crown in Heaven.

Yours very truly,

G. SHEPARD.

JOHN SNELLING POPKIN, D. D.*

1798—1852.

JOHN SNELLING POPKIN was born in Boston, on the 19th of June, 1771. His name and ancestors came to this country from Wales, by way of Ireland. His father served as an officer in the army during the whole period of the Revolution, and attained to the rank of Lieutenant Colonel in the Massachusetts regiment. He subsequently removed to Bolton, Mass., and afterwards to Malden, where he resided till his death, in 1827, in the eighty-fifth year of his age.

At the age of six years, the son was placed under the care of the Rev. Eliakim Willis,† then the Congregational minister of Malden, who taught him the rudiments of Latin; though, at that period, his strongest inclination was for scientific studies. Six years later, he was transferred to the Latin school in Boston, where he remained till his father removed to Bolton. While he was in the country, he was accustomed to work upon a farm; but his father having become satisfied that he was a boy of uncommon promise, and having ascertained that there were funds at the disposal of the government of College for the assistance of indigent students, resolved to give him the benefit of a collegiate education; and, accordingly, when he returned to take up his residence in the neighbourhood of Boston, he replaced him in the Latin school, where he remained till his course preparatory to entering College was completed.

He was admitted a member of Harvard College in 1788, and, after having distinguished himself by both his industry and his acquirements in every branch of study, he was graduated with the highest honours of his class in 1792. His own ludicrous description of the Valedictory Address which he delivered on that occasion is,—“I bawled like a calf for France and Liberty.”

After taking his Bachelor’s degree, he continued in Cambridge the greater part of a year and a half, receiving aid from the Hopkinton foundation. During three months of this time, he taught a school in Woburn, and afterwards gave private instruction in a family at Cambridge. The succeeding year he passed at home, and in January, 1795, was appointed Greek Tutor in the College. This office he held, discharging its duties with signal ability, till the Commencement in July, 1798.

* Memoir by Prof. Felton.

† ELIAKIM WILLIS was a native of Dartmouth, Mass.; was graduated at Harvard College in 1735; was ordained pastor of the church in Malden, Mass., October 25, 1752; and died March 14, 1801, aged eighty-seven.

Mr. Popkin having determined to enter the ministry had, in connection with his official duties in the College, prosecuted the study of Theology under the direction of the Rev. Professor Tappan of Cambridge and the Rev. Dr. Eliot of Boston. He was licensed by the Boston Association, and began to preach a short time before he resigned his office as Tutor. After the Commencement in 1798, he supplied the pulpit several months in Londonderry, N. H., and was subsequently engaged, for a number of weeks, in preaching at Wenham, Mass. In January, 1799, he was preaching as a candidate to the Federal Street church, Boston, then vacant by the death of Dr. Belknap; and on the 16th of July following, he was ordained as its pastor.

Notwithstanding Mr. Popkin's preaching was highly acceptable, especially to the more cultivated part of his audience, he seems to have had little freedom or comfort in the discharge of his ministerial duties, and very soon became convinced that he was not in the place for which he was best qualified. Accordingly, he was dismissed, at his own request, in the year 1802; his parishioners consenting to the arrangement, but not desiring it. During his residence in Boston, he continued the study of the classics with great zeal,—especially the Greek classics, for which he had a passionate fondness through life.

In 1804, Mr. Popkin accepted an invitation to preach to the First Parish in Newbury, which resulted in his being installed as their minister on the 19th of September, of the same year. Here he remained, greatly beloved by his people, and universally respected throughout the whole region, for about eleven years.

In 1815, the degree of Doctor of Divinity was conferred upon him by Harvard University. The same year, the College Professorship of Greek in the University was offered to him; and, as the duties of this office were eminently congenial with his tastes, he determined to accept it. He accordingly resigned his pastoral charge, much to the regret of his people, and removed to Cambridge. He held this Professorship until 1826. In the mean time, a Professorship of Greek Literature having been founded and endowed by Mr. Samuel Eliot, Mr. Edward Everett was appointed the first Professor on the new foundation. When Mr. Everett, five years after, was elected to Congress, Dr. Popkin was transferred to the vacant chair. He continued to hold the Professorship of Greek Literature seven years, and resigned it in 1833. From this time till his death, he resided at Cambridge, but led a very retired life, being rarely seen on any public occasion.

Dr. Popkin enjoyed good health till February, 1844, when, during family worship at evening, his power of articulation suddenly failed, and almost immediately after, his consciousness. He, however, quickly emerged from this state, but found himself, though able to form distinct ideas, yet *not* able to command language in which to express them. In the following May, he had a repetition of the attack; but recovered from it sooner than before. In the course of the ensuing summer, he had in a great measure regained his usual health; though his memory, especially for the names of persons, remained impaired. During several of the following years, he had slight recurrences of the attack of 1844, and he suffered not a little from irregular sleep; or, as he himself expressed it, he could not read but he would sleep, and he could not sleep, but he would awake—otherwise he enjoyed comfortable health. In the spring of 1851, a disease of the heart began to develop itself, which, in its progress, occasioned him great suffering. In

January, 1852, it assumed a more aggravated form, and on the 2d of March following it terminated his life.

The following is a list of Dr. Popkin's publications:—A Discourse delivered in Haverhill at the funeral of Jabez Kimball, A. M., 1803. A Sermon entitled "An attempt to recommend Justice, Charity and Unanimity in matters of religion," 1805. A Sermon preached the last time of the assembling in the Old Meeting House in the First Parish in Newbury, 1806. A Sermon preached at the dedication of the New Meeting House of the First Parish in Newbury, 1806. A Sermon on the Seasons, Time, and Eternity, 1813. A Sermon preached on the day of the Annual Thanksgiving, 1813. A Short Sermon on an afflictive occasion, 1814. A Sermon delivered on the day of National Thanksgiving for Peace, 1815. Two Discourses delivered on the Lord's day preceding a removal to Harvard University, 1815. Three Lectures on Liberal Education, 1836.

In 1852, a biography of Dr. Popkin, by Professor Felton, his successor in office, was published, together with selections of his Lectures and Sermons, part of which had appeared during his life time.

FROM CORNELIUS C. FELTON, LL. D.

PROFESSOR OF THE GREEK LANGUAGE IN HARVARD UNIVERSITY.

CAMBRIDGE, June 8, 1855.

My dear Sir: My personal acquaintance with Dr. Popkin commenced in 1823. I knew him more as a teacher and Professor of Greek than as a preacher, though he still continued to supply the pulpit, occasionally, in the College chapel, and the neighbouring churches, for a considerable number of years after that time. He was a man of singular modesty, and during his connection with the Federal Street Society, was constantly oppressed with a nervous apprehension that he was not qualified to discharge the responsible duties of a clergyman in such a community. His discourses, however, according to the traditions of the society, and as appears from his published works, were able, pious, and often eloquent; and his parishioners by no means shared in the opinion of his qualifications entertained by himself. In the Society of Newbury he felt better satisfied with the sphere of his labours and duties. The venerable Judge White, now of Salem, then established in his profession in Newburyport, says, "Though not within the limits of his parish, I could not hesitate a moment to join the society, and become one of his permanent hearers. I knew him well enough to appreciate the privilege I should enjoy, and the more I knew him and the longer I enjoyed the rare privilege, the more dearly was it appreciated. His sound, intellectual, impressive, and truly Christian preaching drew many occasional hearers; and his well-known character as a man and a scholar, as well as minister, induced a number of respectable families in Newburyport, with several professional gentlemen, to become his parishioners." * * * * "He could not, I believe, have found a congregation of people better suited to his habits and turn of mind, or more disposed to a just appreciation of his worth. Assured, as he soon was, of their entire confidence and affection, he felt no restraint among them from the peculiarities of temperament, which he was so conscious of possessing, but enjoyed the utmost freedom in his social and parochial visits. Dr. Popkin was in truth a model minister, as he had been a model scholar. His pastoral duties, in season and out of season, were performed with a most hearty fidelity. The sick and the poor were never forgotten by him. His darling studies could not detain him a moment from any call to them. In all his parochial intercourse he was so kind, sympathizing, and generous,—so frank, pleasant, and apt in his remarks and interchange of good feeling and good humour,—that he was a

most welcome guest with every class of people, and made to feel that he was welcome not only as their minister, but as a friend and companion."

In a technical sense, Dr. Popkin was not an orator. His nervous susceptibility, amounting at times to intellectual timidity, prevented him from doing justice in public to the great powers which he unquestionably possessed. He always preached from written discourses. His manner, though sometimes agitated, and never conforming to the rules of polished delivery, was solemn, impressive, and well suited to command the attention of an audience. His devotional exercises were fervent and earnest in the highest degree. His voice was naturally rich and powerful, and with the training to which a man, ambitious of public distinctions, would have subjected himself, might have become the organ of most effective oratory. In person, Dr. Popkin was tall, well-proportioned, and commanding. His head was large, his features massive, and his brain capacious. His walk was upright, and his step firm and vigorous, until, as he approached the age of fourscore, his figure bowed under the load of years, and he supported his yielding limbs by a staff. There was a singular power in the antique grandeur and simplicity of his presence; and his conversation, notwithstanding his melancholy temperament, was rich with racy wit, quaint expression, solid sense, and comprehensive scholarship; and his character in general was strongly marked with "that simplicity, wherein,"—to borrow the striking words of Thucydides—"nobleness of nature most largely shares." His religious views were what are called Evangelical, as distinguished from Unitarian and Rationalistic; but he never took part in theological controversy, and refused to be called after the leader of any particular sect. Being once asked by an anxious lady of his parish if he was a *Hopkinsian*—a sectarian designation formerly much in vogue in the religious circles,—he replied, "Madam, I am a *Popkinsian*." A short time before his resignation, he withdrew from the College chapel, and joined the orthodox Congregational Society. Finally he sought rest in the Episcopal Church, finding much to approve in its quiet and moderation, and having become satisfied by the study of the early ecclesiastical writers that liturgies were used by the primitive Christians. Here, as elsewhere, his singleness of heart, integrity of life, consistent piety, modesty, and self-distrust, were daily exhibited. The confessions of sin in the offices of the Church express deep and earnest humility; but he was accustomed to say, "I would fain have them more and deeper."

The vigour of his mind and the range of his acquirements are sufficiently exhibited in his published works. His sermons are models of excellence, both in matter and manner. In soundness of thought, rich quaintness of expression, forcible structure of sentences, and general mastery of style, they remind us of the writings of the old English Divines. The sermon on the death of Washington contains passages of solemn eloquence, not surpassed in any of the public discourses which that event called forth. The sermon on the memory of the righteous, delivered the following year, on the return of the anniversary, is equally admirable, and both deserve a permanent place in the pulpit literature of the country; though they were prepared and delivered in the ordinary discharge of his duty as pastor of the Federal Street Society. More elaborate performances are the sermon on justice, charity, and unanimity,—a discourse which displays, with great power, his deepest convictions and most characteristic opinions; and the sermon entitled "Thanksgiving for Peace"—a most able and eloquent exposition of the horrors of war, as a scourge to the victors as well as to the vanquished, and of the blessings of peace. There are few things in the pulpit eloquence of America, which, in the various excellencies of style, thought, and illustration are superior, or equal to these discourses of Dr. Popkin.

Dr. Popkin was never married. In his youth and early manhood he is said to have been not deficient in a taste for social life, but many amusing stories used to be told of his shyness in the presence of women, and of his aversion to the

thought of marriage. It was jekingly asserted, that the only fault he ever found with his favourite language, the Greek, was that it had a dual number. Yet there was a tradition long current in College, that, in the circle which Mr. Popkin occasionally frequented in his youth, there was an amiable and accomplished person to whose attractions he was not insensible. But whatever of a feeling warmer than friendship may have found a place in his breast, it probably remained a secret to all but himself, and was only a matter of inference with the spectators. Half a century afterwards, on the death of an estimable and venerable lady, Dr. Popkin, contrary to the long, fixed habits of his life, attended her funeral, and followed her in his carriage to the grave. Perhaps some lingering memory of an early dream of romance, untold at the time, but unforgotten afterwards, may still have dwelt in that lonely heart.

I have thus given you a sketch of Dr. John S. Popkin, partly from my own knowledge of the man, and partly from the accounts of others. If you think it does any justice to his excellent character, and that it is suitable to the purpose for which you desired it, I shall be gratified.

I am, dear Sir, with very high regard,

Your friend,

C. C. FELTON.

LEONARD WOODS, D. D.*

1798—1854.

LEONARD WOODS was the son of Samuel and Abigail Woods, who were among the early inhabitants of Princeton, Mass. Both of them were persons of exemplary piety and of more than ordinary intellect. His father, though with small opportunity for early culture, had a *taste* for metaphysical and theological investigation, and made himself familiar with the works of Locke, Edwards, and many of the Puritan Divines.

He was born on the 19th of June, 1774, and was baptized the same day. His earliest education was conducted chiefly by his father and an elder sister. He early discovered a fondness for books; and when he was not more than six or seven years old, he would copy examples in arithmetic on a piece of birch bark, as he heard them given to a class of large boys, and was rarely, if ever, behind them in giving the correct answer.

His parents designed originally that he should remain at home on the farm; but from the age of ten, he manifested a strong desire for a collegiate education, with a view to becoming a minister. On account of a severe illness which, for two years, disqualified him for much labour, his father consented to his commencing preparation for College, under the instruction of the parish minister; though he told him distinctly that he should not be able to incur the expense of his education. His mother, however, favoured his wishes, and promised to render him every assistance in her power. The only regular instruction he received was at the Leicester Academy, where, for three months, he was a pupil of the late Professor Ebenezer Adams,†

* MS. from himself.

† EBENEZER ADAMS was born in New Ipswich, N. H., October 2, 1765; was graduated at Dartmouth College in 1791; was first an assistant teacher, and afterwards Principal, of the Academy at Leicester, Mass., where he continued fifteen years; went to Portland in a similar capacity in 1801, where he made a profession of religion, connecting himself with Dr. Payson's

of Dartmouth College. After about three years from the time that he began his studies, he became, in 1792, a member of the Freshman class in Harvard College. During the latter part of his collegiate course, he became deeply interested in the philosophical works of Dr. Priestly; and, for a time, looked with much favour on his speculations in favour of materialism. He was graduated in 1796 with the highest honour, and delivered an oration, which was received with great applause; and when he took his second degree, three years later, he was appointed to deliver the Master's oration. Both these productions were published.

For eight months after he left College, Mr. Woods was engaged as a teacher at Medford; and, during this time, his mind and his heart became fixed in the great principles of religion, and he was encouraged now to carry out his youthful purpose of being a minister of the Gospel. He made a public profession of his faith and united with Dr. Osgood's church in Medford, in 1797. In the autumn of the same year, he studied Theology three months, under the direction of the Rev. Dr. Charles Backus, of Somers, Conn., in company with his friend, Mr. John H. Church, afterwards the Rev. Dr. Church of Pelham, N. H. The next winter he continued his studies at home, confining himself chiefly to the Bible and Brown's System of Divinity. In the spring of 1798, he was licensed to preach by the Cambridge Association, and, in November of the same year, was ordained pastor of the church in Newbury, from which Dr. Tappan had been removed to become a Professor in Harvard College. The ordination sermon was preached by the Rev. Dr. Osgood of Medford.

When the Theological Seminary at Andover was established in 1808, Mr. Woods, though still a young man, was appointed to the Professorship of Theology. He accepted the appointment, and continued in the place thirty-eight years. During this time, besides discharging the appropriate duties of a Professor, he had an important agency in the establishment of various benevolent institutions, particularly the American Tract Society, the American Education Society, the Temperance Society, the American Board of Commissioners for Foreign Missions, &c. In the last mentioned Board, he served as a member of the Prudential Committee for about twenty-five years. He was also engaged in several important theological controversies, in all of which he manifested great good temper, as well as great skill and ability.

He received the degree of Doctor of Divinity from Dartmouth College, and also from the College of New Jersey, in 1810.

In 1846, he retired from his Professorship; and, from that time, was engaged, for several years, in preparing for the press his Theological Lectures, and a portion of his miscellaneous writings. These were published in five volumes, octavo, in 1849 and 1850, and have gained a wide circula-

church; after about a year and a half, accepted a Professorship of Mathematics in Phillips Academy, Exeter; in 1809 became Professor of Languages in Dartmouth College, and in 1811 was transferred to the department of Mathematics and Natural Philosophy, which he filled until 1833, when he resigned, and ceased from active labour in the College, though he still retained the title of Professor Emeritus. He then occupied himself occasionally in the duties of a magistrate, in study and social intercourse, and in the care of the Academy at Plainfield, N. H., where he was President and Treasurer of the Corporation. He also presided over the New Hampshire Bible Society, until the time of his death, and took a deep and active interest in that and other kindred institutions. He died of a disease of the heart, August 15, 1841. He possessed a sound, excellent judgment, high intelligence, great firmness, calmness, and dignity, with a truly philanthropic and Christian spirit—he was, in all respects, a noble specimen of a man.

tion and great popularity. During the last four years of his life, he was occupied in writing the History of the Theological Seminary, with which he had been so long connected. It was left in an unfinished state to be completed by his son.

During the winter of 1853-54, his health was unusually good; and he laboured with the vigour and alacrity of a young man. On the 8th of July, 1854, from over exertion in extreme heat, he brought on a complaint with which he had been troubled many years before,—an affection of the heart. He, however, continued to take gentle exercise till the 27th, when the disease took a more aggravated form. From that time he experienced the most intense suffering, but he bore it in the spirit of serene and joyful trust. A few hours before his death, it was remarked to him—"You are almost home;" and his answer was,—“Blessed home.” He died on the night of the 24th of August, in his eighty-first year. His funeral was attended in the chapel of the Theological Seminary on the 28th; and a Sermon preached by Prof. Lawrence of the Theological Seminary at East Windsor, which was published.

The following is a list of Dr. Woods' publications:—Envy wishes, then believes: An Oration delivered at Commencement, Harvard University, Cambridge, 1796. Two Sermons on Profane Swearing, delivered on the day of the Annual Fast, 1799. A Contrast between the effects of Religion and the effects of Atheism: An Oration delivered at Commencement, Harvard University, 1799. A Discourse on Sacred Music, delivered before the Essex Musical Association, 1804. A Discourse at the funeral of Mrs. Thankful Church, 1806. Artillery Election Sermon, 1808. A Sermon at the ordination of Messrs. Newell, Judson, Hall, Nott, and Rice, as missionaries to the East, 1812. A Sermon on the death of Samuel Abbot, Esq., 1812. A Sermon before the Massachusetts Missionary Society, 1812. A Sermon at the ordination of John W. Ellingwood, 1812. A Sermon in remembrance of Mrs. Harriet Newell, 1814. A Sermon at the ordination of Joel Hawes, 1818. A Sermon at the funeral of the Rev. Samuel Spring, D. D., 1819. A Sermon at the installation of the Rev. Warren Fay, 1820. Letters to Unitarians, 1820. A Reply to Dr. Ware's Letters to Trinitarians and Calvinists, 1821. A Sermon at the ordination of B. B. Wisner, 1821. A Sermon occasioned by the death of the Rev. Samuel Worcester, D. D., 1821. A Sermon at the ordination of the Rev. Alva Woods, 1821. A Sermon at the ordination of Thomas M. Smith, 1822. Remarks on Dr. Ware's Answer, 1822. Course of Study in Christian Theology in the Theological Seminary, Andover, 1822. A Sermon before the Convention of Congregational ministers in Massachusetts, 1823. A Lecture on Quotations, 1824. A Sermon at the ordination of Benjamin Woodbury,* 1824. A Sermon on the nature and influence of Faith, 1826. A Sermon occasioned by the death of Moses Brown, Esq., 1827. Lectures on the inspiration of the Scriptures, 1809. Fatal Hinderance to Prayer: A Sermon in the National Preacher, 1830. The province of Reason in matters of Religion: A Sermon preached in Murray Street church, New York, 1830. Letters to the Rev. Nathaniel W. Taylor, D. D., 1830. A Sermon at the installation of the Rev. Nathaniel Hewitt, D. D., 1830. A Sermon at the installation of the Rev. T. M. Smith, 1831. A Sermon on the death of Jeremiah Evarts, Esq., 1831. A Sermon before the American Board of

* BENJAMIN WOODBURY was graduated at Dartmouth College in 1817; was ordained pastor of the church in Falmouth, Mass., June 9, 1824; resigned his charge in 1833; and died in 1845.

Foreign Missions, 1831. A Sermon at the ordination of Leonard Woods, Jr., 1833. A Sermon at the funeral of the Rev. Ebenezer Porter, D. D., 1834. A Sermon on the death of Lyman, Munson, and others, 1835. A Sermon at the ordination of Daniel Bates Woods, 1839. A Sermon at the funeral of the Rev. John H. Church, D. D., 1840. An Examination of the doctrine of Perfection as held by the Rev. Asa Mahan and others, 1841. Reply to Mr. Mahan on the doctrine of Perfection, 1841. Lectures on Church Government, containing objections to the Episcopal scheme, 1843. Lectures on Swedenborgianism, 1846. A Sermon at the funeral of Mrs. Phebe Farrar, 1848. Theology of the Puritans, 1851.

Besides the above, Dr. Woods wrote several Tracts for the Doctrinal Tract Society, and was a liberal contributor to some of the most prominent religious periodicals of his day; and several of these articles may be reckoned among the ablest and most elaborate of all his productions. Many of these, together with a considerable number of Sermons preached in the chapel of the Theological Seminary at Andover, and never before published, are included in his Works already referred to.

He was married on the 8th of October, 1799, to Abigail, daughter of the Rev. Joseph Wheeler.* They had ten children,—four sons and six daughters. Three of the sons were graduated at College, one of whom is the Rev. Dr. Leonard Woods, President of Bowdoin College. Four of the daughters were married to clergymen. Mrs. Woods, a lady of distinguished excellence, died in February, 1846. Dr. Woods was afterwards married to the widow of Dr. Ansel Ives of New York, who survived him.

FROM THE REV. EDWARD A. LAWRENCE, D. D.,
PROFESSOR IN THE THEOLOGICAL SEMINARY AT EAST WINDSOR.

THEOLOGICAL SEMINARY, EAST WINDSOR HILL, JUNE 26, 1856.

Rev. and dear Sir: A compliance with your request brings into fresh view the traits of a character which I always contemplate with veneration, and to which I love to pay the tribute of respect and affection.

My acquaintance with Dr. Woods commenced in the autumn of 1835, when I entered the Theological Seminary at Andover. From that time, my relations to him gave me the best opportunities for a thorough acquaintance. Such intimacy, however, was not necessary in order to know him well, for his simplicity and transparency gave into the hand of even a stranger, the key to his character.

The personal bearing of Dr. Woods was manly and commanding. He was tall, six feet and two inches, and quite erect even at the age of fourscore. Muscular flexibility freed him from those sharp, angular movements common to men of a nervous temperament, and of a greater muscular tension. This gave a natural ease and dignity to his demeanour, which were improved by self-culture. There was a compass of manner, ranging from gay to grave, which enabled him with equal facility to discuss a metaphysical question in a circle of acute theologians, or take a little child upon his knee, and amuse it by imitating the "Whip-poor-will," or singing "The pretty, pretty lark."

Between the external appearance of Dr. Woods and the characteristics of his mind, there was a noticeable harmony. His humour, quiet and chaste, indulged in early life more than in later years, was like the aroma from the alabaster box of ointment.

* JOSEPH WHEELER was a native of Concord, Mass.; was graduated at Harvard College in 1757; was ordained at Harvard, December 12, 1759; resigned his charge on account of ill health, July 28, 1768; afterwards held several important offices as a civilian, and died at Worcester, February 10, 1793, aged fifty-eight.

His mental discipline was the result of patient, persevering, and systematic effort, and his attainments were made, not by the eccentric sallies of genius, but by steadily pressing his inquiries farther and farther into the domain of science. The structure of his mind, thus built up, was solid rather than showy, and its beauty was the result of the just balance of its powers, as its force was of the wise direction and unity of his efforts.

He had a fondness for metaphysical studies, and qualifications, natural and acquired, for distinguished success in them. His clear perceptions and power of discrimination, his ability to discover the causes and relations of things, to meet and surmount difficulties, to trace analogies, weigh arguments, and estimate the value of logical results, gave him peculiar advantages in mental and moral science. With about the same case, he could work in the mines or the mint of truth, bring up pearls from the deep, or polish them for use. While he highly honoured human reason, he held with Pascal that its last step dimly discloses the existence of innumerable things which transcend its powers, either of comprehension or of full discovery. He rejoiced in whatever of research extended the boundaries of science; but he felt also that many had made shipwreck of faith by self-confident adventures on the sea of speculation, beyond the soundings of reason and the chart and compass of Revelation. He lamented the spread of the modern German and French speculative philosophy, because he perceived its tendency to undermine the Christian faith. Yet his confidence in the power of truth made him hopeful in respect to final results. "The Omnipotence of truth," he once said, "coming from the Omnipotence of the God of truth, will put an end to all these philosophical heresies, and philosophical nonsenses."

Every where cautious, he was especially so in settling first principles, for, if these were false, he knew that they would necessitate wrong conclusions. Facts, among which he gave the highest place to those of Revelation, were the starting point in his philosophy. From these, by a careful induction, he came to general laws. From laws he was led to a law-giver, and from the law-giver to a universal government. That there is a God is evident from his actions. Agency proves an agent. What God is, is also plain from what He does. His deeds are infallible exponents of his will and character. This was Dr. Woods' philosophy. He knew that it had been discredited by Kant, Fichte, and others of the modern school of Idealism and boasted enlightenment. But he maintained it none the less steadfastly, believing that in the sanction given it by inspired men, and by the approval of ages, it possessed the double seal of certainty.

These mental qualities were happily illustrated in Dr. Woods' methods of instruction as Professor of Christian Theology. He administered no stimulants but what the love of truth and the delight of increasing knowledge would furnish. He led his pupils step by step from what is simple and easy to what is complex and difficult. If they were inclined to rest on a false and dangerous principle, he employed the magnet of the Socratic method to draw them from it to a safe one. When they lost themselves in the labyrinth of metaphysical speculation, he would go in after them and patiently guide them out into some fruitful field of religious knowledge. There was in his manner of putting questions a peculiar power of extricating an honest mind from an embarrassing difficulty. He was once present at an Association where one of his pupils, a young man of more than usual promise, was examined for license. One perplexing question after another came up, until the candidate became confused and the ministers nearly as much so. "Now, gentlemen," said the young man, "if Dr. Woods could only ask me one or two questions, the whole thing would be cleared up."

Although Dr. Woods had the reputation of a skilful polemic, he had a natural disinclination to controversy. He was a lover of peace, and regarded the power of the Gospel as in the points of agreement among evangelical men, and not in those on which they differed. He was also sensible of the evils incident even to serious discussion. "I have seen," he said, "that it has so often injured the

beauty of men's characters and cooled the ardour of their piety, * * * that I have earnestly endeavoured to avoid the danger. But when the foundations seemed shaken, he felt it an imperative duty to contend earnestly for what he believed to be the faith once delivered to the saints. Then he forgot ease, comfort, and even danger, and sought only that the controversy might be conducted in a kind and Christian spirit to a right issue. "If the war must come," he remarked in a time portending theological conflict, "let it be carried on with manliness and courage, with fairness and strength of argument, not with carnal weapons, but with the sword of the Spirit, aiming to overcome and destroy error and sin, and save the souls of men."

As a preacher, Dr. Woods was scriptural and instructive. The plan of his sermons was generally simple, and the arrangement of his thoughts so natural and lucid that the most uncultivated of his hearers, if attentive, could follow him with ease. Yet he was often argumentative and taxed reason to her utmost, though he never submitted the mysteries of godliness to her arbitration. He was pre-eminently a Bible preacher, bringing out from the Divine word Christ as the centre idea and life of Christianity. Hence, while his preaching was in the highest sense rational, it was not rationalistic but distinctively Christian. "We want men at this day," he once wrote me, "who have clear and deep views of the doctrines of Revelation, and of the duties and graces of Christianity; men who cleave to the Bible, who avoid unscriptural speculations and offensive phrases, who are as firm and as pliable as Paul."

The style of Dr. Woods as a writer, is marked by great perspicuity and purity. Rigidly Anglo Saxon and free from foreign idioms, rhetorical cataracts and chasms, it has a steady onward movement, like a sea-worthy ship on the ocean of thought, with gems and treasures from the rich mines of truth. Diffuse without being wearisome, it has that transparency which enables his readers not only to look into, but *through* the subjects he treats.

In all these respects, as a writer, preacher, polemic, and teacher of Theology, Dr. Woods enjoyed a deservedly high reputation. But he was something more and better than these. It is for his qualities as a man, a neighbour, a friend, and a Christian, that he will be cherished in most grateful and affectionate remembrance. The generous sentiments of his open, manly character, his ardent love of nature, and dislike of every thing artificial and conventional, together with the constant outflow of kindly feeling towards all, not only preserved him from the unsocial and withering influences which polemics and metaphysics too often exert, but infused into them genial and softening elements, which took away their dryness and hardness, and gave them a benign mission of mercy.

The intimacies of college life were cherished to the last, and held him more and more firmly in their sweet bonds. The exhaustless humanities of his nature, mellowed and ripened with years, and his delight in the society of long-tried friends increased as their number diminished. Of one of these, when called to preach at his funeral, he said, "Whenever any burden pressed heavily upon me, and I felt myself ready to sink, a desire to see my brother Church always sprang up in my heart; and a visit from him never failed to encourage and strengthen me." The warmth of his affections gave a hue, not merely to his friendships, but to all his intercourse in society. It breathed in his letters of condolence to the afflicted; in his sympathy with the suffering, and his plans of Christian benevolence.

His capacious social nature was developed by being brought into all the relations of life, and by suffering bereavement in them all. Shortly after the death of his mother, he says, "When I go to Princeton, it will be a gloomy place to me. I shall go away to my rock and my bower, and shall weep at the remembrance of departed parents, and days and years that are past." Later, when suffering from a still severer affliction, he exclaimed, "O my poor, stricken heart, I cannot bear up under my thoughts! Away I must go to the blessed world

where the object of my love shines in perfect beauty, and glorifies God with a heavenly activity and fulness of joy."

In all his social sympathies, his heart was fresh and young to the last. It beamed from his countenance in the glow of his cordial greetings, or came out in the infinitesimal expressions of feeling which affection only can either prompt or interpret.

The Christian character of Dr. Woods was from the first decided, and his improvement steady and marked. On taking his second degree from his *Alma Mater*, he pronounced an oration of the most serious kind, "resembling," says one of his classmates, "a sermon more than any performance I remember to have heard on any similar occasion." His mind and heart took strong hold of all the fundamental doctrines of the Gospel. At his ordination, in the fulness of his faith, he had prepared an unusually long Confession, and while reading it, Dr. Osgood of Medford, who, in those days of undeveloped Unitarianism in New England, held to the proverb—"In medio tutissimus ibis," exclaimed, "Ah, you believe ten times as much as you will when you are as old as I am."

The Theology of Dr. Woods was not a dead and dry dogma, but a system of living truths, verified by his experience and wrought into the texture of his character. Nor was it a novelty, tracing its pedigree to the progenitor of some family of dull or dazzling speculators. He claimed to be in the line of theological succession from Christ, through Edwards, Calvin, Augustine, and the Apostles. His creed was his Christianity. It was old, but he believed not worn out, nor the less true for its age. He could no more change it than the facts of his religious history. His conceptions of the holiness and sovereignty of God had their counterpart in his deep self-abasement and desire to be changed into his image. His ideas of moral agency strengthened his sense of personal responsibility, and his doctrine of Divine efficiency deepened his feeling of dependance, and made him peculiarly a man of prayer. His trust in Providence and in the efficacy of prayer, are well illustrated by an incident which occurred in connection with the ordination of Dr. Hawes at Hartford. Dr. Woods was to preach the sermon. It was in the spring of the year, and he was delayed by the bad travelling. When he reached the Connecticut, the bridge had been carried away by the freshet, and the ice made passing dangerous. There was no time to lose. He walked to the edge of the river and ascertained that the boatman would attempt to get him across. Then he went to an old house which stood near, knocked at the door and asked the privilege of a retired room for a short time. There he kneeled and sought direction from God concerning his duty, then committed to the Divine care his wife, his children, and himself,—returned to the river, crossed in safety, and arrived just in season for the service he had engaged to perform.

The views set forth in his works, revised and published by himself, he held to the close of life. "No change," said he in his last sickness, to one who questioned him on that point. After a moment's pause, he added with a pleasant smile, "Yes, there is a change. Those doctrines appear to me more truthful, more weighty, more precious, than ever."

As Christ was the beginning, the middle and the end of his Theology, so was He also of his religious experience. Of Him he learned that meekness and humility, which were so distinguished an ornament of his character and life, and that charity also which made him so forgetful of injuries, and in his guileless confidence in others, almost of that doctrine of depravity which he believed so firmly, and which, in regard to himself he felt so deeply. He repudiated all self-worthiness, and trusted solely to the mercy of God, through the merits of the Redeemer. On this rock he rested with immovable firmness. This was his unfailing support in the trials of life, and the ground of final triumph in his peaceful death.

With esteem and affection,

I am, dear Sir, most sincerely yours,

E. A. LAWRENCE.

JOHN HUBBARD CHURCH, D. D.

1798—1840.

FROM THE REV. LEONARD WOODS, D. D.

ANDOVER, January 24, 1852.

My dear brother: I cheerfully comply with your request for a brief narrative of the life of my beloved friend DR. JOHN HUBBARD CHURCH, and the more so, as I have reason to believe that I am the only person now living, who possesses all the information that you desire.

He was born in Rutland, Mass., March 17, 1772. His parents were Stephen and Esther Church. His father, who was a carpenter, served seven years in the Revolutionary war, and died July 11, 1786. From that time his son John H. lived with his grandfather, Paul Moore, till he commenced his studies preparatory to College. In his education his grandparents afforded him important aid; and he always remembered them with gratitude and love. His early years were spent in the common business of agriculture.

My acquaintance with Mr. Church commenced in April, 1792, at Leicester Academy, which was then under the instruction of the late Ebenezer Adams, L. L. D., Professor in Dartmouth College. After I left in June, Mr. Church remained one year, and entered Harvard College in July, 1793, where we lived together in happy friendship for three years. From that time, there was a growing intimacy between us as long as he lived.

During his last year at College, he taught a school in the winter at Chatham, Mass. His visible character and deportment had always been remarkably sober, unexceptionable, and amiable. But, at that time, he was led to look into his own heart, and to compare his affections and motives with the perfect law of God. About the same time, I think, he read Doddridge's *Rise and Progress*, Boston's *Fourfold State*, and Brainerd's *Life*. After being, for a season, deeply convinced of his sinful and ruined state, he began to exhibit evidence of a spiritual change, and he gradually, after much self-scrutiny, and with fear and trembling, admitted the pleasing thought that he had been born again. He now began a new life. From that happy season, it was his predominant endeavour to follow Christ and promote the interest of his redeemed Kingdom.

Mr. Church pursued his theological studies under the direction of Dr. Charles Backus of Somers. We went together to that place in August, 1797, immediately after his graduation, where he remained till the next spring. He was licensed to preach by the Association of Tolland County, to which Dr. Backus belonged. He began to preach as a candidate for the ministry at Pelham, New Hampshire, in May, 1798, and was ordained there, among a united and affectionate people, October 31st of the same year. The Sermon on the occasion was preached by Dr. Backus on the text—"Simon, son of Jonas, lovest thou me?" In May, 1799, he was married to Miss Thankful Watson of Rutland, Mass. By this marriage he had two children,—a daughter who is still living, and a son who died in infancy. His wife died in April, 1806. In May, 1807, he was married to Miss Hannah Farnham of Newburyport, by whom he had two daughters, one of them

now living in Pelham, N. H., and the other in Pittsburgh, Penn. He received the degree of Doctor of Divinity from Williams College in 1823.

His labours in the ministry were attended with manifest tokens of the Divine favour, and were the means of introducing into the church many intelligent and faithful Christians, and of introducing a number of young men into the office of Christian pastors and missionaries. It was his earnest endeavour to build up the church "with gold, silver and precious stones;" to guard against error and delusion, and to promote a fervent, active, scriptural piety,—which was so uniformly exemplified in his own conduct.

The general aspect of his religious life resembled that of David Brainerd. His eyes were opened to see his inward corruption. He felt the power of indwelling sin. He took a low place before God. He esteemed others better than himself. He relied not upon his own strength or goodness, but upon the free and abounding grace of Christ. Very frequently, especially during the first years of his ministry, he had serious doubts of his own piety. But in times of the greatest darkness, he ceased not to admire the excellence of Christ and to glory in his cross. As he went forward in the duties of a Christian and the labours of a minister, his religious character became more mature, and the habitual state of his mind more peaceful and joyous. His most abiding joy, however, arose, not from what he saw in himself, but from his clear apprehension of the "glory of God in the face of Jesus Christ." This was the characteristic of his religion.

The Theology of the Bible, as it lay in the mind of Dr. Church, was rather experimental, practical, and devout, than speculative. His religious opinions were very nearly conformed to those of Calvin, Owen, Scott, Boston, Shepard, and others of congenial views. He had a great dislike to novelties in religion. Among the last books he read were Owen on the glory of Christ, Goode's Better Covenant, Stevenson on the Offices of Christ, and Dickinson's Letters. I have not known any man who was more familiar with the Bible than he was, or in whom the word of God dwelt more richly, or whose habits of thinking and feeling seemed to me more fully in agreement with the spirit of inspiration.

I never knew any one who excelled Dr. Church in Christian meekness and gentleness, or in the exercise of disinterested kindness and love, or in the chastened fervour of a devout spirit. Whenever I was called in providence to consider important questions of duty, or to endure trials and afflictions, Dr. Church was the friend and brother in whose conversation and prayers I found assistance and comfort. And times without number since his decease, my feelings have impelled me to say, How precious would be such an interview with that dear brother, as I used to enjoy during his life! He was indeed an uncommonly excellent and lovely man. But his excellence and loveliness could not be adequately known except to those who were very intimately united with him in Christian friendship.

Dr. Church filled various important offices. During the early years of the American Tract Society, he was united with Dr. Justin Edwards and myself as its Publishing Committee. From 1826 to his decease, he was a Trustee of Phillips Academy and the Theological Seminary in Andover. For a still longer period, he was a Trustee of Dartmouth College. He was for twenty years a member of the American Board of Commissioners for Foreign Missions. He was a Director, and afterwards President, of the New Hampshire Bible Society. He was also President of the New Hamp-

shire Missionary Society. And from 1809, when the General Association of that State was organized, he was the Scribe till his death.

Dr. Church was a Congregational minister, and he loved ministers and churches of that denomination. But his affection was not limited to any branch of the Christian Church. He was specially attached to Presbyterian ministers; and, during the latter years of his life, without separating from his own denomination, he became a member of a Presbytery in his neighbourhood.

I visited Dr. Church during his last sickness, and found him in the enjoyment of the utmost peace of mind in the near prospect of death. The particulars of that interview are detailed in the sermon which I preached at his funeral on the 12th of June, 1840, and which has been given to the public.

The following is a list of Dr. Church's publications:—Two Sermons delivered at Pelham the Sabbath after his ordination, 1798. The substance of a Discourse delivered at the funeral of Mrs. Clarissa Butler, 1803. A Sermon on occasion of the death of Benjamin Baldwin, 1804. An Address to parents, 1804. A Sermon at the funeral of Mrs. Mehitabel Atwood, 1805. An Oration on the Fourth of July, 1805. Two Discourses on Baptism, 1805. A Discourse delivered at Haverhill and Pelham, on a day of Fasting and Prayer, 1805. The Jewish polity completely overturned, and the Sceptre reserved for Jesus Christ: A Discourse delivered at Newburyport, 1809. A Discourse at the interment of Mr. Joshua Atwood, 1809. A Sermon preached at Andover, Mass., on the Annual Fast, entitled "The first settlement of New England," 1810. A Sermon at the funeral of the Rev. Elihu Thayer, D. D., 1812. A Sermon on the day of the National Fast, 1812. New Hampshire Election Sermon, 1813. A Sermon at the dedication of a meeting house in Goffstown, N. H., 1816. A Sermon before the Female Heathen School of Dracut, Mass., 1818. A Sermon at the installation of the Rev. Abraham Wheeler in Candia, N. H., 1819. A Discourse at the eighth annual meeting of the New England Tract Society, 1822. A Discourse at the funeral of Mrs. Lucy W. Tenney, 1822. A Sermon at the formation of the First Congregational church in Lowell, 1826. A Sermon at the funeral of the Rev. Paul Litchfield,* 1827. The Moral condition of all men: Two Sermons in the National Preacher, 1828. A Sermon before the Pastoral Association of Massachusetts, 1829. The unsearchable riches of Christ: A Sermon in the National Preacher, 1838.

Yours with much affection,

LEONARD WOODS.

FROM THE REV. NATHAN LORD, D. D.,
PRESIDENT OF DARTMOUTH COLLEGE.

DARTMOUTH COLLEGE, April 26, 1849.

My dear Sir: I first knew Dr. Church when I was a student at Andover. He was always present at the Anniversaries of the Seminary, and visited it frequently, in a more private way, as a friend and counsellor. Two or three times a year he preached to the village congregation, which was then attended by the students.

I remember that the young men, at that period, looked up to him as one of the truly venerable for wisdom, integrity, and piety. He was known to be a

* PAUL LITCHFIELD was born at Scituate, Mass., March 12, 1752; was graduated at Harvard College in 1775; was ordained pastor of the church in Carlisle, Mass., November 7, 1781; and died November 7, 1827, in his seventy-sixth year.

Calvinist of the old New England school, and was considered as an able and efficient defender of those views of Christian doctrine. We regarded him as a man of great faith and professional engagedness, better versed in doctrinal and practical than metaphysical Theology, inclined to action rather than speculation, more of a pastor than of a student, yet well educated, comprehensive, and liberal. He was understood to be a sound adviser, and we knew him to be an instructive, affectionate, and earnest preacher. We loved to see him about the halls and to hear him in the pulpit. Dr. Spring, Dr. Dana, and himself, were then more frequently at Andover than other members of the Corporation; and when they prayed, as they always did, with great simplicity and fervour for "the School of the Prophets," we seemed to have assurance of the Divine protection and blessing. Such a triple wall of sanctified philosophy, literature, and good sense, was thought impregnable.

After I became a pastor, I resided, for twelve years, in the same State with him, and within twenty miles of his parish. I was intimately connected with him during that time. And what minister of New Hampshire was not? For he was every where, the adviser of churches, the counsellor of young pastors, the moderator of Councils, the preacher at ordinations, the presiding genius of the General Association, the moving spring of most of the benevolent Societies, a Trustee of the College, and conspicuous in every enterprise for the advancement of learning and religion. In all these relations he was the same honest, true minded, and devout man,—revered for his wisdom, loved for his goodness, and feared for his justice. He exemplified remarkably what was rare, in that time,—the union of a conservative and active spirit. He was active from the impulse of a true Christian zeal, and conservative from his profound and unflinching attachment to the Puritanism of New England.

In 1821, I became associated with Dr. Church as a Trustee of the College. He retained that office after my accession to the Presidency, till his decease. He was always present at the meetings of the Board from the opening to the close. I remember well his simplicity and kindness, his intelligence and judgment, his firmness and courage, his scrupulous regard for truth, and the honesty and fidelity with which he performed every trust. He never mistook his object, and never had occasion to stand corrected. He was severely conscientious in his guardianship. He thought with Edwards that a College ought to be religious, and that it ceased to be a school of sound learning, when it ceased to be a school of Christ. His influence was always exerted to make science subservient to religion, and it was never weakened by imbecility in reasoning, or inconstancy in action.

Dr. Church was eminently primitive in his tastes and studies, and in all his personal and official intercourse. He accepted no innovations in manners, politics, morals, or religion. He believed that nothing could be an improvement that had no higher claim than novelty, or that stood not evidently on the tried basis of experience and Revelation. He deprecated the speculative turn which was becoming apparent among some of his brethren. He predicted evil to the churches from the unhinging spirit which he thought it must engender. But he was not uncharitable. If he saw any unreasonably inflated, and likely to attempt extraordinary flights, he did not suddenly denounce them, but waited for the predicted state of collapse when he hoped they would become more considerate, self-knowing, and humble, and would return to the teachings of the Spirit. Yet, if that correction served not, he withdrew his confidence, and was not likely to restore it. In matters of so high concernment, he was not ready to trust any man a second time.

As I now review the traits of Dr. Church's character, I am more impressed by them than I was during his life. I think he must have been greater and better than he then seemed. He stands now in the light of Heaven, and his reflected

image is more striking than the original. Esteem gives place in my mind to honour, and honour to reverence. The fathers must die before that which made them worthy to be fathers can be understood.

I am, dear Sir, very respectfully and truly,

Your obedient servant,

N LORD.

TIMOTHY ALDEN.*

1798—1839.

TIMOTHY ALDEN was a descendant from the Hon. John Alden of Duxbury, who came in the *May Flower* to Plymouth, when he was about twenty-two years of age. He was the son of the Rev. Timothy Alden, who was born November 24, (O. S.) 1736, was graduated at Harvard College in 1762, was ordained pastor of the Congregational church in Yarmouth, Mass., December 13, 1769, and died November 13, 1828, having nearly completed the fifty-ninth year of his pastorate at Yarmouth, and the ninety-second year of his age. His wife, who was a daughter of the Rev. Habijah Weld of Attleborough, Mass., died October 28, 1796. They had six children, all of whom survived both parents. Three of the sons were graduated at Harvard College. One of them, *Isaiah*, was a teacher; the other two were ministers of the Gospel.

The subject of this sketch was born at Yarmouth, August 28, 1771. He remained with his parents till he was eight years old, and then went to Bridgewater to reside with an uncle, where he continued till he was nearly fifteen. As the means of his parents were limited, it seems to have been their intention that he should become a farmer; and his uncle, with whom he lived, promised him his valuable farm, if he would remain upon it; but he was resolutely bent, even at that early period, upon a liberal education. When he was sent into the fields to labour, he would sometimes carry out with him his Latin Grammar, and would not only devote to it every moment of leisure that he could find, but would contrive to make leisure, at the expense of neglecting the task which had been assigned him. His uncle, perceiving that there was little hope of making a farmer of him, and that nothing would abate his desire for an education, wrote to his father, advising him to gratify his wish by sending him to College; and his father accordingly determined to do so. He commenced his preparatory course, when he was about fifteen; but, in consequence of ill health, was obliged shortly to suspend his studies for a year. He began under the instruction of his father, but was afterwards for a time, a pupil of the Rev. John Mellen† of Barnstable, and completed his course at Phillips Academy,

* MS. from Rev. O. A. Taylor, Rev. Jeremiah Taylor, and others.

† JOHN MELLEN was the son of the Rev. John Mellen, who was born at Hopkinton, Mass., in 1722; was graduated at Harvard College in 1741; was ordained pastor of the church in Sterling, Mass., December 19, 1744; resigned his charge December 14, 1778; and died July 4, 1807, aged eighty-five. He published a Sermon at the ordination of Joseph Palmer; [who was born in Cambridge in 1730; was graduated at Harvard College in 1747; was ordained pastor of the church in Norton, January 3, 1753; and died April 4, 1791, aged sixty-one;] a Sermon at a General Muster, 1756; a Sermon upon the reduction of Canada, 1760; Fifteen Discourses, 1765; a Sermon on the death of Sebastian Smith, 1765; a Sermon at a Singing Lecture at

Andover. It is supposed to have been during the time of his residence at Andover, that his mind took a decidedly religious direction.

He entered Harvard College in 1790, and was graduated in 1794. He took a high rank as a scholar, and was particularly distinguished for his proficiency in the Oriental languages. At the Commencement at which he was graduated, he delivered a Syriac oration. There is a tradition that when he went to President Willard to get his oration approved, the President, who knew not a word of the language, said to him pleasantly,—“Come, Alden, sit down and construe it to me;” and when he had heard it read in plain English, he gave it his prompt and hearty approval.

Mr. Alden directed his attention somewhat to the study of Theology during his Senior year in College; and it is believed that he remained at Cambridge for this purpose, part of the year after he was graduated. It was not long, however, before he commenced teaching in the Academy at Marblehead; and while he was thus engaged, he was licensed to preach, and either then or shortly after, received two or three calls to settle in the ministry. In the year 1799, he preached at Portsmouth, N. H., as a candidate for settlement, as colleague pastor with the Rev. Dr. Haven. On the 1st of October of that year, the church gave him a call, and his ordination took place on the 20th of November following.

Mr. Alden, in the spring of 1800, commenced teaching a young ladies' school at Portsmouth, in connection with his pastoral labours. This school he continued, except during the winter months, as long as he retained his pastoral charge. His salary proving inadequate to the support of his family, and being unwilling any longer to unite the two vocations of teacher and preacher, he was honourably dismissed by an ecclesiastical council, on the 31st July, 1805.

After he had resigned his pastoral charge, he still continued in the business of teaching. The ensuing winter he devoted to the instruction of young ladies, and, in the spring of 1806, opened an Academy for both sexes. Here he continued till the beginning of 1808, when he left Portsmouth and commenced a female school in Boston. His labours as a teacher were now highly appreciated by a large and respectable circle, and he enjoyed the patronage of many of the most distinguished families. Here also he had a fine opportunity for gratifying his antiquarian tastes, and he rendered very important service to the Massachusetts Historical Society, which was afterwards formally and gratefully acknowledged. On leaving Boston, he received many highly flattering testimonials from distinguished clergymen and others, and among them the following from the Rev. Joseph Stevens Buckminster:—

“The Rev. Timothy Alden has, for some time, sustained the character of a faithful and successful instructor of youth in this town and in other

Marlborough, 1773; a Sermon at the ordination of Levi Whitman; [who was a native of Bridgewater, Mass.; was graduated at Harvard College in 1779; was ordained pastor of the church at Wellfleet, Mass., April 13, 1785; resigned his charge in 1808; and died at Kingston in 1838, in his ninety-second year.] *John Melten, Jr.*, was a native of Sterling; was graduated at Harvard College in 1770; was ordained pastor of the Second Church in Barnstable, November 12, 1783; was dismissed November 13, 1800; and died in Cambridge, September 19, 1828, aged seventy-five. He published a Sermon at the funeral of the Rev. Isaiah Dunster; [who was born in West Cambridge in 1720; was graduated at Harvard College in 1741; was ordained pastor of the church in Harwich, (now Brewster,) Mass., November 13, 1748; and died June 18, 1791, aged seventy-two;] a Masonic Discourse at Hanover, 1793; a Thanksgiving Sermon, 1794; a Thanksgiving Sermon at Hanover, 1795; a Sermon on the death of Mrs. Sarah Alden, 1797; Election Sermon, 1797; a Sermon on the death of the Hon. David Davis, 1799

places, and now leaves it for a situation of more extensive usefulness, with the sincere regrets and best wishes of many literary and religious friends here. His industry as Librarian of the Historical Society, his attention to the young, and his learned, pious, and generous character, have much endeared him to the clergy and others in this place, as well as to the subscriber, who is satisfied that, wherever he is known, he will not need any recommendation, which can be given by his sincere friend,

“J. S. BUCKMINSTER.”

In the autumn of 1809, Mr. Alden resigned his place as teacher at Boston, and in the beginning of January, 1810, took charge of the Young Ladies' Department in the Academy at Newark, New Jersey. After remaining here for several years, he opened a school for young ladies in the city of New York. Shortly after, the project of establishing a College at Meadville, Penn., was set on foot, and Mr. Alden enlisted in it with great zeal; and, retiring from his school, acted as an agent in behalf of the new institution. On one of his tours, he was met with an invitation to take charge of the College in Cincinnati, with a liberal salary for that day, but he was too strongly pledged to the institution at Meadville, to be able to recede honourably from his engagement. Having accepted the offices of both President and Professor of the Faculty of Arts in this institution, his inauguration took place on the 28th of July, 1817. He subsequently acted also as Librarian and Secretary of the Board of Trustees. It was chiefly through his indefatigable exertions that the library, chemical apparatus, &c., belonging to the College, were obtained.

During the period of Mr. Alden's connection with this institution, he was engaged more or less in preaching, and for the most part gratuitously, to destitute congregations in the region round about. He also, for several successive years, beginning with 1816, devoted some time to missionary labour among the Seneca and Munsee tribes of Indians. He at first volunteered in this service, but afterwards received an appointment from the Society for propagating the Gospel among the Indians and others in North America. This appointment was designed to occupy whatever time he could spare from his duties in connection with the College. In a letter to the Rev. Dr. McKeen, dated November, 1816, he gives the following account of an Indian by the name of *Cornplanter*, with whom he had come in contact,—one of the notables of his tribe:—

“Last year, at a council of the tribe, *Cornplanter* made an eloquent speech, of two hours length, in which he gave a lucid history of his life. He stated that his father was a white man from Ireland, and that his mother was a Seneca; that he had always been attached to the tribe; that he had been zealous in their way of worship; but that now he was convinced they were all wrong; that he was determined to devote himself to the way in which the ministers walk,—meaning the Christian religion. ‘I know,’ said he, ‘that we are wrong, I know that they are right. Their way of worshipping the Great Spirit is good. I see it; I feel it; I enjoy it.’ In this happy and persuasive manner did he, with his imperfect knowledge, plead the cause of Christ. In one part of his animated address, when speaking of his former views and habits, his language seemed to be like that of Paul, giving a representation of his pharisaic zeal in opposition to Christianity. In another part, it was like that of Joshua stating his pious resolution to the tribes of Israel at Shechem.”

Mr. Alden's last missionary tour among the Indians seems to have been in the year 1820. He is said to have been prompted to these benevolent labours in their behalf, not merely from compassion to their spiritual wants, but from great admiration of their character.

Mr. Alden continued his connection with the College until November, 1831, when, having tendered his resignation, he retired from the place he had so long occupied, carrying with him the grateful acknowledgments of the Trustees of the College and others interested in its welfare, for his protracted and faithful services. In June, 1832, he removed with his family to Cincinnati, where he opened a boarding school; but, owing to the impaired health of some members of his family, he remained there but about a year and a half. Not far from the close of 1833, he removed to East Liberty, a town in the neighbourhood of Pittsburgh, Penn., and in the spring of 1834, took charge of an Academy in that place. During the year previous to his death, he officiated as a stated supply to the Pine Creek congregation in Sharpsburgh, about five miles from Pittsburgh. Possessing naturally a vigorous constitution, he enjoyed good health and was able to be abundant in his labours, until within a few months of his decease, when he was overtaken by an acute rheumatism. About six weeks previous to his death, he preached what proved to be his last sermon, from the text—"The end of all things is at hand;" and immediately after went to Pittsburgh, where he had a daughter settled, and placed himself under the care of a distinguished physician of that city. After it became apparent to himself as well as his friends that the time of his departure was at hand, a dark cloud for some time rested over his mind, and he looked forward with awful apprehensions to the change that awaited him. That cloud, however, soon passed off, and those apprehensions yielded to an humble confidence in his Redeemer, which quickly became so strong as to cast out all fear, and even to fill his mind with the most intense rapture. In this state he continued till the moment of his departure. He died on the 5th of July, 1839, in the sixty-eighth year of his age, at the house of his daughter, Mrs. McFadden, in Pittsburgh. His funeral obsequies were attended on the following Sabbath, when there was a sermon preached by the Rev. Mr. Todd, and his remains were deposited in the burying ground at Sharpsburgh, connected with the little church in which he had commenced his labours just one year before.

Mr. Alden was married to Elizabeth Shepard Wormsted of Marblehead. She became the mother of five children, and died at Meadville, April, 1820. Her two sons were educated at Meadville; one of whom is a lawyer (1852) at Pittsburgh, and the other is supposed to have been lost at sea. In 1822, Mr. Alden was married to Sophia Louisa L. Mulcock, of Philadelphia. By this marriage he had one child,—a daughter.

The following is a list of Mr. Alden's publications:—An Appendix to a Sermon delivered at Yarmouth, occasioned by the sudden death of Mrs. Sarah Alden, consort of Rev. Timothy Alden. By John Mellen, Jr., 1796. A Century Sermon at Portsmouth, 1801. A Discourse before the Portsmouth Female Asylum, 1804. A Valedictory Discourse at Portsmouth, 1805. An Account of the Religious Societies in Portsmouth, 1808. The New Jersey Register, 1811 and 1812. A Collection of American Epitaphs; In five volumes, 18mo., 1814. Alleghany Magazine, 1816. Hebrew

Catechism, 1821. Account of sundry Missions, 1827. History of the Pine Creek church, 1839.

In addition to the above, he made numerous contributions to the Collections of the Massachusetts Historical Society, and various periodicals.

FROM THE REV. JONATHAN FRENCH, D. D.

NORTH HAMPTON, N. H., January 30, 1852.

Rev. and dear Sir: My acquaintance with the Rev. Timothy Alden commenced several years before he entered the ministry, and continued with increasing intimacy, after I settled, within a few miles of Portsmouth, where he was a minister of the South parish, and colleague of the aged Dr. Haven. During Mr. Alden's continuance in Portsmouth, our interviews were frequent. Our families always felt as sure of a cordial welcome at each others' houses, as if we had been own brothers. I may add that the genealogy of both my father and mother is traced in the maternal line to John Alden, the common ancestor of us all.

Mr. Alden was known as a good scholar, well versed in classical studies, and more conversant with the Oriental languages than were most scholars of his day. He had a double reason for engaging in a school in the early part of his ministry—it was partly on account of the inadequacy of his salary as a minister, to the support of his family, and partly that he might confer a benefit on the community, particularly on an interesting portion of his own flock. His attention being thus divided, he could not devote so much time to theological studies and sermonizing as he gladly would have done in other circumstances. He was a diligent student and industrious in whatever he undertook; but he was not "a worldly wise man." Some of his schemes to relieve himself from embarrassments, improve his circumstances, and increase his usefulness, and which, for a time he pursued with very sanguine expectations of success, proved abortive, and were generally considered indiscreet; but he was regarded as strictly upright and sincerely pious. His manner of sermonizing and speaking were serious and instructive, but not of a popular cast.

Mr. Alden was much esteemed by his brethren in the Association, and by those who knew him best in our congregations. He was an attentive pastor and found opportunity for more pastoral intercourse with his people than could have been expected in one whose labours were so various and pressing. As a colleague, he was respectful and affectionate towards the venerable and justly beloved Dr. Haven, who lived to experience the infirmities and feebleness of advanced age.

Mr. Alden's pleasant manners and affectionate spirit did much to render his home happy in the various vicissitudes of his affairs. His memory is precious. I rejoice that his name is to have a place in the important work in which you are engaged.

I am, Rev. and dear Sir, with great respect and esteem, yours truly,
JONATHAN FRENCH.

FROM THE REV. A. P. PEABODY, D. D.

PORTSMOUTH, July 23, 1853.

My dear Sir: As to the Rev. Timothy Alden, I am not only his successor, but knew him personally, and am very glad to give you such traditions and remembrances as occur to me.

I have still a few parishioners who remember Mr. Alden as a preacher and pastor. He was highly esteemed as a man of talents and attainments, and left behind him the reputation (just, I believe) of superior biblical learning. His appearance in the pulpit is said to have been imposing, his manner of delivery, on the whole, pleasing, though rather too rapid. As a man of sincere piety, of a

gentle spirit, and a benevolent life, he was greatly esteemed and beloved. I have heard concerning him the most reliable testimony of all,—that of those who were poor and experienced his constant sympathy and the most generous relief, considering his scanty means, and that of the then children who loved him tenderly and were the objects of his especial regard.

During the greater part of his ministry here, and for a year or two subsequently, he kept a school for young ladies, and this, I am inclined to think, was the field of labour for which, of all others, he was best fitted. I suppose that I am, or have been, acquainted with from two to four score of his pupils, and hear of him one character from all. They speak in terms of the warmest gratitude of his zeal for their improvement, his exceeding kindness, his always amiable deportment, and the prominent place which he uniformly gave to religious motives, counsels, and influences.

He engaged, it is believed, with the most unselfish purpose, in various plans of a secular character. I have often heard the opinion expressed that if he had confined his attention to his professional duties, he would have been perfectly successful as a minister. But his occupations were many and various. An intelligent member of my church, recently deceased, who was a communicant during his ministry, and was frequently in his family, has often told me of his exemplary meekness, his skill in the soft answer that turneth away wrath, and his self-sacrifice for the harmony of his family; and she maintained to the day of her death that he was the best man and the best minister that she had ever known.

In 1827-28, I was a teacher at Meadville, Pa. Mr. Alden, at that time, lived a short distance from the village. The walls of his College building were erected, but nothing had been done towards finishing the interior. His very admirable College Library was kept in an apartment of the Court House, where he officiated as Librarian every Monday morning. I was a weekly visitor at the Library, during my residence at Meadville,—usually spent the greater part of the hour in conversation with Mr. Alden, and always enjoyed his society. His manners were those of a Christian gentleman. His conversation betrayed a rich, fertile, and ingenious mind, and as I was then a mere youth, I was greatly indebted to him for information and advice about books, assistance in literary researches, &c. He never seemed so happy as when he could confer a kindness. I conceived the highest respect for him as a man of the most generous culture and profound book-wisdom, sincere and active benevolence, and mature Christian character. I think that he was generally regarded at Meadville as I regarded him; every one who knew him esteemed and loved him.

Notwithstanding Mr. Alden's many excellencies, he was undoubtedly deficient in worldly wisdom, and, at the same time, wholly unaware of the deficiency. Not with selfish aims, but for benevolent and philanthropic purposes, he was perpetually projecting mechanical and economical enterprises, the failure of which, while it never impaired his own sanguine, hopeful temperament, undoubtedly exerted an injurious influence on his professional and literary success.

When I knew him, he was still an active man, rather portly in person, quick in his motions. I remember that he generally rode on horseback wherever he went. Facing the title page of his "Missions" is an excellent likeness of him as he was then.

Sincerely and respectfully yours,

A. P. PEABODY.

LEONARD WORCESTER.*

1799—1846.

LEONARD WORCESTER was born at Hollis, N. H., January 1, 1767. His parents, Noah and Lydia (Taylor) Worcester, were both exemplary members of the church, and his mother especially was distinguished for her Christian attainments. After her death, which occurred when he was only five years and a half old, he was committed to the care of an excellent maternal uncle, Abraham Taylor of Ashby, Mass., with whom he remained four years, and then returned and lived with his father till he had reached his eighteenth year.

Besides enjoying the advantage of a religious education, he lived in a community that was distinguished for both morality and piety, and thus was comparatively little exposed, during his early years, to the influence of bad example. There was a Society of young men in the town, that used to meet every Sabbath evening for religious exercises. He attached himself to this Society when he was but little more than fifteen, and was accustomed to take his turn in conducting the devotional service; and when he was only in his seventeenth year, during a temporary absence of his father from home, he consented to take the lead in family worship. He did not, however, during all this time, cherish the hope that he had become the subject of a spiritual renovation.

In September, 1784, being then in his eighteenth year, he went to Worcester to learn the printing business in the office of Isaiah Thomas. Here he found himself surrounded not only by fewer restraints, but by many more positive temptations, than he had been subject to in the comparative privacy of his paternal home. He succeeded, however, in a good degree, in resisting the influence of wicked associates, and maintaining not only a correct moral deportment, but a general sense of the importance of vital religion. In the summer of the year 1786, a letter from his younger brother, who was still living with his father, informed him of an interesting revival of religion in his native place, and of the hopeful conversion of several of his intimate friends. This made a powerful impression upon his mind, and brought him to engage with great solemnity in the business of self-communion, and, as a consequence, brought him to a deep conviction of his sinfulness, and ultimately, as he believed, to a cordial acceptance of the provisions of Divine mercy in Jesus Christ. In the autumn of the same year, he was admitted a member of the First church in Worcester; and, though he was in his twentieth year, he was the youngest person belonging to it. A few years after, the Rev. Samuel Austin became pastor of the church, and Mr. Worcester soon became intimate with him, and derived, as he thought, much advantage as well as pleasure from the acquaintance. In the year 1795, when he was in his twenty-eighth year, and still, as is believed, the youngest member of the church, he was chosen to the office of Deacon. This office he accepted and continued to hold, till he entered the ministry.

* MSS. from his family.

Mr. Worcester remained in the printing business until March, 1799, and resided in Worcester during the whole time, excepting a few months, in the beginning of the year 1789, which he spent in Boston. He was all this time connected with Mr. Thomas in one way or another; first, as an apprentice, then as a journeyman, and then as a partner; though, for several years, he was in an office of his own; and then his partnership with Mr. Thomas respected only the newspaper called the *Massachusetts Spy*, of which he (Mr. T.) was proprietor; and, during that time, Mr. Worcester was editor, printer, and publisher.

Several months before he gave up his business as a printer, he became strongly impressed with the idea that his duty required that he should withdraw from secular life and devote himself to the ministry. Many clerical friends, among whom were his three brothers then in the ministry, and his brothers-in-law, Doctors Emmons and Austin, advised decidedly to such a change; and nearly all whom he consulted, concurred in the same opinion. He had, not long before this, published a pamphlet containing *Strictures on a Sermon* preached by the Rev. (afterwards Dr.) Aaron Bancroft, on the doctrine of Election; and this was generally considered by his friends as exhibiting evidence of a mind of uncommon vigour, and not a little familiarized to theological discussion. It is supposed to have been owing, in a great measure, to this circumstance, that the opinion so commonly prevailed among his friends, that he might safely make a somewhat sudden transition from the business to which he had been educated, to the vocation of a Christian minister. Accordingly, without having gone through any regular course of study preparatory to the ministry, he offered himself to the Mendon Association as a candidate for license, in March, 1799; and, after having, by a thorough examination, satisfied themselves of his qualifications for the sacred office, they concurred unanimously in licensing him and recommending him to the churches.

Shortly after he was licensed, he accepted an invitation to preach some time at Milford, Mass., and remained there for twelve Sabbaths. In the mean time he had been requested to supply the pulpit in Peacham, Vt.; and he accordingly went thither in June, 1799, as soon as the term for which he was engaged at Milford had expired. He had no acquaintances at Peacham, except two young men who had been apprentices with him, and who had established themselves there in the printing business; and it was chiefly or entirely through their influence that he was sent for. The parish was, at that time, in a divided state, having heard various candidates, without being able to unite upon any. After preaching to them four Sabbaths, he received a unanimous call from the church, to become their pastor, which was immediately after concurred in by a unanimous vote of the Society. He accepted the call, and was ordained on the 30th of October following.

After the publication of "*Bible News*" by his brother, Noah Worcester, in 1810, it is understood that his views underwent some change on the doctrine of the Trinity, and that he settled down, for a time at least, upon a theory not materially unlike that of which his brother had become the advocate. Some time after this change, the *Confession of Faith* of the church in Peacham was modified, and, after that modification, was published with a *Vindication* of it. I am indebted to one of his sons, the Rev. Samuel A. Worcester, for the following statement of his views at this period:—

“I suppose I cannot more nearly express his views than in the following terms:—Jesus Christ, the Redeemer, is, as to his original nature and state, truly and properly the SON OF GOD,—not created by the Father, but derived from the Father by an eternal generation;—distinct from the Father, and therefore not properly God,—yet of the same nature with the Father, and therefore truly and properly Divine. The Holy Spirit is not a person distinct from the Father—not a person at all; but bears a relation to God, analogous to the relation of the spirit of a man to the man. Though he renounced the doctrine of the distinct personality of the Spirit, he spoke of the works and fruits of the Spirit just as Trinitarians do; and like them considered whatever is done by the Spirit as done by God. On all other points except the Trinity, he remained strictly orthodox; abiding steadfastly by what are termed the doctrines of grace, and delighting especially in the doctrine of atonement and of justification by faith. I believe that for years after he embraced his peculiar views of the Son and Holy Spirit, he held them with much confidence of their correctness. I do not *know* that that confidence was afterwards diminished; but have thought it probable. The silence which he maintained on the subject towards the close of his life would naturally lead to the inference that he had more or less doubt of the correctness of his theory.”

Notwithstanding Mr. Worcester's first avowal of this change of his religious opinions occasioned some anxiety among his orthodox friends, they gradually settled into the conviction that, however they might regret his speculations, they were not to be considered as placing him outside the circle of either their charity or their fellowship; and the prevailing impression among them seems to have been that in the later years of his life, he occupied nearly, if not precisely, the same ground with themselves.

Mr. Worcester continued labouring with great fidelity and success at Peacham, for nearly forty years. At the close of the year 1838, having become too infirm to go through his regular ministerial duties, he relinquished his salary, and virtually resigned his charge, though he retained nominally the pastoral relation till his death,—his successor being settled as colleague pastor. In the spring of 1839, he removed to Littleton, N. H., and took up his residence with one of his sons, who was settled there in the ministry, and remained with him until the failure of his son's health obliged *him* also to resign his pastoral charge. In January, 1843, he removed to St. Johnsbury, Vt., where another of his sons was settled, and here he continued during the remainder of his life. He preached occasionally after his removal from Peacham; and during one winter, which his son spent at the South, he usually supplied his pulpit on the Sabbath,—delivering his sermon, sitting in a high chair prepared for the purpose; until, on a Sabbath morning, just as he was starting for church, he was suddenly prostrated by some disease which was not fully understood, and which it was expected would terminate in almost immediate death. He, however, partially recovered, though he never afterwards ventured to attempt any public service. During his residence at St. Johnsbury, he was able to attend church in pleasant weather half of the day; and his venerable appearance, as he sat in a large arm-chair in front of the pulpit, his son remarked, preached much more effectively than *he* could. He died at St. Johnsbury on the 28th of May, 1846, in the eightieth year of his age. The disease

which immediately occasioned his death was a lung-fever, of about three or four weeks' continuance.

Mr. Worcester was first married November 1, 1793, to Elizabeth, daughter of the Rev. Dr. Hopkins of Hadley, Mass. They had fourteen children, five of whom died in infancy, and five more in adult age, before their father. Four of his sons received a collegiate education, and four, namely,—Samuel A., Evarts, Isaac R., and John H., became ministers of the Gospel. Mrs. Worcester, who was a lady of marked intellectual character, and of devoted piety, died in 1818. He was subsequently married (January 20, 1820) to Eunice Woodbury of Salem, Mass., who ministered to his wants in the decline of life with most exemplary fidelity and tenderness, and who survived him only a few weeks.

The following is a list of Mr. Worcester's publications:—Letters and remarks occasioned by a Sermon of the Rev. A. Bancroft on the doctrine of Election, 1794. An Oration on the death of Washington, 1800. A Fast Sermon on "Jeshurun waxed fat and kicked," &c., 1802. A Sermon on the highway and way: Isa. xxxv. 8. Answer to a Sermon of the Rev. Wm. Gibson in opposition to the foregoing—doctrine of Atonement, &c. A Sermon on 2 Samuel vii. 27: Determinations of God an encouragement to prayer. A Sermon entitled—"Men sometimes act as their own worst enemies": Judges ix. 19, 20. Inquiries occasioned by an Address of the General Association of New Hampshire on the doctrine of the Trinity, signed *Cephas*. A Funeral Sermon: The Christian desirous to be with Christ. A Sermon: The Confession of Faith of the church of Christ in Peacham defended. An appeal to the conscience of the Rev. Solomon Aiken, concerning his appeal to the churches, 1821. A Sermon at the ordination of the Rev. Elnathan Gridley and the Rev. S. A. Worcester, missionaries, 1825. A Sermon on the Alton outrage, 1837. What hath God wrought: A Sermon near the close of the author's ministry, 1839.

In addition to the above, Mr. Worcester was a frequent contributor to various religious periodicals; particularly the Massachusetts Missionary Magazine, Evangelical Magazine, Boston Recorder, Vermont Chronicle, and Christian Panoply.

FROM THE REV. WORTHINGTON SMITH, D. D.,

PRESIDENT OF THE UNIVERSITY OF VERMONT.

UNIVERSITY OF VERMONT, November 13, 1849.

Rev. and dear Sir: Of my 'personal recollections and impressions' in regard to the late Rev. Leonard Worcester, I am sorry to say, that they are few and not of the most reliable character. They were formed, for the most part, at an early period in my life; and under circumstances that afforded but occasional opportunities, and those not the most favourable, for close observation. The notices, however, which I have been able to take of him in later years, have not essentially changed my earlier impressions, but rather served to corroborate them.

In his personal appearance I should describe Mr. Worcester as above the ordinary stature of men, well proportioned, muscular, and erect in form, with the exception of a forward inclination of the head. His movements were slow and dignified; his countenance grave and thoughtful, with possibly a slight shade of sadness cast over it, but, at the same time, expressive of a quiet and benignant spirit.

Though Mr. Worcester did not enjoy the advantages of high cultivation, it is not difficult to discover in the productions of his pen traces of an unusually fertile and ingenious mind,—active from its own impulses, and working easily and felicitously on almost all subjects that engaged its attention. Accustomed to self-reliance, by the necessities attendant on the early part of his professional life, his mind took on the habit of independent thinking; and in connection with this, perhaps, acquired the art of contemplating common subjects under aspects somewhat new and fresh. The affectation, however, of holding up familiar objects in strange and startling lights, or a propensity to venture upon rash or hazardous speculations, was never, I must think, laid to his charge. It may be true that, at one period, his friends were not without their apprehensions that his opinions, on certain important points, were somewhat biassed by the acute speculations of his brother, the celebrated Noah Worcester; but, in the latter years of his life, I do not remember to have heard his orthodoxy impugned or even questioned, in a single instance.

As a preacher, he was methodical and instructive; studious, however, to present truth rather in its practical application to men and to human life, than under its speculative aspects. His *manner*, according to my impressions, was conciliatory and persuasive; and though in the selection of his topics for the pulpit, there was no evasion of the truths which speak to the consciences of men, there was a seeming predilection for those which appeal more directly to the sensibilities of the heart. He read his sermons closely whenever I have heard him, and in rather a uniform tone of voice, without action or strong emphasis; and yet, altogether, in a manner so serious and earnest as could seldom fail to leave a salutary, and often left a very deep, impression on his audience.

An unassuming and courteous demeanour marked his intercourse with men. In expressing his opinions on matters of moment, he was considerate and guarded; at the same time, however, tenacious of his conclusions and purposes when once formed—a pattern of industry and thoroughness in all his pursuits, and prompt to fulfil all his engagements.

The disadvantages under which he himself, at the first, must have laboured, taught him perhaps more fully to appreciate the benefits of a public education; and it is worthy of notice that few towns in New England, of the same population and within a like period of time, have given to an equal number of its young men a collegiate education, as the one in which his ministerial life was passed.

As a prudent and wise counsellor in matters of a private nature as well as those pertaining to society and the church, his reputation was deservedly high. In respect to his personal piety, the power and consolations of Divine grace in his own heart, and their manifestation in the outward life, I shall not speak particularly; though on this point there is the most ample and reliable testimony. I will only add that, as an earnest and indefatigable co-worker in the cause of education and Christian philanthropy, as an example of diligence and fidelity in his professional calling, a man of conscientious aims, of devout life, and, through grace, 'wise to win souls to Christ,'—he has left behind him, in our churches and ministry, a name that is better than rubies.

I am, dear Sir, most respectfully and truly yours,

W. SMITH.

In addition to the above testimony by Dr. Smith, I have seen several letters from those who were well acquainted with Mr. Worcester, and were every way competent to judge concerning him, all of which agree in ascribing to him great vigour of mind, firmness of purpose, and general elevation of character. The Hon. Judge Redfield of Randolph,—himself a member of the Episcopal Church, writes thus concerning him:—

No minister of the Gospel, I think, in the section of country where he was familiarly known,—and *that* was not circumscribed by narrow limits,—was so universally respected and deferred to as Mr. Worcester. And still he was not a man who was ambitious of influence from any personal considerations whatever, or who sought it in any way. He courted no one. He was gentle and winning, even in his severity. He said nothing and did nothing for the purpose merely of carrying a point, or from the love of mastery, but all seemed to come, as it always did come, from his love of truth and his high convictions of duty. His influence in the town of Peacham was very great, and always for good. I question if a solitary instance is now remembered where his advice and efforts were not directed to the greatest good of the greatest number. J. F. R.

CALVIN PARK, D. D.*

1800—1847.

CALVIN PARK, the son of Nathan and Ruth (Bannister) Park, was born at Northbridge, Mass., September 11, 1774. He was fitted for College under the Rev. Dr. Crane, the minister of his native place. He entered Brown University in the nineteenth year of his age, and was graduated with distinguished honour, under President Maxey's administration, in 1797. He was appointed Tutor in the College at which he was graduated, in 1800; was elected Professor of Languages in the same institution, in 1804; and in 1811, was transferred to the Professorship of Moral Philosophy and Metaphysics, in which office he remained until 1825. The three years preceding his Tutorship in College, he spent in teaching school and studying Divinity at Worcester, Mass. He studied first under the direction of Dr. Austin of Worcester, and afterwards of Dr. Emmons of Franklin. He was licensed to preach in 1800; was ordained as an Evangelist in 1815; was installed pastor of the Evangelical Congregational church at Stoughton, Mass., in 1826; and resigned his pastoral office in 1840. His ordination sermon was preached by his former pastor and teacher, Dr. Crane, and his installation sermon by Dr. Emmons. Before his official connection with Brown University, he had spent four years in the instruction of youth, and during his connection with the College he devoted his Sabbaths to the preaching of the Gospel; so that he was an instructor twenty-nine years, and a preacher forty-six years. He received the degree of Doctor of Divinity from Brown University in 1818. He died at Stoughton, January 5, 1847, in the seventy-third year of his age; and now lies interred with his deceased wife, in the place of their fathers' sepulchres at Wrentham, Mass.

Dr. Park was married in 1805, to Abigail Ware of Wrentham, a lineal descendant of the Rev. Samuel Man,† the first Congregational minister of that place. They had three children,—all sons, and all graduates of Brown University, and Congregational clergymen. One of them is the Rev. Dr. E. A. Park, Professor in the Theological Seminary at Andover. Mrs. Park died on the 21st of September, 1836, aged sixty-two years.

* MS. from his son.

† SAMUEL MAN was born at Cambridge in 1647; was graduated at Harvard College in 1665; was ordained first pastor of the church at Wrentham, Mass., April 13, 1692; and died May 22, 1719, aged seventy-two.

FROM THE REV. JACOB IDE, D. D.

WEST MEDWAY, March 15, 1848.

Dear Sir: In accordance with your request, I send you a few thoughts respecting the late Rev. Dr. Calvin Park. I enjoyed a long and somewhat intimate acquaintance with him. His character has made a distinct impression on my mind, which I love to cherish, and which I hope will never be obliterated. But having had no thought of writing his memoir, it is not now an easy thing for me to give you or any one else, that view of his character which I have in my own mind. Many of the incidents of his life which have served to give me the impression that I have concerning him, and which would be among the best illustrations of the truth of what I may say, are now either forgotten or so imperfectly remembered as not to admit of recital. But I am happy to respond to your call, by giving you such a sketch of his character as my reflections shall suggest.

There was much that was interesting in Dr. Park as a *man*. The general traits of his character were those of other great and good men. He had indeed his peculiarities which, in some respects, distinguished him from others. It is much easier, however, to say that he was a peculiar man, than to describe definitely his distinguishing characteristics. If your readers will take the trouble to consider how a man of discriminating intellect, a warm heart, refined taste, and extensive literary and theological attainments, is necessarily affected in his intercourse with the world by extreme diffidence, they will have some conception of one thing which distinguished Dr. Park from other men. While he was free from every thing that is odd and repulsive, from every thing haughty and overbearing;—while the dignity of his appearance created respect, and the kindness of his language and manner excited affection, he frequently left his visitors to feel that they had not had a full exhibition of the man. Some men exhaust themselves on every subject of which they speak. Nothing which they know or feel respecting it is withheld. Not so with Dr. Park. Whether he said little or much, manifested more or less feeling, he always left the impression that only a part of his intellect and heart had been developed.

He was a man of great sensibility. No one could be long in his presence without perceiving that he had a soul which could be easily stirred. His feelings were quick and strong; but the control which he exercised over them was peculiar. He knew the danger of giving a hasty utterance to strong emotions, and was often silent under the influence of those which filled his heart. Under the heaviest grief and sorrow he seemed unwilling to burden his friends with the tale of his woes. In the midst of insults and provocations, which would have extorted from others the severest invectives, he would refrain from every provoking expression. He could speak by his silence, and reprovably too; and thus he often did. But the harsh language of angry excitement he instinctively abhorred. I am not aware that he ever assailed an adversary with reproachful epithets, or replied to any one in terms of anger or abuse. "When he was reviled, he reviled not again; when he suffered, he threatened not."

Dignified composure, a becoming self-respect, and a strong sense of propriety in regard to what belonged to his character and station, uniformly marked his conduct. He was punctual to his appointments, regular in his habits, warm in his attachments, decided in his opinions, and persevering in every good work to which he turned his hand.

As a *Christian*, Dr. Park was highly esteemed. The traits of character which belonged to him as a man, served to modify the exercise and development of his religion. He maintained the same modest and cautious reserve with respect to this subject, which was natural to him on others. He was not, of course, inclined to make his own religious feelings a common and prominent topic of conversation. These were learned more by what he said on the subject of experimental religion,

and by inference from his appearance and conduct, than by what he said directly respecting himself. In his prayers he appeared very humble, devout, and solemn. When he prayed, he seemed to be overawed by a sense of God's presence. The tones of his voice in this exercise, as well as his looks and whole manner, indicated a deep solemnity. There was in his conversation on the subject of religion, the appearance of great sincerity and conscientiousness. And these traits of character were strikingly manifest in all his conduct. He seemed to be deeply interested in every thing that pertains to the religion of Christ. He conversed upon the doctrines and duties of the Gospel, upon revivals of religion, upon the state of the churches, upon the prosperity of Zion, not only with great intelligence, but with that intense interest, which is the surest index of the feelings of the heart. He loved the truth. His religion seemed to consist very much in a cordial approbation of the Divine character and conduct, as they are revealed in the Bible. His wise discrimination between truth and falsehood laid the foundation, not only for deep and pure feeling on all the subjects of Christian experience, but for such a development in his life of their practical effects, as is a great ornament to religion.

Dr. Park was an accomplished *Scholar*. His mind was one of no ordinary cast. Had he been blest with the strength of nerve, which God has connected with the constitutions of some, and with a confidence in himself proportioned to his real talents and attainments, he might have been known as one of the first literary characters and Divines of his age. His taste was exquisite. He instinctively perceived the beauties and defects of a literary performance. And while he was greatly delighted with the one, he was equally annoyed by the other. Literary pursuits were to him a source of high enjoyment. An exhibition of talents, of scholarship, of high professional excellence, especially when made in the defence or promotion of truth and righteousness, never failed to give him peculiar pleasure. If he did not extract so much knowledge from books as some other scholars, there were few capable of doing so much from the operations of their own minds. In the languages he was a critic of great accuracy and judgment. Mental and Moral Philosophy were among his favourite studies; and the clearness and discrimination with which he conversed on these subjects, showed him to be at home in them. He was familiar with Locke, Paley, Reid, Stuart, Edwards, and many of the more modern writers on these subjects. In Philosophy as well as in Theology he agreed essentially with Edwards.

As a *Teacher*, Dr. Park was well known, and is still remembered by a great multitude of pupils with much respect and esteem. He was successively a Tutor, a Professor of Languages, and Professor of Metaphysics and Moral Philosophy, at Brown University. In each of these departments of instruction he was able and faithful. Though too diffident and careful to display himself to as much advantage as his talents and attainments would otherwise have given him, he was nevertheless a very interesting and instructive teacher. Well acquainted himself with every subject on which he attempted to give instruction, his remarks were uniformly definite, discriminating, and lucid. In a few words of his own, at the recitation of his pupils, he would often give them a clearer view of the subject before them, than they had gained or could gain from many pages of the books which they studied. He never tired his pupils with his own remarks. On the other hand, they were so lucid, so appropriate, so directly to the point, that all regretted they were so few.

As a *Preacher*, Dr. Park was not what is generally understood by the term *popular*. But there was real excellence both in the matter and manner of his preaching. This was seen by the most intelligent of his hearers, and highly enjoyed by all the good. He was a thorough Divine, and had a rich store of theological knowledge always at command. His sermons were full of thought, clearly, appropriately, and elegantly expressed. The same great truths which enriched the discourses of Edwards, Bellamy, and other kindred spirits among the

Divines of New England, formed the matter of his sermons. These he delivered in a clear, distinct, and solemn tone of voice. Though he made but little noise, he was always heard. The weight of his matter, the solemnity of his manner, and the plainness and pungency of his application, fixed the attention of his audience, and often made a deeper impression upon their minds than the discourses of many others equally evangelical in their views and more imposing in their mode of delivery. His was indeed a still small voice. But conveying, as it did, the truth of God in simplicity, it was more indicative of the Divine presence, and often more efficient and salutary in its results, than the wind, the fire, and the earthquake. Christians were greatly instructed and comforted by his preaching, and it is believed that not a few of the impenitent were, by the same instrumentality, led to Christ. He will have a place, I doubt not, among those who have turned many to righteousness, and who will shine as the brightness of the firmament and as the stars, forever and ever.

Very respectfully yours,

JACOB IDE.

ISAAC ROBINSON, D. D.*

1801—1854.

ISAAC ROBINSON was a son of Simeon and Luey (Tarbox) Robinson, and was born at Hudson, N. H., (then Nottingham West,) in August, 1779. The years preceding his arrival at manhood were passed in hard labour on a farm, with but limited opportunities for attending school. Yet such was his thirst for knowledge that, amidst all these disadvantages, he found time for study, and made very considerable improvement. From early childhood he evinced a profound reverence for sacred things; and his religious impressions were not a little deepened by a very narrow escape from drowning, when he had almost reached his maturity. The precise period of his hopeful conversion is not known; but it must have been before he was of age, as he seems, about that time, to have resolved on entering the Gospel ministry.

Having pursued his studies a short time with such assistance as he could obtain from his own minister, he commenced a course of classical and theological study with the Rev. Reed Paige of Hancock. After remaining here about a year, he was licensed to preach the Gospel. He supplied the pulpit in Stoddard a few Sabbaths in the autumn of 1801; and, after an absence of several months, returned in the spring of 1802, being then in his twenty-third year. On the 30th of August of that year, he received a call from both the church and the town to become their minister; and, having accepted the call, was ordained on the 5th of January, 1803. Here he remained till the close of his ministry and life.

In 1838, he received the degree of Doctor of Divinity from Dartmouth College.

Dr. Robinson preached his Half-Century Sermon in January, 1853. And he continued to labour after this with his accustomed vigour, until within a

* MS. from his daughter.

few weeks of his death. Though it was manifest to all who saw him that his physical frame was now sinking under the power of disease, he continued to officiate even to the Sabbath immediately preceding that on which he died; and on the occasion of that last meeting with his people, he not only preached, but administered the ordinances of Baptism and the Lord's Supper. So pale and exhausted was he, that his friends did their utmost to dissuade him from this effort; but he resisted their importunity, saying that he *must* take leave of his flock, and that if he died in the effort, as some of them feared he might, there could be no better place to die in, than the house of God. The evening before his death, he said to a neighbouring minister who had called to see him, that he had no desire to continue longer in this world, and that he could rest his soul on Christ. On the morning of his dying day, (the Sabbath,) he seemed happy in the reflection that that would be the day of his departure. Aroused by the ringing of the first bell, he exclaimed,—“If it be the will of the Lord, may my earthly labours end on this Sabbath.” He spoke no more, but expired shortly after the close of the morning service. His death took place on the 9th of July, 1854. His funeral sermon was preached by the Rev. Dr. John M. Whiton.

He was married in 1812 to Esther, daughter of Ephraim Adams, one of the deacons of his church,—a lady of fine mental powers, but deeply afflicted, in the latter half of her life, by periodical returns of insanity. They had four children,—one son and three daughters. Mrs. Robinson died in August, 1854, a few days after the death of her husband.

Dr. Robinson published, about the year 1809, a large pamphlet in opposition to Universalism, being an answer to a pamphlet from Mr. Paine, a Universalist minister; a Sermon on the death of the Rev. Seth Payson, D. D., 1820; a Sermon on the Supreme Divinity of Jesus Christ, together with one or two pamphlets occasioned by Strictures of the Rev. Thomas R. Sullivan on the Sermon.

FROM THE REV. JOHN M. WHITON, D. D.

BENNINGTON, N. H., 2 January, 1855.

Dear Sir: Dr. Robinson and myself exercised our ministry simultaneously, in adjacent parishes, through a period of forty-six years. In all this time, it was my privilege to be in not only friendly, but intimate, relations with him; and scarce a year passed without an exchange of pulpits. You may judge from this of my opportunities for forming a correct judgment of his character.

His personal appearance was not prepossessing; he was of dark complexion, low stature, and rather corpulent. Having been bred a farmer, and secluded from literary society till he began his course of theological study, he never acquired polished manners, but laboured under an oppressive diffidence and a seeming reserve, till he became acquainted with those with whom he associated. It needed, however, but a *short* acquaintance to convince them that, in their estimate, he had not at first passed for what he was worth—they found in him a treasury of intelligence and wisdom which made them feel that he was no ordinary man. So rapid and evident was his literary and theological progress as to throw entirely into the shade his lack of collegiate education and of a thorough preparatory training in Divinity. It was felt that his mental resources were adequate to the attainment and maintenance of a prominent position, without the aid of the schools. With the original languages of the Bible he made himself familiar, beyond almost all his brethren—nothing more delighted him than to read in the Hebrew and Greek the very words dictated by the Holy

Ghost. No one who knew him, will think me extravagant in saying that in Hebrew literature, in Biblical criticism, in skilful interpretation of the Scriptures, he had not a superior, if an equal, in the State.

Dr. Robinson usually wrote his sermons, or at least the outline, in a short hand of his own invention; and after a review of the manuscript on Sabbath morning, carried it into the pulpit, but rarely made any use of it,—his very retentive memory rendering it unnecessary. When, as was often the case, his soul warmed with his subject, his more unconstrained manner and flashing eye announced his victory over his constitutional diffidence. His discourses were rich in Scripture truth, presented in a lucid and impressive manner.

He performed less pastoral labour in the way of visiting and holding personal intercourse with his people, than many others; but this was doubtless to be accounted for, partly at least, from the fact that he was subject to protracted domestic trials, that often rendered even a temporary absence from his family impracticable. These trials, however, severe as they were, he bore with exemplary submission. His spirit, at such times, was visibly saddened, but he never lost his confidence in God's wisdom and kindness.

Dr. Robinson was eminently a man to be trusted. It pained him to hear censures from others, and when he could, he loved to interpose some apology for the accused. No man had more of the charity that thinketh no evil. He was extremely sensitive to kindness, and even in severe suffering seemed to think more of the comfort of others than of his own. He was painfully affected by injurious treatment, but such was his self-control, that he showed but little emotion, and none of an improper kind.

In large assemblages he was a man of few words,—exceedingly unobtrusive,—scarcely willing to assume the place which others accorded as his due. In the private intercourse of social life, he preached rather by example than by word. Though his ministry in Stoddard reached through more than half a century, and though the surrounding population embraced a variety of character and denomination, yet so evident were his integrity, candour, trustworthiness, and piety, that he retained the respect and even veneration of the whole community, undiminished, to his dying hour; and probably not one of all his numerous acquaintances doubted that, at his death, he entered into the rest that remaineth for the people of God

Very respectfully yours,

JOHN M. WHITON.

JOSHUA BATES, D. D.*

1802—1854.

JOSHUA BATES was a descendant, in the sixth generation, from Clement Bates, who was born in England in 1592, came to this country about the year 1636, and settled at Hingham, Mass., where he died in 1671. He was a son of Zealous and Abigail (Nichols) Bates, and was born at Cohasset, formerly a part of the township of Hingham, on the 20th of March, 1776. His father was a farmer in moderate circumstances, and also kept a small store: and both his parents were exemplary professors of religion.

He remained in his father's family till the time of his entering College,—employed partly on the farm, and partly in the store. All the instruction

* Memoranda from Dr. Bates.

which he received was in a private female school, about three months of the year, till the age of eight or ten; and after that, two or three months each year in a public school, till he reached the age of sixteen or seventeen. At that period, he conceived the project of obtaining a liberal education, and commenced the study of the English and Latin Grammar under the instruction of the Congregational minister of the place, the Rev. Josiah C. Shaw. But he was interrupted in his studies by being obliged to work on the farm, and attend to the business of the store, a portion of the time, till he had entered his twentieth year. Even then he found difficulties in carrying into execution his rather secretly cherished purpose of obtaining a collegiate education, as his father had a large family, and did not feel able to meet the expense. His desire, however, was irrepressible; and rather than relinquish the object, and for the sake of obtaining the means of support, he engaged, after being prepared for College, in teaching a select school. His connection with this school continued one year; and in the mean time he pursued the studies of the Freshman class at Cambridge, noting all the difficulties which he could not surmount, and going, once in two or three weeks, to Hingham, to obtain the assistance of the Rev. Henry Ware, afterwards Professor at Cambridge, to enable him to surmount them. Under all these disadvantages he persevered; and was admitted to the Sophomore class in Harvard College, in the autumn of 1797, at the age of twenty-one.

Through his whole collegiate course, his means of support were very limited; and he depended almost entirely upon his own exertions. He taught a school during two of the winters, and attempted it the third, but was prevented by a severe illness. But, notwithstanding all his embarrassment from this source, he uniformly held a high rank in his class, as was sufficiently indicated by the fact that he graduated with the first honour,—a distinction the more noticeable from his having had a large number of eminent classmates, and among them the gifted and eloquent Buckminster.

After graduating in the autumn of 1800, he became assistant teacher in the Andover Phillips Academy, and at the same time commenced his theological studies under the direction of the Rev. Jonathan French. He held his place as teacher for one year; and after he resigned it, remained at Andover, prosecuting his studies nearly another. He was licensed to preach by the Andover Association in April, 1802. Shortly after, he accepted an invitation to preach at Dedham, the result of which was, that he was ordained there, on the 16th of March, 1803, the sermon on the occasion being preached by the Rev. Jacob Flint* of Cohasset.

An occasion occurred in an early period of his ministry, which connected him somewhat publicly with the then peculiar religious state of things in Massachusetts, while it furnished a fine opportunity for displaying his skill in ecclesiastical dialectics. His friend and neighbour, the Rev. John Codman of Dorchester, had become involved in a serious difficulty with his people, in consequence of refusing to exchange pulpits with some of the more liberal of the clergy in Boston and the vicinity. Mr. Bates, having

* JACOB FLINT was born in Reading, Mass., in 1769; was graduated at Harvard College in 1794; was ordained pastor of the church in Cohasset, January 10 1798; was dismissed in April, 1835; and died October 11, 1835, aged sixty-eight. He published a History and description of Cohasset—Mass. Hist. Coll. II. 3d series; two Historical Discourses, 1821; and a Discourse on the Doctrine of the Trinity, 1824.

been requested to act as his friend and adviser, conducted his cause before two councils, on both which occasions he won for himself "golden opinions." Great as the difference of opinion was on the points at issue, it is understood that there was no difference as to the consummate adroitness and tact displayed by Mr. Bates; and there is a tradition that the Hon. Samuel Dexter, one of the greatest lights of the Bar at that period, who was employed as counsel for the parish in opposition to Mr. Bates, remarked, after hearing his argument, that he had acquitted himself with great honour, and that his only regret was that his talents were not employed in a better cause.

Here he continued labouring to great acceptance, and enjoying in a high degree the respect and confidence of his people, fifteen years. There were many circumstances which rendered this a pleasant settlement to him; not the least of which was, that it brought him into intimate relations with that illustrious man, Fisher Ames, who was, at that time, an active member of his parish. He evidently succeeded in gaining both the ear and the heart of the great statesman; and, for several years preceding his death, he was probably the best living witness to Ames' personal habits and intellectual and moral qualities.

He resigned his charge at Dedham with a view to accept an appointment as President of Middlebury College. His induction to this office took place in March, 1818. The same year he was honoured with the degree of Doctor of Divinity from Yale College.

It was Dr. Bates' determination, when he accepted the Presidency of the College, not to retain it beyond the age of sixty—circumstances occurred, however, to induce him to remain a few years longer; and other circumstances subsequently occurred, to induce him to hasten his resignation. He retired from the office at the age of sixty-four. Immediately after leaving Middlebury, he set out to visit his daughters who resided in South Carolina; and on stopping at Washington a few days, he was, through the influence of some of his friends, chosen Chaplain to Congress. This detained him at Washington till the close of the session; and gave him an opportunity of gratifying his intellectual tastes in various ways, particularly in making the acquaintance of many of the most eminent men of the day. As soon as he was at liberty, he proceeded to South Carolina, where he enjoyed a delightful, though brief, visit with his daughters, and the excellent friends among whom he found them. On returning to the North, he preached first for two months at Portland, Me.; and afterwards for two years as a stated supply at Northborough, Mass. On the 22d of March, 1843, just forty years from the time of his ordination at Dedham, he was installed minister of the Congregational church at Dudley, Mass.

In the summer of 1852, Dr. Bates suffered a slight attack of paralysis, but he recovered from it in a short time, so as to be able to resume all his accustomed labours. In October, 1853, he travelled as far West as Ohio, partly to visit his children, and partly to attend the meeting of the American Board of Commissioners for Foreign Missions; and, after an absence of about a month, returned, highly gratified by both his journey and visit. His health at this time was vigorous, his spirits buoyant, and his ability to labour no way perceptibly impaired. A growing religious interest in his congregation led to a considerable increase of his pastoral labours; and, notwithstanding his advanced age, he was accustomed to hold meetings

almost every evening, and some of them in remote parts of his parish. He received a slight injury, and took a severe cold, in consequence of the breaking of his vehicle, as he was on his way to make a pastoral visit, towards the close of December, 1853; and, within a few days, the disease set in which terminated his life. He suffered excruciating pain; but the spirit of unqualified submission to God's will never forsook him. He died on the 14th of January, 1854, having almost completed his seventy-eighth year.

On the 4th of September, 1804, he was married to Anna, daughter of Deacon Jonathan Poor, of Andover, Mass. By this marriage he had thirteen children, two of whom died in infancy. Mrs. Bates died in the winter of 1825-26. The next year, (1827,) he was married to Maria Sage Latimer, of Middlebury, Vt., who was then residing with her sister in Princeton, N. J. She was the mother of one daughter, and died in 1855.

All Doctor Bates' sons who have reached maturity, have been graduated at Middlebury College. One is a clergyman, two are lawyers, and two are or have been professional teachers.

The following is a list of Dr. Bates' publications:—Two Sermons on Intemperance, preached on the day of the Annual Fast, 1813. A Sermon preached at Boston before the Society for propagating the Gospel, &c., 1813. A Sermon preached in Medfield, at the funeral of the Rev. Thomas Prentiss, D. D., 1814. A Sermon preached at Boston before the Foreign Mission Society of Boston and vicinity, 1816. A Sermon preached at Boston, before the Massachusetts Society for promoting Christian knowledge, 1816. A Sermon preached at the ordination of Rufus Hurlbut,* 1817. A Sermon preached at the ordination of Federal Burt,† 1817. A Farewell Discourse at Dedham, 1818. Inaugural Oration, pronounced at Middlebury, Vt., 1818. A Discourse on Honesty, delivered at Middlebury on the Annual Fast, 1818. A Discourse delivered in Castleton at the organization of the Vermont Juvenile Missionary Society, 1818. A Sermon preached in Orwell, Vt., at the ordination of Ira Ingraham, 1821. A Sermon preached in Pittsford, Vt., at the first annual meeting of the North Western Branch of the American Education Society, 1821. A Sermon preached at Montpelier, before the Executive Government and Legislature of Vermont, on the day of General Election, 1821. A Sermon preached at Northampton, Mass., before the American Board of Commissioners for Foreign Missions, 1825. A Sermon preached in Castleton, Vt., at the ordination of Joseph Steele, 1829. A Lecture on Moral Education, delivered at Worcester, Mass., before the American Institute of Instruction, 1836. A Lecture on Intellectual Education, delivered at Providence, R. I., before the American Institute of Instruction, 1840. A Sermon preached in Woodstock, Conn., at the installation of the Rev. J. Curtis, 1846. A volume of Lectures on Christian character, 1846. A Sermon on "Spiritual Conversion," published in the "American Pulpit," 1847. A Discourse on the character, public services, and death of John Quincy Adams, 1848. An Address delivered at the Semi-Centennial Anniversary of Middlebury

* RUFUS HURLBUT was born at Southampton, Mass., April 21, 1787; was graduated at Harvard College in 1813; was ordained pastor of the church in Sudbury, Mass., February 26, 1817; and died in 1839.

† FEDERAL BURT was born at Southampton, Mass., in 1789; was graduated at Williams College in 1812; was ordained as pastor of the church in Durham, N. H., June 18, 1817; and died February 29, 1829, aged thirty-nine.

College, 1850. An Anniversary Discourse at Dudley, with topographical and historical notices of the town, 1853. Reminiscences of Dr. Codman, 1853.

FROM THE HON. LEMUEL SHAW,
CHIEF JUSTICE OF THE SUPREME COURT OF MASSACHUSETTS.

Boston, July 17, 1854.

Dear Sir: I have been prevented by an unusual pressure of engagements from replying sooner to your letter of February 28th, asking for my reminiscences of our late lamented friend, Dr. Bates. I do not suppose that I can afford you any very efficient aid in performing so grateful a duty as that which you propose; but I am more than willing to show my good will in the case; and I shall be glad if what I shall say will be of any use to you, and regret only that it is not in my power to do more.

Mr. Bates entered our class at Cambridge, at the beginning of the first term of the Sophomore year,—of course one year in advance. He was then about nineteen years of age. He appeared to have a vigorous constitution, with powers of body and mind mature and well developed, capable of close attention to study and long sustained mental exertion.

He took a high stand in the class as a scholar, and maintained it through his College life. He was remarkable for diligence, and industry, and constant attention to all the prescribed exercises and duties of the College, in their due time and regular order, not neglecting them for any supposed superior advantage to be derived from general reading, or any other more agreeable pursuits. His plan and purpose seemed to be deliberately formed, and faithfully pursued, to do thoroughly and completely the duty before him, and not to leave a subject until he had mastered it, if it could be done by any means within his power. He was distinguished then, as I think he was in after life, rather for sound judgment and good common sense, than for brilliancy of mental powers. Of course he was not hasty in his judgments, or fanciful in his views; his opinions were adopted only after deliberate reflection, and on well considered grounds, and consequently were not easily abandoned or changed. The character of his mind, as it appears to me, was very much the same during his college life, as I suppose it was afterwards in the course of his professional career,—always considerate and discreet in forming and maintaining his opinions, frank and sincere in expressing them, but moderate and candid in his judgments.

At Commencement he had the closing English Oration, which was considered the highest academic honour of that time. The Oration, as I see by an account of Commencement which I have before me, was upon "The progress of refinement." Some persons thought that, as a writer and orator, Buckminster surpassed him; and he probably did; for, as you know, he afterwards proved himself to be a man of rare and extraordinary genius. Buckminster, however, was very young, and had hardly had an opportunity to display the extent and lustre of his talents. But Bates was a good scholar in all departments, exemplary in his deportment, without meanness or subserviency, had made the best use of his capacity and opportunities, and was therefore in every respect a graduate fit to be held up to young men as a pattern scholar.

After Mr. Bates left College, I was not in a situation to meet him often, or associate much with him; but I was accustomed to see him almost every year,—sometimes several times a year, and observe his course of life and various changes, and uniformly maintained the kindest and most friendly personal relations with him, which terminated only with his life.

I am, my dear Sir, with very high respect,
Your obedient servant,

LEMUEL SHAW.

FROM THE REV. EDWIN HALL, D. D.

NORWALK, Conn., September 18, 1854.

Dear Sir; You ask me for some reminiscences of my revered instructor, the late President Bates. The first strong impression which I received from him, was of his imposing personal presence. I had gone on to enter College at the Commencement in 1822. The President was pointed out to me, as he was passing from his residence to the old East College. I was struck with his athletic and manly form, his erect and vigorous gait, his cheerful countenance, and evidently buoyant spirits. He had then been four years at the head of the College, was in his full strength, and immensely popular. At evening prayers, I was struck with his manner of reading the Scriptures. He had the advantage of a clear, ringing voice; his articulation was beautifully distinct—not a letter or syllable was lost; his modulations were varied so naturally, and with such admirable adaptation, and his emphasis was so discriminating, as to render his reading an impressive commentary.

One striking trait in his character as President was his unflinching punctuality. He almost always officiated at morning prayers; and rain or shine, or whether before the dawn in winter or through the drifts of untrodden snow, President Bates was ever sure to cross the threshold of the chapel at the appointed moment; or if he failed to come, we noted it as something remarkable, and were certain that there was a sufficient cause. His intercourse with the students, so far as it fell under my observation or within my experience, was ever kind and encouraging. It all went to make them feel the obligations of duty, to teach them to do right and fear not; to be energetic, self-reliant, and hopeful. How often in after years have I thought of this characteristic of President Bates as an excellency in an instructor, more important even than eminence in learning, or than any amount of skill in mere intellectual training.

In the recitation room he was a very efficient instructor. I never knew him to be severe or overbearing, yet seldom was one of the class willing to come before him a second time poorly prepared. His eye would kindle with pleasure at a scholar-like recitation; his countenance, expressive of disappointment and grief, was an effectual rebuke to the unfaithful student. At each recitation, one of the class was always called on at random to give an abstract of the previous lesson; stating its connection with what preceded, and marking distinctly and in order each particular principle, illustration, argument, or inference. In Locke, in Paley, in Stuart, or in Brown, this was not difficult. It was not so easy to state in more concise expressions the substance of Butler's Analogy, without omitting any thing material. Happy was the student who could give such an abstract of the preceding lesson as to leave no omission to be inquired after, nothing redundant to be pruned off, no part so out of proportion as to need to be reduced to its proper relations, or to be brought forward into more conspicuous light.

His suggestions, on giving out themes for writing, were of great practical use to us at that time, to teach us how to set about the work, and how to overcome the difficulties which students so commonly feel in this department of labour. "Think—study," said he; "if you please, sketch down some heads of thought that open to you; leave it; and when other thoughts strike you, sketch them down. You will be surprised to find how the matter will open to you, as you reflect, and as one thought suggests another. When the time comes to write, then sit down and push ahead. If your beginning does not please you, no matter; push forward; and in the glow of labour your thoughts will move more briskly; new matter will press upon you; very likely you will be surprised to find how much better you have been able to do than you expected. As to figures and embellishments, be not troubled about them; seek not for them;

they will come naturally and fast enough, when your mind is awake; and when they come, use them. Be sure to begin your work early enough to have a few days to spare after the first draught; then correct and rewrite the whole with as much care as you are able."

In the religious welfare of the College, President Bates took a deep interest. In the precious revival which took place in the College in 1825, his labours and influence were altogether such as became the head of the institution and a minister of Christ. In one word, after the lapse of nearly thirty years, in looking back upon the happy years which I spent in Middlebury College, my recollections of President Bates, and my estimate of his character, are such as will cause me ever to revere his memory. He was an able instructor, a successful President, an efficient labourer in the vineyard of Christ. He rests from his labours and his works do follow him.

With much esteem, yours truly,

EDWIN HALL.

FROM THE HON. WILLIAM L. MARCY,
SECRETARY AT WAR, SECRETARY OF STATE, &c.

WASHINGTON, June 23, 1856.

My dear Sir: Though I am every way disposed to comply with your request, I fear that my knowledge of the subject to which it relates, is too limited to enable me to say any thing that will be of use to you. Nearly half a century ago, when Dr. Bates was a young man, and I a mere boy, I had some acquaintance with him. He was then the minister of Dedham, and enjoyed a very high reputation as a popular and effective preacher. I had not, at that time, heard so eloquent and impressive a speaker as he then was, and I shared very liberally in the admiration of him which so generally prevailed in that region. I well remember to have heard it spoken of as a matter of regret, if not of complaint, on the part of his parishioners, that they were so often disappointed in respect to hearing him, on account of the frequent exchanges which he was in the habit of making with other clergymen. Besides being admired as a preacher, he was much esteemed as a man. He possessed great general intelligence, was urbane and gentlemanly in his manners, amiable and social in his disposition, and so far as I knew, a model of all the Christian virtues.

After so many years had elapsed that I had passed the meridian of life, and Dr. Bates had reached its evening, I had the pleasure of meeting him again. He was then the minister of Dudley; and I had the privilege of again hearing him preach. Thirty or forty years had probably wrought some change in his character as a preacher, and doubtless more in my judgment on that subject. His manner, though certainly dignified and impressive, had lost the exquisite charm with which either my memory or imagination had invested it, as it was in the days of my youth. He seemed to me, as might indeed naturally have been expected, to have lost much of the fervour of his earlier years, and to rely chiefly for effect upon his weighty and well digested views of Christian truth. I need not tell you that, to the close of life, he was honoured for his intelligence, wisdom, and piety, and that he left behind him a name that will continue fragrant for generations to come.

I am, with great respect,

Your obedient servant,

W. L. MARCY.

CALEB JEWETT TENNEY, D. D.*

1802—1847.

CALEB JEWETT TENNEY, the son of William and Phœbe Tenney, was born in Hollis, N. H., May 3, 1780. His great-grandfather, William Tenney, came from Rowley in England, and was one of the first settlers in Rowley, Mass. His parents and their progenitors sustained a highly reputable standing in society, and were particularly distinguished for an elevated Christian character.* His father was a deacon of the church in Hollis, N. H., as his grandfather and great-grandfather had been of the church in Rowley.

When he was twelve or fourteen years old, he had two very narrow escapes from death, and shortly after became the subject of strong religious impressions, which, however, continued but a short time. At the age of sixteen, he commenced his preparation for College at an Academy in his native place. A revival occurred there shortly after, in which he became hopefully a sharer, having had his attention awakened by reading one of President Davies' Sermons. He now made a profession of religion, and his whole subsequent life demonstrated its sincerity.

In September, 1797, at the age of seventeen, he became a member of Dartmouth College. He seems to have been, from the beginning, deeply sensible of the temptations incident to a college life, and to have set himself resolutely and earnestly to resist them. The result was that he maintained a most exemplary Christian character, while, at the same time, he ranked among the first in his class as a scholar. He graduated in 1801, in the same class with Daniel Webster.

He pursued his theological studies under the direction, partly of Dr. Burton of Thetford, and partly of Dr. Spring of Newburyport, and was licensed to preach by a Committee of the Grafton Association, New Hampshire, on the 20th of August, 1802. Soon after, he had a very severe illness which, for a time, put his life in great jeopardy, and occasioned a suspension of his labours for six months. This event seems to have been the means of greatly increasing his spirituality, and to have been regarded by himself as marking an epoch in his Christian life.

In July, 1803, he received an invitation to preach at Danvers, Mass., and also at Newport, R. I., to the congregation of which Dr. Hopkins, then very aged and infirm, was pastor. After preaching two Sabbaths at Danvers, he went to Newport,—having engaged, however, to return to Danvers, after six or eight Sabbaths. Both congregations were desirous that he should become their pastor; but he ultimately decided in favour of the one at Newport, and was ordained there on the 12th of September, 1804,—Dr. Hopkins having died at the close of the preceding year. His ordination sermon was preached by the Rev. Dr. Burton. A revival of great interest took place almost immediately after the commencement of his labours there as a candidate, and before the death of Dr. Hopkins,—an event in which the venerable old man greatly rejoiced, and which seemed to make it easier for him to die.

At the time of Mr. Tenney's settlement in Newport, several circumstances concurred to render that place an unpromising field of ministerial labour. From the period of the Revolution, the town had been in a state of decay,

* MSS. from his daughter and Rev. Dr. Tyler.

and its population had for many years been decreasing. The state of religion, up to the time of his commencing his labours there, had been exceedingly low. Many were engaged in the African slave trade; and avowed infidelity in high places is said to have been more common than in any other town of equal size in New England. The church had in it a few eminently pious females, but most of them were in the decline of life; and, even after the addition that was made to it at the commencement of Mr. Tenney's ministry, there were but few except females in either the church or the congregation. He evinced great self-denial in consenting to settle under so many adverse and embarrassing circumstances; but the event fully justified his determination; for, through his instrumentality, the church which had seemed on the point of extinction, was not only preserved in existence, but considerably enlarged and strengthened.

Mr. Tenney continued his labours here during a period of ten years. In May, 1814, he resigned his pastoral charge, in the midst of many regrets on the part of his people, on account of the failure of his health. Late in the autumn of 1815, he received an invitation to preach in Wethersfield, Conn.; and, after supplying the pulpit a few Sabbaths, he was invited to settle as colleague pastor with the Rev. Dr. Marsh. He accepted the call,—not however without serious apprehensions that his health would prove inadequate to the amount of labour required by so large a parish,—and was installed on the 27th of March, 1816.

Mr. Tenney and his aged colleague lived in great harmony with each other, notwithstanding there are understood to have been some shades of difference in their religious opinions. Dr. Marsh died in 1821; after which, Mr. Tenney remained sole pastor of the church for about twelve years,—enjoying in a high degree, not only the affection of his own people, but the respect and confidence of the whole surrounding community. His labours were attended at different periods with a remarkable blessing. In 1820–21, two hundred persons, of whom seventy-nine were heads of families, were added to his church as the fruit of a revival. Another revival occurred in 1831, which numbered about one hundred hopeful subjects, and among them several of his own children.

In 1829, he was honoured with the degree of Doctor of Divinity from Yale College.

About the close of the year 1831, he became afflicted with a difficulty in the organs of speech, which eventually resulted in the almost entire loss of his voice, and compelled him in 1833 to desist from preaching altogether. Such, however, was the attachment of his people, that they insisted on retaining him as their pastor, and he accordingly continued in that relation until 1840, when his regard to their interests impelled him to resign his charge. He was accordingly dismissed, and removed with his family first to Springfield, Mass., and in 1842 to Northampton, where he made his home during the rest of his life.

Dr. Tenney, while residing in Connecticut, exerted an important influence in ecclesiastical and theological affairs, and had a prominent agency in establishing the Theological Seminary at East Windsor. While thus engaged, he accepted in 1840 an agency for the American Colonization Society; and, after closing his services in behalf of the East Windsor Seminary, in June, 1843, he was appointed agent for the Massachusetts Colonization Society, and gave himself wholly to the work. His labours in this

cause were eminently successful, and continued almost to his last hour. On Sunday, September 19, 1847, he preached on Colonization at North Amherst and Leverett, and on the two following days was in his usual health. He was then attacked with a violent fever, which immediately brought him to his bed; and though the fever quickly subsided, his strength was gone, and his constitution had too little vigour left to rally. He fell into a comatose state which was scarcely interrupted until Tuesday morning, September 28th, when he folded his hands, as if conscious of his condition, and breathed out his spirit without a struggle. His funeral was attended at the Edwards Church, Northampton, and a sermon preached on the occasion by the Rev. Dr. Tucker of Wethersfield.

He was married in September, 1809, to Ruth, daughter of John Channing of Newport,—a lady of fine mind and devoted piety, who graced the position, difficult as it was, of a pastor's wife in her native town. They had six children,—four sons and two daughters. Mrs. Tenney died in Northampton, September 5, 1842.

Dr. Tenney published two Discourses on Baptism; a Sermon at the ordination of Royal Robbins, 1816; a Sermon on the death of Rev. Dr. Marsh, 1821; a Thanksgiving Sermon, 1827; a Sermon on the death of Rev. Dr. Samuel Austin, 1830; a Sermon on the death of Rev. Alfred Mitchell, 1831.

I had the pleasure of an acquaintance with Dr. Tenney from about the time of his settlement at Wethersfield till the close of his life. His personal appearance was hardly in keeping with the character of his mind. In stature he scarcely reached the medium; and the expression of his countenance, though quiet and thoughtful, was not indicative of any extraordinary power. When I first met him, he seemed reserved,—almost distant; but, as my acquaintance with him advanced, I found him social and cordial, and evidently possessing great depth and tenderness of feeling. And he not only felt deeply, but thought deeply—no one could fail to see that he had trained himself to nice discrimination and patient inquiry: though he conversed with great deliberation, and was uncommonly modest and retiring in his manner, he had always appropriate and weighty thoughts at command, especially on subjects of a theological or religious character. I think he was characteristically grave in all his deportment. I have heard that in his family he was a model of every thing lovely in domestic character, and that at the beds of the sick and dying nothing could exceed the tenderness and appropriateness of his ministrations. In looking back upon my intercourse with him, I am deeply impressed with the idea that he possessed a princely intellect, which, on account of his great modesty, was never fully appreciated.

FROM THE REV. BENNETT TYLER, D. D.

THEOLOGICAL SEMINARY, EAST WINDSOR HILL, May 16, 1856.

My dear Sir: Dr. Tenney was a man of modest pretensions, and was not very extensively known; but by those who did know him he was very highly esteemed. I had but little personal acquaintance with him, till after he became unable to preach; but, during a few of the last years of his life, my acquaintance with him was somewhat intimate. After his death, I had the privilege of looking over his papers, which not only confirmed, but enhanced, the high estimate of his character which I had previously formed.

He was a profound theologian, and sound in the faith, according to the standard of orthodoxy among New England Congregationalists at the beginning of the

present century: in other words, he belonged to the same school with Edwards, Bellamy, Dwight, and Smalley.

He was one of the most impressive preachers that I ever heard; but he excelled more in the composition than in the delivery of sermons. Many of his discourses were well worthy of being published; and they would bear an honourable comparison with those of some of his contemporaries who were greatly in advance of him in respect to popularity. They were characterized by richness of matter, lucid arrangement, thorough discussion, and a faithful application of the truth to the hearts and consciences of his hearers. They were deeply imbued with evangelical sentiment; though he never preached the doctrines of the Gospel as matters of mere speculation, but as truths in which his hearers had the deepest personal interest.

His manner in the pulpit, though not what would usually be considered attractive, was always solemn and earnest. It was rather affectionate than bold and forcible. No one could doubt that the truths which came from his lips, came also from his inmost heart. The interest which his discourses awakened, was not of an evanescent but of a substantial and enduring character.

As a pastor, he was eminently faithful. He had a vivid sense of the responsibility which rested upon him as a minister of Christ; and he watched for souls as one who expected to give an account. He was also uncommonly judicious and discreet. The circumstances in which he was placed, both in Newport and in Wethersfield, called for the exercise of great practical wisdom, and I know not that a case of serious indiscretion on his part can be specified as having occurred in either place. All who were intimately acquainted with him, regarded him as possessing, in a high degree, that wisdom that dwells with prudence.

But the great excellency of his character was his deep and ardent piety. It is evident from his uniform deportment that he lived habitually under the influence of the fear of God. His diary, which is quite voluminous, I have had the privilege of examining; and I am sure no one can read it without coming to the conclusion that his attainments in piety were much beyond those of ordinary Christians. His life was "an epistle known and read of all men."

Very truly yours,

BENNETT TYLER.

MOSES STUART.*

1804—1852.

MOSES STUART, the son of Isaac and Olive Stuart, was born at Wilton, Conn., March 26, 1780. His father, who was himself a farmer, intended that the son should be one also; and no other purpose was formed in respect to his destination for life, until he had reached the age of fourteen. He began very early to develop a taste for books and a fine imaginative genius; and when he was but four years old, he read with great eagerness a book of popular ballads. At twelve, he read Edwards on the Will, and read it intelligently and with the deepest interest. In his fifteenth year, he was sent to an Academy at Norwalk, Conn., merely with a view to his perfecting himself in the English branches; but his preceptor, quickly discovering his remarkable powers, urged him to prepare for College. He immediately

* Park's Fun. Serm.—Adams' do.

commenced the study of Latin, and in three days he had so mastered the grammar that he had a place assigned him in a class who had been studying the language for several months. While he was engaged upon Latin and Greek, he studied French also; and his proficiency in every branch was such as to excite and justify the highest expectations in regard to his future course.

In May, 1797, he entered the Sophomore class of Yale College. At this period, his tastes were pre-eminently for the mathematics; but there was no branch of learning that he was disposed to overlook. His whole college course was marked by the most earnest and successful devotion to study, and he graduated in the year 1799, with the highest honours of his class.

The year after his graduation he spent in teaching an Academy in North Fairfield, Conn.; and, during a part of the year following, he was Principal of a High school in Danbury. Here he commenced the study of the Law; and soon after relinquished his school and devoted himself to the Law altogether. He was admitted to the Bar in 1802, at Danbury.

A week previous to this, he was chosen Tutor in Yale College. He accepted the office, and continued to perform its duties from the autumn of 1802 to that of 1804. But, in an early period of his Tutorship, his mind was withdrawn from his favourite study,—the Law, by being excited to attend to his own immortal interests. Wishing one day to procure some appropriate book for the Sabbath, he borrowed of President Dwight a volume of McKnight on the Epistles. Though at first he read it for mere literary gratification, yet, as he proceeded, he came to regard the truth in its high practical bearings, and finally, after a season of severe conflict, bowed both his intellect and his heart, as he believed, to the teachings of the Holy Spirit. He became connected with the church in Yale College, early in the year 1803.

Having now given up all idea of ever engaging in the practice of the Law, he commenced his preparation for the ministry under the direction of President Dwight. After reading a few of the most common works on Theology, together with a part of Mosheim's Ecclesiastical History, and of Prideaux' Connections, he was examined and licensed to preach by the New Haven Association of ministers.

In the autumn of 1804, he travelled in Vermont for the benefit of his health, and was invited to take the pastoral charge of the Congregational church at Middlebury. Having declined this call, he subsequently supplied, for some weeks, the pulpit of the Rev. Dr. Dana of New Haven, and, at a still later period, that of the Rev. Dr. Rogers of New York. His preaching at New Haven was highly acceptable to the people, but not so to the aged pastor; and the result was that Dr. Dana was dismissed, and Mr. Stuart was chosen his successor with only five dissenting votes. He accepted the call, and was ordained on the 5th of March, 1806.

Mr. Stuart's ministry in New Haven marked an epoch in the history of the church of which he was pastor. A new interest was at once awakened on the subject of religion, an extensive revival ensued, and during the three years and ten months of his pastorate, two hundred persons were admitted to the communion of the church, only twenty-eight of whom were received by letter from other churches.

Mr. Stuart's popularity as a preacher was well nigh unrivalled, not only in New Haven but throughout New England, when the application was

made to him to accept the Professorship of Sacred Literature at Andover, as successor to the Rev. Dr. Pearson, who had held the office but a single year. Though he felt himself at the time utterly unqualified for the place, having scarcely begun to direct his attention to the study of Hebrew, yet, in reliance on the blessing of God, in connection with his own diligent efforts, he accepted the appointment, and was inaugurated Professor on the 28th of February, 1810.

Professor Stuart continued in the active discharge of the duties of his office, producing not unfrequently works of a very high order, until 1848, when he resigned his Professorship, in consequence of the infirmities of advancing age. After this, however, his mind retained its wonted activity, and he published two or three works which must have been the result of minute and profound biblical investigation. His life had a somewhat abrupt termination. As he was taking his daily walk, he fell in the street, and fractured the bone of his wrist. The pain and confinement which this occasioned, rendered him unable to withstand a severe cold, which subsequently came upon him, and passing into a typhoid fever, quickly put an end to his life. During his illness, his mind was, part of the time, clear and active, and his interest in matters of public concern seemed unabated. When his physician expressed to him the hope that his sickness was not unto death, he replied "Unto the glory of God—but unto death." He expressed no desire to live longer, except for the sake of his family, and the execution of a work which he had projected in his favourite department of study. He died a little before twelve o'clock, on Sabbath night, January 4, 1852, in the seventy-second year of his age. A Discourse was preached at his funeral by the Rev. Dr. Park; and another Discourse commemorative of his life and character, was subsequently preached in New York, by the Rev. Dr. William Adams, at the request of the Alumni of the Seminary, residing in and about that city. Both Discourses were published.

Professor Stuart was married, about 1806, to Abigail, daughter of James and Hannah (Stoddard) Clark, of Danbury, Conn. They had nine children,—four sons and five daughters. Three of the sons have been graduated at Yale College. Two of them entered the legal profession, and the third, that of medicine. The second daughter was married to Professor Phelps of the Theological Seminary at Andover, and died greatly lamented on the 30th of November, 1852. She had a place among the most gifted female writers of her day. Mrs. Stuart died on the 4th of September, 1855.

The following is a list of Professor Stuart's publications:—A Sermon at the ordination of Thomas Punderson,* 1809. Two Sermons, one preached before the administration of the Lord's Supper, the other on resigning his pastoral charge, 1810. A Grammar of the Hebrew language without points, 1813. A Sermon before the Salem Female Charitable Society, 1815. A Sermon at the ordination of Messrs. Pliny Fisk, Levi Spaulding, Miron Winslow, and Henry Woodward,† 1819. Letters to the Rev. William E. Channing, containing Remarks on his Sermon, recently preached and published at Baltimore, 1819. A Sermon occasioned by the completion of the new

* THOMAS PUNDERSON was a native of New Haven, Conn.; was graduated at Yale College in 1804; was ordained pastor of the Second church in Pittsfield, Mass., October 26, 1809; was dismissed May 5, 1817; was installed at Huntington, Conn., in 1818; and died in 1848.

† HENRY WOODWARD, the son of Professor Bezaleel Woodward, was a native of Hanover, N. H.; was graduated at Dartmouth College in 1815; studied Theology at the Theological Seminary at Princeton; went as a missionary to the East in 1819; and died in 1834.

edifice for the use of the Theological Seminary at Andover, 1821. Dissertations on the importance and best method of studying the Original languages of the Bible by Jahn and others, accompanied with notes by Professor Stuart, 1821. A Grammar of the Hebrew language with points, 1821. Letters to Dr. Miller on the Eternal Generation of the Son of God, 1822. Elements of Interpretation, translated from the Latin of J. A. Ernesti, and accompanied by notes, &c., by Professor Stuart, 1822. Two Discourses on the Atonement, 1824. Winer's Greek Grammar of the New Testament, —translated by Professors Stuart and Robinson, 1825. Christianity, a distinct religion: A Sermon preached at the dedication of the Hanover church, Boston, 1826. Election Sermon, 1827. Commentary on the Epistle to the Hebrews: Two vols. 8vo., 1827–28. Hebrew Christomathy, 1829. A brief Sketch of the life and character of Mrs. Elizabeth Adams, 1829. Practical Rules for Greek accents, 1829. An Examination of the Strictures on the American Education Society in a late No. of the Biblical Repository, 1829. Course of Hebrew study, 1830. Essay on the question whether the use of distilled liquors or traffic in them is compatible, at the present time, with making a profession of Christianity, 1830. Letters to Dr. Channing on Religious Liberty, 1830. A Sermon at the ordination of William G. Schaffler, a missionary to the Jews, 1831. A Commentary on the Epistle to the Romans, 1832. The mode of Christian Baptism prescribed in the New Testament, 1833. Cicero on the immortality of the soul, 1833. A Grammar of the New Testament dialect: 2d edition, improved, 1834. Notes to Hug's Introduction to the New Testament, 1836. Hints on the Prophecies: 2d. edition, 1842. Commentary on the Apocalypse. 2 vols. 8vo., 1845. Critical History and Defence of the Old Testament Canon, 1845. A Sermon on the Lamb of God, 1846. A Translation of Roediger's Gesenius, 1846. A Sermon at the funeral of Mrs. Woods, 1846. A Letter to the Editor of the North American Review on Hebrew Grammar, 1847. A Scriptural view of the Wine question, 1848. A Commentary on Daniel, 1850. Conscience and the Constitution, 1851. A Commentary on Ecclesiastes, 1851. A Commentary on Proverbs, 1852.

FROM THE REV. CALVIN E. STOWE, D. D.,
PROFESSOR IN THE THEOLOGICAL SEMINARY AT ANDOVER.

ANDOVER, September 1, 1854.

Rev. and dear Sir: You ask me to give you my personal recollections of Professor Stuart. I have no objection except that no written account of him, from my pen, can do justice to the subject. He was a man emphatically *sui generis*; and, to one who has never seen him, no description can convey the exact idea of the original. I think I can say that I knew the man, for I was on terms of intimacy with him for more than a quarter of a century—he was for many years my beloved teacher and confidential adviser, and I was, for a long time, an inmate of his family. I will endeavour to put my ideas of him into language as nearly as I can, though without any very sanguine expectation of satisfying either myself or you.

Professor Stuart was a man designed by Providence for the accomplishment of a great and special work. He was raised up at the time the work was needed, and was particularly qualified to do it. God gives no superfluous accomplishments, nor does He fit any one man equally for all kinds of tasks, but usually limits the capabilities to the particular purpose intended. A man who, in his generation, does one good thing, and does it well, has reason to be thankful to

Providence, even though there may be many other things which he cannot do. Mr. Stuart's vocation was to call back the Bible, the genuine, original Bible, in its true interpretation, into the Theology of the Anglo-Saxon nations. This great work he did—nobly and effectually he accomplished it; and it was task enough for any one man. He was greatly honoured of God in having such a task assigned him, and receiving the qualifications and opportunities for its accomplishment; and, in turn, he honoured God by the diligence, zeal, fidelity, and success with which he laboured.

Among the qualifications which Professor Stuart possessed for his work, must be reckoned his ardent love of study, his voracious appetite for knowledge. It was a hunger that was never satisfied, a desire that was only increased by indulgence. His mind never wearied, and the only thing that set limits to his efforts and acquisitions, was the absolute inability of the body to perform its part towards satisfying the yearnings of the mind. The soul never gave out, the brain and the nerves often. This appetite never ceased. To the last days of his life, he was as eager to catch a new thought, as a starving man is to seize the morsel of food that is within his reach.

Again, he was as earnest to communicate as he was to acquire. The pleasure of attaining was no greater than the pleasure of imparting—nay, he found it even more blessed to give than to receive. The lecture room was his paradise, and the circle of admiring pupils his good angels. The delight was mutual. It was thus that he inspired the same enthusiasm which he felt himself. It was wonderfully contagious.

He was very independent and self-relying. His step never faltered because he was walking alone, and he never stopped because others were busy to obstruct his way. He knew very well his own position; and, so far as his appropriate business was concerned, he had more confidence in his own judgment than in the judgment of others. Had he been less self-confident, and had he more frequently consulted others, his conclusions would have been more uniformly accurate, and his style more concise and agreeable; but probably, in that case, he would have been disqualified for the rough and hard labour so necessary in the beginning of his career. The pioneer woodsman cannot wear silk gloves, nor measure all his footsteps, for the sake of preserving an agreeable and genteel exterior for the admiration of spectators.

He was systematically and intensely laborious. No man ever practised a more rigid economy in regard to time, and no man ever schooled himself to a more diligent and conscientious application to hard, downright study. The intensity of his application was such that the physical powers could not sustain it more than four hours in the twenty-four; but these four hours came every day, and his power of accomplishment was amazing. He would write pages while a more formal man would be adjusting his spectacles and nibbing his pen. Not a moment of the four hours was lost in trifling; not a moment was exempt from real, hard, productive labour; the least possible amount of time was consumed in revising or correcting; and though he often wrote, and re-wrote, and wrote again, on some topics, at different periods, with seven or eight repetitions, yet it was never deliberately or easily, but always in the same impulsive, energetic, hard-working, steam engine sort of way. Hence the amount that he accomplished was enormous; and hence too all his works were better fitted for the oral instructions of the lecture-room, than for the printed page pondered in the closet. His readers can never feel the kindling enthusiasm that was never wanting among his hearers. His writings abound with knowledge, they are rich in information of the most varied kind; but the digressions, the repetitions, the egotisms; the general want of compactness, which give vivacity to a lecture, rather deaden the impression of a book. Professor Stuart's work was a work to be done mainly in his lifetime, and by the energy of his personal presence. His

books will always be valuable for the stores of learning they contain,—they will be exhaustless magazines for the supply of other minds; but they can never be extensively popular. It is worthy of remark that his later writings,—those that he elaborated after he had ceased to lecture,—such as his Commentaries on Proverbs and Ecclesiastes, are much less liable to the above criticisms, than the larger books which he composed in the acme of his strength and in the zenith of his power and activity as a lecturer.

He was an honest and a generous man; intellectually and morally honest, and impulsively generous. He not only kindled the enthusiasm of his pupils and gratified their utmost desire of knowledge, but he commanded their respect and inspired them with confidence and affection. They not only received the instructions of the richly endowed teacher, but they loved and trusted the hearty, noble man.

He loved Biblical science, his whole soul was devoted to it—more than his meat and drink was his daily pursuit of it; and his merit was, not simply that he introduced it into this country and most successfully cultivated it himself, but that he was really the literary parent of nearly all, wherever the English language is spoken, who have successfully cultivated it since. The department was nothing when he began, and before he closed his career, it became the leading branch in all systems of theological culture, and mainly by his example and efforts. Contrast the linguistic attainments of the ministry forty years ago and now, if you would have an idea of the real value of Professor Stuart's labours and influence. It is true that he has not done the work alone; but he did the pioneering, without which nothing could have been done; and not only the pioneering, but also a very large proportion of the subsequent labour.

He was a rapid and voluminous writer; but his published works, learned and valuable as they are, probably did not cost him half the effort, which was necessary, in the beginning of his career, to create even the first materials for study in his department. Grammars, and reading-books, and even types, presses and printers, were all called into being by his zeal and activity. He was not called to this enterprise and encouraged in it by the popular voice; but for years the popular voice was all against him; and it was not till he had fairly raised the edifice, and proved its utility, that his labours were looked upon with favour by those who were to reap the greatest benefit from them. His destiny in this respect was not a singular one; for no man can ever engage in a new enterprise, however useful and necessary it may be, without encountering the same kind of hostility from the timid and the time-serving, the short-sighted and the bigoted. It is only the men who have clearness of sight and strength of nerve to see through such opposition and despise it, that are fit to do any thing more than plod along in the beaten track in which all their neighbours are walking. This is a very easy way of spending one's life: but new roads, from generation to generation, must continually be opened up; and blessed be God that He gives us men with clear heads, and strong arms, and determined wills, and honest hearts, to assume this arduous and thankless, but most necessary, task.

The exterior of Professor Stuart,—his person and manner, corresponded admirably to his inner man. Tall, muscular, and lean; with a sharp and eager face, a small, grey, sparkling eye; a countenance ever changing with every change of inward emotion; his movements all abrupt, elastic, and full of vigour; and never for a moment at rest; he gave one the impression of an exuberance of life and spirit, that could not possibly be concealed or restrained, but must find vent in some way. There was an earnestness and heartiness in his manner, that was always childlike, and sometimes almost boisterous; and his excess of vitality often flowed out in the oddest kind of gestures, which, if not the most graceful, never lacked expressiveness. Withal, he was very much of a gentleman, and never rude or coarse; and, when the occasion called for it, his deportment was

of the most bland and polished type. Not a little of the interest of his lectures depended on his perfectly unique, and inimitable, and indescribable manner in the lecture-room. Who that has ever seen him lecturing, can ever forget the picture? And who can ever reproduce it, so that others can see it at second hand?

I am, dear Sir, truly yours,

CALVIN E. STOWE.

THOMAS ABBOT MERRILL, D. D.*

1805—1855.

THOMAS ABBOT MERRILL was a descendant from Nathaniel Merrill, who emigrated from England, and settled in Newbury, Mass., about the year 1635. He was the eldest son of Thomas and Lydia (Abbot) Merrill, and was born in Andover, Mass., January 18, 1780. When he was six years old, his father removed with his family to Deering, N. H.; and, as he discovered an unusual fondness for books, his father gave him the best advantages for study, which the district schools in that neighbourhood would supply. He was fitted for College partly at the Andover Phillips Academy, under Mr. Newman; partly under Mr. (afterwards the Rev. Dr.) Zephaniah Swift Moore, then a candidate for the ministry; and partly under the Rev. (afterwards Dr.) Walter Harris of Dunbarton, N. H. In consequence of excessive application to study, his health became somewhat impaired about the time that he had completed his preparation for College; though he was able to join Dartmouth College at the Commencement in 1797.

He passed through College with an unsullied moral character, and, with a reputation for scholarship, which was indicated by his receiving the first honour in the class of which Daniel Webster was a member. On graduating in 1801, he was appointed Preceptor of the Academy in Hanover, originally denominated Moor's Indian Charity School. Here he taught successfully two years. In August, 1803, he was chosen Tutor in Dartmouth College. After he had held the place one year, President Wheelock proposed to him to remain and take a more advanced class; but he had already engaged to accept the Senior Tutorship in Middlebury College. On entering upon his duties at Middlebury in September, 1804, he found much more devolved upon him than he had anticipated; being obliged, in consequence of some unexpected arrangement, to hear four, and sometimes five, recitations a day. While at Hanover he had pursued a course of theological study under the direction of Dr. Burton; and he was licensed to preach in January, 1805.

Shortly after his licensure, he and his colleague in the Tutorship, Mr. Walter Chapin,† were requested to supply the vacant pulpit at Middlebury;

* Goodhue's Fun. Serm.

† WALTER CHAPIN was born at West Springfield, Mass., in 1779; fitted for College at the Westfield Academy; graduated at Middlebury College in 1803; was Preceptor of Roxfalon Academy in 1803-4; was Tutor in Middlebury College in 1804-5; studied Theology under the Rev. Dr. Lathrop of West Springfield; laboured for some time as a missionary in the Northern part of Vermont; and was pastor of the Congregational church in Woodstock, Vt., from 1810 till his death, July 22, 1827. He was Secretary of the Vermont Domestic Missionary Society seven years; a member of the Corporation of Middlebury College from 1821 to 1827; and President of the Associated Alumni at their organization in 1824. He was the first Alumnus of

and in August following he received a unanimous call to become the pastor of the church. He was appointed Tutor for a second year, and officiated as such for a few weeks; but resigned the office, on accepting the invitation to settle in the ministry. He was ordained December 19, 1805.

He was honoured with the degree of Doctor of Divinity from Middlebury College in 1837.

Dr. Merrill had a long, and for the most part an uncommonly prosperous, ministry. Revivals of religion of greater or less power occurred among his people in the years 1805, 1809, 1811, 1812, 1814, 1816, 1819, 1821, 1822, 1825, 1830, 1831, 1834, and 1835. As the fruit of each of these revivals, considerable numbers, and of several of them, very large numbers, were added to the church.

Dr. Merrill had a large share of public spirit, which he manifested by his various efforts to promote the great interests of religion and humanity. In 1818, he had a primary agency in forming what is now the Vermont Domestic Missionary Society. Of this Society he was chosen Secretary; and he held the office until 1821, when he declined a re-election; though he was continued one of the Trustees of the Committee of Missions till his death. He was also specially active in forming the Vermont Peace Society in 1837, and was President of the Peace Convention in Vermont in 1853. He officiated as Moderator of the General Convention of Vermont nine times, and in 1810 was appointed Register of that Body, which office he held till the close of life.

Dr. Merrill was frequently requested to publish occasional Sermons, but he almost uniformly declined. The only Sermons of his in print are a Sermon preached before the Vermont Legislature, 1806; a Sermon before the Vermont Domestic Missionary Society; and a Semi-Centennial Sermon, delivered fifty years after the organization of the church of which he was pastor. He was a liberal contributor to various periodicals, and some of his articles were marked with signal ability, and attracted great attention.

During a few of the last years of his active pastorship, the number of inhabitants in the town had diminished by removals, and there had been at least a corresponding diminution of the number of his church members. In connection with this state of things, there arose some dissatisfaction on the part of a portion of the people with their pastor, which at length became so serious as to threaten a very adverse result to the interests of the congregation. Under these circumstances, Dr. Merrill asked to be released from further ministerial duties, and proposed to relinquish his salary and all claim to control in the affairs of the church and society, while he should retain the nominal relation of senior pastor. The request was granted; and accordingly his labours as pastor in Middlebury ceased, October 19, 1842, almost thirty-seven years after his settlement.

About this time, the office of Treasurer of Middlebury College, and that of Agent for raising funds for that institution, were tendered to him, which he accepted. He resigned the agency at the end of two years: but retained the office of Treasurer till July, 1852. While prosecuting his agency, he preached almost without interruption. For a time he supplied the pulpit in Salisbury and Brandon; and afterwards laboured regularly most of the

the College admitted to a profession. He published a Sermon preached the Sabbath before an execution, 1818; and a *Missionary Gazetteer*, 1823. He edited the *Evangelical Monitor* from 1821 to 1824.

time, for about ten years, with the church in Weybridge, distant from his residence about three miles. His labours with that people ceased in November, 1854, a few months before his death.

Dr. Merrill had naturally a vigorous constitution, and, with few exceptions, enjoyed good health until 1846, when he took a violent cold from the effects of which he never recovered. In the autumn of 1852, it was discovered that his heart had become seriously diseased, so that it would be no reasonable matter of surprise if his death should occur at any moment. The last public service that he performed, was offering a funeral prayer on the 16th of February, 1855. On the 11th of the next month, he made the following entry in his diary:—"It appears impossible that my life should be prolonged many weeks,—probably not many days: I cannot sleep except as my head and shoulders are much raised. Water is collecting in my body and lower limbs, so that I am hardly free from distress at any time. I have long meditated much on death, having been aware for about two and a half years that I might drop down dead any day. It appears to me, after all the scrutiny I can make, that I have had the faith required in the Gospel, inasmuch as I hope and trust that I have, for many years, relied wholly on Christ as the ground of pardon." He gently passed away on the Sabbath, April 25, 1855. His funeral was very numerously attended on the Thursday following, and his death was widely and deeply lamented. A Sermon, commemorative of his character and services, was delivered before the Addison Association of ministers at their meeting in Middlebury in June following, by the Rev. Josiah F. Goodhue of Shoreham, which, in connection with a memoir of his life, was published.

Dr. Merrill was twice married,—first, to Eliza, only daughter of the Rev. Jonathan Allen* of Bradford, Mass.,—who died August 6, 1834, after becoming the mother of five children; and afterwards, November 15, 1837, to Lydia, daughter of Col. Amos Boardman of Concord, N. H., who was spared to minister to him during his protracted decline.

FROM THE REV. BENJAMIN LABAREE, D. D.,
PRESIDENT OF MIDDLEBURY COLLEGE.

MIDDLEBURY, May 26, 1856.

Dear Sir: Dr Merrill was for many years my neighbour and intimate friend, and it gives me pleasure to do any thing in my power to embalm his memory.

In person he was a noble specimen of manly dignity. In height he rose above six feet, and his form was well proportioned to his altitude. Say what we will of the power of mind, we all prefer to see it associated with a large and fitting corporeal frame. In the conformation of his head, you would discover no evidence of poetic genius, nor of the superior power, perhaps, of any of the higher intellectual faculties, and yet it would require but a cursory survey of that head, to inspire you with respect and reverence. If you could not determine what were the characteristics of the power concealed, you would have no hesitation in believing that there was power in no stinted measure; you would cease to wonder that Thomas A. Merrill was a successful competitor in his collegiate studies with Daniel Webster.

But the culture of that mind was not equal to its original endowments. Dr. Merrill could not be charged with indolence in the usual acceptation of that term

* JONATHAN ALLEN was a native of Braintree, Mass.; was graduated at Harvard College in 1774; was ordained pastor of the church, in Bradford, June 5, 1781; and died March 6, 1827, aged seventy-eight.

—he was a very busy man, seldom unemployed, but not always occupied to the best advantage. His mind did not love to be severely tasked; seldom were its powers called into full requisition. The ordinary demands of his vocation could be met with but half his strength; and hence, like too many others of his profession, he fell into habits of easy and accommodating study. Had he felt the pressure of urgent motives for vigorous and continued mental action, he would have been inferior to few of New England's ablest Divines. As it was, however, many would consider his scholarship, and even his theological attainments, comparatively limited. It was only in a few departments of literature that he kept pace with the progress of the age.

But if he were somewhat deficient in the learning of books and the schools, he was well skilled in the knowledge of men and things; his practical judgments were almost intuitive. With certain fixed principles of reasoning, he required but few data to form an opinion; and when formed, it was seldom retracted or modified. His philosophy was largely imbued with the utilitarian spirit. Science, art, literature, philosophy, politics, and theology, were all looked at through the medium of utility. In his public ministrations, he dealt sparingly with truth in the abstract; arguments drawn from observation and experience, and truths illustrated by living realities, were the spiritual armory upon which he relied, and which, in his hands, proved eminently successful. Nothing was done for show, nothing to gratify the taste merely, and no conventional rules respected, which reason or conscience did not approve. He did not feel called upon, nor did he require others, to sacrifice time, ease, or personal comfort, in obedience to the caprices of fashion. Yet Dr. Merrill was a gentleman, not so much in the ease and gracefulness of his movements, or in the delicate perception of the small proprieties of life, as in that kindness of manner, that cordiality of spirit, and those warm, genial sympathies, which mark the man of good sense and Christian principle.

Dr. Merrill was a man of business. The clergy have been subject to many reproaches for their supposed want of knowledge in business affairs. The charge, if true, may not, after all, be greatly to their discredit; but there are many exceptions to the charge, and Dr. M. was one of them. In all business transactions he was cautious, shrewd, and honourable, careful to avoid misapprehensions and personal difficulties. He was in principle opposed to the "credit system," so extensively adopted in our country, and fraught, as he believed, with many social and moral evils. "*Owe no man any thing*," was a favourite text, literally interpreted, and faithfully practised, as an important Christian duty. If, for convenience, small accounts were allowed to remain uncalled, for a time, they were promptly paid at quarter day. With such fidelity did he practise on this principle, that, during his last illness, he paid the bill of his physician till within a short time before his decease.

Tenacity of purpose, was a marked peculiarity of his mind. He pursued with untiring devotion, the particular object that engrossed his thoughts. For a few years he became deeply absorbed in the study of Geology, and pushed his inquiries quite beyond the limits, which gentlemen of his profession generally have time to reach. Then he became the oracle of the whole region on the scientific and practical culture of grapes. Two or three years before his decease, he embraced a new theory of education. He believed that the study of the Latin and Greek languages, as usually pursued in our Colleges, is a waste of time and of mental energy, and that it ought to be abandoned. To meet the prevailing tastes of the people, and to give greater efficiency to public speaking, he proposed to supply the place of the proscribed study by a more extensive acquaintance with the principles and models of rhetorical composition, and more frequent exercises in practical elocution. So deep and permanent were his con-

victions on this subject, that he prepared a laboured essay to prove and illustrate his principles, and made special arrangements in his will for its publication.

In College, Dr. Merrill was eminently successful as a linguist, but neither at that period, nor in professional life, did he attain any very high distinction as a writer or speaker.

As a preacher, he ranked among the most successful. His written discourses were logical, perspicuous, and affluent of thought, always instructive, but seldom attractive or impressive. It was in the familiar addresses of the lecture room, that he produced the most marked effects. Untrammelled by studied forms of speech, his mind seemed to grasp the subject in all its bearings and relations; language clear and strong, illustrations forcible and pertinent, flowed at his bidding, and enchained the attention of his audience. In the eloquence of the lecture room he was excelled by few. To that instrumentality was the fruitfulness of his ministry largely indebted.

Dr. Merrill had fine social qualities. His powers of conversation were superior. His quick perceptions, ready memory, familiar manners, and genial spirit, rendered him an agreeable and instructive companion. When he would talk, all were disposed to be listeners, and they seldom failed to be entertained and improved by the rich stores of his information, his judicious reflections, and his original but appropriate analogies.

Among the churches of Vermont his influence was extensive and powerful; and, notwithstanding some errors of judgment, his name will long be held in affectionate remembrance.

Truly yours,

B. LABAREE.

ROSWELL RANDALL SWAN.*

1805—1818.

ROSWELL R. SWAN was born of respectable and opulent parents in Stonington, Conn.; June 16, 1778. He fitted for College under the Rev. Hezekiah North Woodruff,† who was, at that time, settled in the ministry at Stonington. He was admitted a member of the Freshman class of Yale College in September 1798, and was graduated with high honour in September, 1802.

Though he had not been without occasional serious impressions, his mind had never been earnestly directed to the subject of religion until June, 1799, when his attention was suddenly arrested by a sermon from President Dwight, illustrating the justice of God in leaving the sinner, after having been the subject of oft-repeated convictions, to work out his own destruction. His exercises, for some time after this, as they are recorded in his

* MSS. from the Rev. Dr. Hewitt, and Ex-Governor Tomlinson.

† HEZEKIAH NORTH WOODRUFF was a native of Farmington, Conn.; was graduated at Yale College in 1784; was ordained pastor of the church in Stonington, Conn., July 2, 1789; was dismissed in 1803; removed to Central New York, and became a minister of the Presbyterian church, and died in 1833. He published a Sermon at the ordination of Clark Brown; [who received the honorary degree of Master of Arts from Harvard College in 1797; was ordained pastor of the church in Machias, Me., October 7, 1795; was dismissed November 3, 1797; was installed pastor of the church in Brimfield, June 20, 1798; was dismissed November 2, 1803; and died several years after;] and a Sermon at the ordination of his brother, the Rev. Ephraim T. Woodruff, at North Coventry, Conn., 1801.

diary, were of the most strongly marked character, resembling, not a little, in some respects, those of David Brainerd; and indeed much of that peculiar type seems to have characterized his whole subsequent experience. He was baptized and admitted to the church in Yale College, on the first of December following.

A short time before the Commencement at which he took his first degree, and in the prospect of the separation of his class, he, with a number of his classmates who were professors of religion, entered into a religious covenant, one article of which was that, on the first Sabbath of every month, each one should read over the covenant and remember in his secret devotions each of those who had subscribed it. His diary furnishes the evidence that he sacredly adhered to this engagement.

During the greater part of the two years immediately succeeding his graduation, he resided at New Haven, prosecuting studies of a general character; for, notwithstanding the intensity of his religious convictions and feelings, he seems not to have fully made up his mind what profession he would pursue until March, 1804; and even then, he formed the purpose of devoting himself to the ministry, not without many misgivings in regard to his fitness for that high vocation. He committed to writing, at this time, several distinct resolutions, which he intended should give complexion to his character as a minister;—resolutions which bespeak the deepest sense of the magnitude of the work in which he was about to engage, and the firmest purpose to submit cheerfully to all the self-denial which the faithful performance of it should involve.

After making a short visit to his relatives at Stonington, he went to Franklin, Mass., and commenced the study of Theology under the direction of Dr. Emmons. Whilst there, he pursued his studies systematically and vigorously, though interrupted by severe attacks of a complaint to which he was subject, and which never wholly left him.

In the following August, he was seized with an inflammation of the breast, of a severe and dangerous character; and this was followed by a fever which drove him from his studies, and continued until the latter part of September. On this account he left Franklin, and, after spending some time in travelling, repaired to West Hartford, and resumed his studies under the direction of Dr. Perkins. This was in the month of October.

On the 6th of February, 1805, he was licensed to preach by the Hartford North Association, holding its session at Northington. He preached his first sermon, the next Sabbath, in the pulpit of his venerable teacher, Dr. Perkins, and afterwards preached at Canterbury, Windham, and some other places. The state of his health now became so much impaired, that he did not think it prudent to preach as a candidate for settlement; and, accordingly, he spent some time in travelling and visiting his friends, and rendering occasional assistance to his brethren in the ministry. During the summer, he visited Ballston Spa, and in the autumn went to Bozrah, waiting for the providence of God to make his duty plain to him.

In the latter part of December, his health was so far restored that he repaired to Stonington and took charge of an Academy, and, at the same time, supplied the vacant church and society there. Notwithstanding the labour and confinement incident to his school, he wrote many sermons, attended a weekly religious meeting, catechised the children, and performed all the appropriate duties of a pastor. Having remained there several

months, and declined an invitation to settle as a minister, he went to Norwalk in November, 1806; and, after preaching a short time on probation, was called with great unanimity to the pastoral charge of the church and society in that town. He accepted the call and was ordained on the 14th of January, 1807.

Here Mr. Swan passed the residue of his life in most exemplary devotedness to his Master's cause. That his ministry was uncommonly successful, as well as highly acceptable, may be inferred from the fact that, during the twelve years of his pastorate, two hundred and sixty-one persons were admitted to the communion of the church. For several years previous to his death, he had suffered not a little from dyspepsia, which finally terminated in a fatal consumption. He preached his last sermon in October, 1818, and died on the 22d of March following, in the forty-first year of his age. The intervening months were marked by intense but most patient suffering. His death formed a fitting conclusion to an eminently devoted life.

Mr. Swan was married to Harriet, daughter of Amos Palmer, a respectable inhabitant of Stonington. They had five children,—one son and four daughters.

FROM THE REV. DAVID D. FIELD, D. D.

STOCKBRIDGE, 6 October, 1851.

My dear Sir: My opportunities for knowing the Rev. Mr. Swan were chiefly confined to my College life, though I was more or less conversant with him as long as he lived. He was my class-mate and intimate friend in College; and I had few class-mates of whose peculiar traits I retain a more distinct impression. He was a man of such strongly marked qualities, especially so far as his religious character was concerned, that he would not be likely to be forgotten by any who had ever known him.

In Mr. Swan's personal appearance there was nothing particularly prepossessing. He was tall, of rather a bending form, and had a countenance indicative of no remarkable qualities either intellectual or moral. He had a strong, vigorous mind, but was by no means remarkable for brilliancy. As a student, he was eminently thorough and successful; though I do not recollect that he was distinguished in any one department above all others. It was evidently a matter of conscience with him to make himself master of all the studies included in the College course.

But Mr. Swan's chief distinction lay in his religious character. To do good, especially to the souls of his fellow men, seemed to be the ruling passion of his renewed nature. It was manifest to all who saw him, that he acted habitually under the influence of the powers of the world to come. His naturally ardent and persevering spirit he carried fully into the religious life; and whatsoever his hand found to do for the honour of his Master, he did with his might. Nevertheless, he was not lacking in discretion; nor was he of the number of those who mistake a false, fiery zeal, and a spirit of indiscriminate denunciation, for fidelity. During the revival in Yale College in 1802, he laboured with a truly apostolic assiduity; and it was generally acknowledged that he had a very important instrumentality in sustaining and carrying forward the work.

His brief career as a minister was what might have been expected from his remarkable religious developments while he was in College. Every one who saw him, saw that his whole soul was in his work. His theological views harmonized substantially with those of Edwards. His preaching was not polished or graceful, but highly effective. He seemed to disregard all literary embellishments, and indeed to forget every thing else in the one controlling desire

to secure the immortal well-being of his fellow-men. I remember his preaching a missionary sermon at Hartford, into which he poured his whole soul with such surprising effect, that it awakened very unusual attention, especially among his brethren in the ministry. The late Roger Minot Sherman, who was for a time a member of his congregation, and afterwards lived in his immediate neighbourhood, and had a good opportunity of observing his course, gave the highest testimony to his ministerial zeal and efficiency. It was a dark dispensation by which such a man, in the vigour of his life and usefulness, was called from his labours to his reward.

Faithfully yours,

DAVID D. FIELD.

FROM THE HON. CLARK BISSELL,

GOVERNOR OF CONNECTICUT.

SARATOGA SPRINGS, August 13, 1850.

Rev. and dear Sir: Your letter of the 27th ult. requesting my recollections of the Rev. R. R. Swan, was put into my hands, on the eve of my departure from home for this place.

I removed to Norwalk and became a member of Mr. Swan's congregation, in June, 1809, about two years and a half after his settlement; and from that time to the close of his life, not only attended on his ministry, but was on terms of close intimacy with him. My recollections of him, however, so far as they will be to your purpose, are rather general than particular.

Mr. Swan's deportment was uniformly dignified, and his general appearance commanding. He was an original thinker as well as a ripe scholar. His information was extensive, and his conversational powers were of a very high order. As a preacher, he had few of the attributes of a finished orator in the ordinary acceptance of that term. The tones of his voice were harsh, and to strangers rather unpleasant; and his action, though forcible and significant, was far from being graceful. His style and manner were direct and earnest, and no hearer could resist the conviction of his deep sincerity. Among the fourteen hundred manuscript sermons which he left, and which he had preached to his people, not one, I believe, was written out in full; yet they were obviously prepared and elaborated with much care.

As a pastor, Mr. Swan was laborious, and his attention was particularly directed to the young. He maintained a course of weekly lectures to the young people of his congregation, during the entire period of his ministry. These meetings he never omitted except from unavoidable necessity. There were repeated and large additions to the church, principally from among the youth, in which he greatly rejoiced.

I regret that I cannot give you a more extended and satisfactory account of my former pastor but so long a period has elapsed since his death, that my memory does not supply me with those minute details which are essential to the most vivid and effective illustration of character. I will only add that he has left a name permanently embalmed in the gratitude and affection of this community.

I am very respectfully yours,

CLARK BISSELL.

AARON DUTTON.*

1805—1849.

AARON DUTTON was born at Watertown, Conn., on the 21st of May, 1780. He was the son of Thomas and Anna (Rice) Dutton, and was the youngest of nine children. His father and three of his father's brothers sustained the office of Deacon in Congregational churches.

He was fitted for College under the instruction of the Rev. Azel Backus of Bethlem, afterwards President of Hamilton College. He graduated at Yale College in 1823, having, not long before the completion of his collegiate course, made a public profession of religion by uniting with the College church. As he had had a religious education, he had been familiar with serious thoughts from his childhood; but it was not till 1802, during the first great revival that took place in College under the ministry of President Dwight, that he was brought to a deep sense of his spiritual needs, and to a cordial and practical reception of the Gospel.

After his graduation, he pursued the study of Theology under the direction of President Dwight. In October, 1805, he was introduced to the churches as a candidate for the work of the ministry by the Southern Association of Litchfield County. In September, 1806, he was invited to take the pastoral charge of the First Church and Society in Guilford: having accepted the invitation, his ordination took place on the 10th of December following.

Mr. Dutton's ministry continued during a period of nearly thirty-six years, and was eminently successful in building up the church and in winning souls to Christ. When he relinquished the pastoral office, the church, which, at the commencement of his ministry, numbered less than thirty members, had increased to about four hundred. No less than six distinct revivals of religion took place under his labours. He resigned his charge on the 8th of June, 1842, chiefly on account of some difference of opinion between him and his people, particularly on the subject of Slavery. He was an earnest and vigorous friend to the cause of emancipation.

In less than a twelve month after the dissolution of his connection with his people, and just as he was entering his sixty-fourth year, Mr. Dutton went as a missionary in the service of the American Home Missionary Society to what is now the State of Iowa. There he was gratefully welcomed by his younger brethren in the ministry, and a field of usefulness opened before him, into which he was entering with all the ardour of youth. He was invited to the pastoral care of the church in Burlington, the capital of that Territory; and in August, 1843, he returned to New England to make arrangements for a permanent removal to the West. Just as he was about commencing his journey, he was attacked by the disease incident to those new countries; and having, not without much difficulty, reached his children in New Haven, he was immediately laid upon a bed of sickness from which it was, for a long time, doubtful whether he would ever arise. He, however, did so far recover, as to be able, in a few instances, to preach; though the years that remained to him were at best years of great infirmity. About the beginning of June, 1849, it was found that his disease was suddenly

* Bacon's Fun. Sermon.—MS. from his son, Rev. S. G. S. Dutton.

gaining strength, and it very soon became apparent that his end was near. His last act of earthly consciousness was his uniting in a prayer in which his departing spirit was commended to his Redeemer. He died at New Haven at the residence of his daughter, with whom he had lived from the time that he returned from the West, and was buried in the midst of his former charge at Guilford. The Rev. Dr. Bacon of New Haven preached his funeral sermon.

Mr. Dutton was, throughout his whole ministry, an active and efficient friend to the cause of education. Beginning with his own family,—he gave them all,—daughters as well as sons, the best advantages for education which the country afforded. Not a small number of young men, through his instrumentality, were led to the diligent culture of their minds; and several, by means of encouragement given, and instruction gratuitously bestowed, by him, were brought into the Gospel ministry. Many of his pupils were distinguished scholars in College, and afterwards became eminent in the learned professions. He was chosen a member of the Corporation of Yale College in 1825, and held the office till his death,—discharging its duties with efficiency and fidelity until his energies were in a great measure paralyzed by disease.

Mr. Dutton was married, before his settlement in the ministry, to Dorcas Southmayd, of Watertown, Conn. She was eminently an help-meat to him in all his labours and trials, and lived with him in the marriage relation about thirty-five years. They had eight children, most of whom survive in stations of honourable usefulness. Three of his five sons were graduated at Yale College, and of the remaining two, one died while he was fitting for College, and the other, in his Junior year. Of the graduates, two are ministers and one is a lawyer. One of the daughters has been, for many years, at the head of a distinguished female school in New Haven.

Mr. Dutton published several occasional sermons, one of which was preached at the ordination of the Rev. Thomas Ruggles.* He was also a contributor to various periodicals, among which was the *Christian Spectator*

FROM THE REV. LEONARD BACON, D. D.

NEW HAVEN, July 8, 1856.

Dear Brother: The Rev. Aaron Dutton of Guilford entered the ministry just before the time of the transition from the old method and system of theological education to the new. He was contemporary in College with Dr. Porter of Farmington and Dr. McEwen of New London, who still survive among the honoured fathers of the ministry in Connecticut. I was acquainted with him for about twenty-four years; though I was not in the same Association with him, and was by about twenty years his junior in the pastoral office. Few men in his day were more respected than he among the churches of his neighbourhood or among the ministers throughout the State. He was eminently without pretence or affectation of professional dignity and gravity—he was constitutionally and by habit cheerful and even mirthful; and yet there was no lack of gravity or true dignity in his deportment. His manner in the pulpit was solemn and earnest rather than vehement; and those who saw him in social intercourse always felt that, with all his pleasant good-humour, he was a thoroughly serious and earnest man, a Christian gentleman. He had no ambition to shine or to excel; as a preacher

* THOMAS RUGGLES was a native of Guilford, Conn.; was graduated at Yale College in 1805; was ordained pastor of the church in Derby, Conn., in 1809; was dismissed in 1811; and died in 1836.

he did not *cultivate the art* of making great sermons, but his discourses, so far as I had any knowledge of them, were always full of weighty thought clearly expressed. His great business was to do good in old Guilford; and he did good by preaching, by teaching, by talking, by all sorts of personal influence, as long as he lived there. The great blessing of God upon his ministry is the best of testimonies to his worth.

I am sure that I shall have the concurrent testimony of all candid persons who knew Mr. Dutton, to sustain me, when I say that he was a *wise* man; and was recognised, honoured, trusted accordingly. His position as a leading man among the ministers and churches of his own ecclesiastical connection and neighbourhood, was due not to his years only, but to the knowledge of men and of principles, the quickness in the discernment and comprehension of cases, and the disinterestedness and readiness in the application of principles, which made him so generally a safe and able counsellor.

He was a *good* man. His religion was as full of humanity as of godliness. It was full of kindness toward the afflicted, the depressed, the wronged, and the needy. His was not that superficial humanity which is sometimes made a substitute for godliness and devotion; it was the manifestation and working of his godliness,—the genial effect which his devotion had upon his character. His intercourse with God, instead of making him morose and repulsive toward his fellow men, made him more full of human kindness. Thus when he had grown old, he was ready as ever to enter into the feelings of the young, and able to win their confidence without impairing the reverence due to his years. Thus to the last day of his life, full of trust in God's counsels and providence, he retained his cheerful and hopeful sympathy with the great cause of Christian and of human progress.

He was an *honest* man,—honest in the noblest sense of the word. His conduct never was marked with duplicity, or craft, or any meanness. In his straightforward way of acting, there was no place for the guileful sinuosities with which some men, who think themselves honest, sometimes mislead their own consciences. If he at any time acted from impulse instead of waiting for the cool calculations of reason,—if at any time he erred by acting from impulse,—his impulses were always manly and generous, prompting him to take part with the wronged or the weak, and to commit himself for truth, for freedom, and for justice.

He was a *fearless* man,—fearless because he was honest, and honest because he was fearless. Wherever he saw, or thought he saw, his duty, there he took his stand without any regard to consequences as they might affect himself. Whatever vice or sin was to be rebuked,—whatever form of evil-doing was to be encountered,—he was always ready to do all that belonged to him, however strong or threatening might be the array of resistance. The history of his efforts among his own people in behalf of the Temperance Reformation, if it should be recited,—the story of the promptitude and earnestness with which he seized upon the great moral principle of that reform, and proclaimed it in its applications, not taking counsel of any personal interests of his own,—would be an ample illustration of his fearlessness in duty.

He was a *happy* man. Perhaps if we were to sum up the various afflictions and sorrows of his latter years,—the repeated visitations of protracted sickness and of death, that came into his family; the separation from the people among whom he had lived so long, and in whose service he had expected to die; the breaking up of his household; the parting from the pleasant homestead that had been hallowed by so many prayers and so much affection, by so many sacred joys and sacred griefs; the violent disease that cut short his usefulness; the months and years of weariness and suffering that led him on so slowly to the end,—it might be thought by some that the man to whom all these things were allotted, could not but be unhappy. But that would be an erroneous judgment.

Such a man as he was, carries the elements of happiness within him. Trusting in God, delighting in God's service, waiting for God's will, he finds that he can do and bear all things through Christ who strengtheneth him. Sorrow chastens his spirit and ripens his graces. He may pass through the waters; but God is with him; and through the rivers, but they shall not overflow him. Mr. Dutton was a happy man, because he was the servant of his God. It was with a fresh and happy heart,—a heart full of cheerful enterprise, that he set his face in his old age toward the far North West, and went from the midst of all these outward privileges and comforts to plant the Gospel in the wilderness. It was with an unfainting and happy heart, and with an undecaying cheerfulness, that he waited all the days of his appointed time till his change came. He was a happy man because, by the grace of God, he had in his own soul the elements of happiness.

Yours truly,

L. BACON

JOHN CODMAN, D. D.*

1806—1847.

JOHN CODMAN was the son of John and Margaret (Russell) Codman, and was born in Boston, August 3, 1782. His father was an eminent merchant, and held some important offices in civil life, in all of which he was a model of integrity and fidelity. His mother was connected with some of the most influential families in Boston, and was a highly educated and accomplished lady. Both his parents were warmly attached to the institutions of religion, and taught their children to regard them with becoming reverence. In his early youth he was remarkable for his fine social feelings, and generous dispositions, and buoyant spirits, and withal for a more than common facility of intellectual acquisition.

Having gone through his preparatory course at a Grammar school in Boston, he became a member of the Freshman class in Harvard College in 1798; and, having sustained himself honourably as a student through his collegiate course, he was admitted to the degree of Bachelor of Arts in 1802.

Immediately on leaving College, he commenced the study of the Law, with an intention to make that his ultimate profession. In May, 1803, his father was removed by death; and one of the last wishes that he expressed was, that his son would abandon the study of the Law, and devote his attention to Theology, with a view to entering the ministry. To this request, made in circumstances of such peculiar interest, filial affection and reverence prompted him to accede; and accordingly he commenced his theological studies at Cambridge, and subsequently pursued them under the direction of Dr. Ware, then of Hingham,—afterwards Hollis Professor of Divinity in Harvard University. His views of Christian truth were not at that time thoroughly settled, though his sympathies were with the Theology then most prevalent at Cambridge and Boston. His father's death was a great shock to his sensibilities, and disposed him to a serious habit of feeling,

* Memoir of Dr. Codman by Dr. Allen, with Reminiscences by Dr. Bates.

which was thought to have marked the commencement of his Christian life. While he was a student at Hingham, Cooper's "Four Sermons on Predestination" were put into his hands with a request that he would write a Review of them for the Monthly Anthology. He undertook the task with the expectation of finding much in them to condemn; but, after giving them a repeated perusal, he found himself constrained to subscribe fully to the doctrines which they contained. He wrote a review, as requested, but it was published, not in the Anthology, but in another work quite antagonistic to that,—the Panoplist.

From this time, he seems to have been settled in the belief of the commonly received system of orthodoxy. With a view to prosecute his studies under circumstances which he deemed most favourable, he embarked in July, 1805, for Scotland. Having studied at Edinburgh a year, availing himself of all the helps which were brought within his reach by the University, he commenced preaching under the auspices of some distinguished Congregational clergymen in England. After this, he remained in Great Britain about a year, during which time, he made the acquaintance of many of the most eminent ministers of the day; among whom were John Newton, David Bogue, George Burder, and Rowland Hill.

Shortly after his return to this country in May, 1808, he was invited to become the pastor of the Second church and congregation in Dorchester, which had then been recently organized. After having given to the matter much serious consideration, and stated explicitly to the people the views of Christian doctrine which he should feel bound to present, he accepted their call; and, on the 7th of December, 1808, was inducted into the pastoral office, Dr. Channing preaching the Sermon,* which was afterwards published.

After his settlement, Mr. Codman laboured with much comfort and success for about a year; but the three following years of his ministry were marked by great perplexity and disquietude. Up to that time, there had been no distinct line of separation drawn between the Congregational ministers of Massachusetts, holding different views of Christian doctrine; the orthodox and the liberal having been accustomed, for the most part, to exchange pulpits indiscriminately. Mr. Codman soon came to have scruples on this subject, which led him to contract somewhat the circle of his exchanges,—thus producing great dissatisfaction in the minds of a portion of his congregation. Two mutual councils were called to settle the difficulty, but it was not finally settled, until the portion of the society aggrieved by Mr. Codman's course, withdrew and became a distinct organization. The controversy awakened great interest on both sides, and undoubtedly had an important bearing on the subsequent course of other ministers and churches in that region.

In the course of the controversy above referred to, Mr. Codman became intimate in the family of William Coombs, a distinguished merchant of Newburyport, who acted as a delegate on the council for his settlement. In consequence of this intimacy he formed an acquaintance with a grand-

* Mr. Codman, as a member of the Brattle Street church, would naturally have asked his own minister, Mr. Buckminster, to preach on the occasion; but he chose Mr. Channing, as he himself informed me, in consideration of his harmonizing with him more nearly in his views of Christian doctrine. Mr. Buckminster, however, was present, and took part in the service.

daughter of Mr. Coombs, the eldest daughter of Ebenezer Wheelwright of Newburyport, who became his wife, January 19, 1813.

In 1822, the degree of Doctor of Divinity was conferred upon Mr. Codman by the College of New Jersey; and in 1840, by Harvard University.

In November, 1824, Dr. Codman having suffered severely, for some time, from the effects of a fall from his horse, determined, by the advice of a physician, to try the effect of a sea voyage. He, accordingly, with Mrs. Codman, took passage for Savannah; and in that city, and in Charleston, he passed several months, greatly to his satisfaction. In February following, he embarked for Liverpool; and, after spending some time in England, Scotland, and Ireland, and making a short trip to the continent, he returned to his native country, reaching Boston at the close of August, 1825. His foreign tour was one of great interest to him, as it gave him an opportunity of not only renewing his intercourse with the friends of his earlier life, but of becoming acquainted, for the first time, with Dr. Chalmers, Mrs. Hannah More, and many other of the greatest lights in both the theological and the literary world.

In June, 1834, Dr. Codman was appointed by the General Association of Massachusetts, a delegate to the Congregational Union of England and Wales, at their meeting the succeeding year. He accepted the appointment; and, with the intention of spending the intervening winter on the continent of Europe, and then passing over to England, he embarked at New York for Havre, with a part of his family, on the 16th of October, 1834. It is unnecessary to note any of the incidents of this tour, as Dr. Codman himself has given a somewhat particular account of it in a small volume entitled,—“A visit to England.” He returned to America in September, 1835, and was received by his people with every demonstration of respect and affection. He engaged now with fresh activity in his ministerial labours; and in the course of five years from this time, about one hundred were added to his church.

In 1845, Dr. Codman visited Europe for the last time. He sailed from Boston, accompanied by his youngest son, on the 1st of April, and was absent a little more than five months, spending most of his time among his early acquaintances in England and Scotland. He was present at many of the great religious anniversaries in London, as he had been on his preceding visit, and was among the speakers at the anniversary of the British and Foreign Bible Society, of the Religious Tract Society, and the London Missionary Society. He enjoyed the tour greatly, and evidently did not return without the hope of being able to repeat it.

In June, 1847, he was the subject of a slight attack of paralysis, from which, however, he gradually so far recovered as to be able to resume, in some degree, his public labours. In September following, he was able to attend a meeting of the American Board of Commissioners for Foreign Missions at Buffalo, and, on his return, his health seemed not a little improved. He preached for the last time on the morning of October 17th, from the text,—“As for me and my house, we will serve the Lord.” His last public service was at the Communion table, on the 5th of December, when he dispensed the elements and offered one of the prayers. His health was now very perceptibly waning, and he felt that he was liable any hour to an attack that would prove almost immediately fatal. It was a great comfort to him that the young licentiate who assisted him in the Communion service

was one upon whom he had fixed his eyes as a suitable person to succeed him in the ministry, and that he seemed to be regarded with much favour by his people. Dr. Codman's desire was accomplished in the settlement of this gentleman* soon after his decease.

In the prospect of death, Dr. Codman expressed an unshaken confidence in the Redeemer, and seemed to be fully sustained by the consolations of the Gospel. He died December 23, 1847, aged sixty-five years. His Funeral Sermon was preached by the Rev. Dr. Storrs of Braintree, and was published. The Rev. David Dyer, then minister of the Village church, Dorchester, preached a sermon, commemorative of his friend, the Sabbath after his funeral, which was also published.

Dr. Codman was the father of nine children, three of whom died in infancy, and six survived him;—three sons and three daughters. One of his sons was a member of Amherst College about two years, but was not graduated. Another was graduated at Harvard College in 1844, and is (1853) a lawyer in Boston. One of the daughters, *Margaret*, was married to the Rev. William Augustus Peabody; who was born in Salem, Mass., December 6, 1815; was graduated with distinguished honour at Amherst College in 1835; was a teacher in Andover Phillips Academy the two following years, and was Principal of the Academy during the latter half of the second year; was Tutor in Amherst College from 1838 to 1840; completed his theological course in the Andover Seminary in 1842; was ordained pastor of the Congregational church in East Randolph, Mass., March 2, 1843; was dismissed from his pastoral charge, October 2, 1849, with a view to his acceptance of a Professorship in Amherst College; entered upon his new duties with characteristic ardour and with the promise of abundant usefulness, in January, 1850; and died on the 27th of the following month. He was distinguished for fine manners, a highly cultivated intellect, amiable and generous dispositions, and a consistent and elevated Christian character. Mrs. Codman still survives, having, through a long life, adorned every relation she has sustained.

The following is a list of Dr. Codman's publications:—A Sermon on Prayer, 1813. A Sermon at the funeral of General Stephen Badlam, 1815. A Discourse before the Roxbury Charitable Society, 1817. A Discourse before the Foreign Missionary Society of Boston and the vicinity, 1818. A Discourse at the dedication of the North Congregational meeting-house, New Bedford, 1818. A Sermon before the Society for propagating the Gospel, 1825. A Sermon before the Massachusetts Society for promoting Christian Knowledge, 1826. Speech in the Board of Overseers in Harvard College, 1831. A Sermon before the Convention of Congregational ministers, 1831. A Sermon at Plymouth, on "the Faith of the Pilgrims," 1831. A Sermon at the interment of Mrs. Harriet Storrs, 1834. A Sermon before the Pastoral Association of Massachusetts, 1836. A Sermon before the American Board of Commissioners for Foreign Missions, 1836. A Sermon at the funeral of the Rev. Samuel Gile, 1836. A Sermon at the installation of the Rev. S. W. Cozzens, 1837. A Sermon at the General Election, 1840. A Fast day Sermon on "National Sins," 1841. A Sermon on the Thirty-seventh Anniversary of his ordination, 1845.

In 1834, Dr. Codman published an octavo volume consisting partly of some of the above discourses, which had previously been published in

* Rev. J. H. Means.

pamphlet form, and partly of other occasional sermons which were printed then for the first time. In 1835, he published his "Visit to England," in a small volume, duodecimo. An octavo volume was published some time after his death, containing several additional Sermons, in connection with a memoir of his Life.

FROM THE REV. RICHARD S. STORRS, D. D.

BRAINTREE, November 8, 1848.

My dear Sir: Your request for some reminiscences of our beloved and lamented brother has not been forgotten, though not so soon met as it would have been but for the claims of urgent duties.

My acquaintance with Dr. Codman commenced in 1811, two or three years after his settlement in Dorchester. He was then in all the freshness of youth, buoyant in spirit, active in movement, bland in disposition, and courteous in manners,—traits of character that remained delightfully prominent till the hour of his departure. Two or three years later, he entered into the marriage relation, and found in her who still survives to lament his loss, one fitted, in all respects, to be the partner of his labours and the helper of his joys. Previous to this, his house was under the regulation of two maiden sisters of his father, towards whom he ever showed, while they lived, all that veneration, love, and care, which their high worth and physical infirmities demanded. Their wishes were gratified, and their happiness increased, by the new connection into which he entered with all the fulness of youthful ardour, and the discrimination of a mind supremely intent on finding in the companion of his life, that meek and quiet spirit which is an ornament of great price.

He was a man of quick discernment, and had all but an intuitive perception of the right and the wrong in every question that presented itself. Nor was any one farther removed from dogmatism, though none ever held a carefully formed opinion more firmly; and if happy when his opinions coincided with those of other men enjoying his confidence, he was not wont to waver in the maintenance of his own views, when differing from those of his friends.

His courteousness already alluded to, was not less prominent than his firmness. When obliged to take the ground of antagonism, as was often unavoidable, he did it with reluctance, and shrunk, as it were instinctively, from whatever in word or action would wound the feelings of friend or foe,—much more from every approach to that sarcasm and vituperation which too often become the substitutes for argument and kind address. He regarded the rights and feelings of an opponent as no less sacred than his own; and when most sternly resisting what he regarded the assumptions of error or the atrocities of vice, he studiously avoided the infliction of a needless wound on the sensibilities of his antagonists in the strife; or if he found himself unwarily transgressing this deeply implanted law of nature and of grace, with the most childlike simplicity and the warmest gushings of a benevolent spirit, he closed and healed the wound, by casting himself with true heroism on the bosom he had pained. He was ever alive, alike to the joys and sorrows of others; and the smile that played on his lip, and the tear that glistened in his eye, were equally the involuntary betokenings of the strong sympathies awakened in his bosom by the enjoyments or sufferings he witnessed.

In the various relations of life, he was a fit model for the study of those who aim at high attainments in social virtue. Whether in the bosom of his family or a guest in the families of his friends; whether cloistered in the study, or mingling in the circles of his ministerial brethren, or thrown into more promiscuous society, it was evidently his aim to transfuse through every mind in contact with his own, confidence in himself as a friend and brother, whose happiness was identified with the happiness of those about him. His home was eminently the

abode of hospitality; and whatever wealth could command, or generosity proffer, was poured without stint into the lap of the confiding friend or stranger, with a frank cordiality that doubled its value. The man of wealth and rank, the simple-minded or distinguished clerical brother, and the humblest child of honest poverty or hereditary ignorance, were alike treated with the respectful kindness due to them as children of the common Father. If he met with his ministerial brethren at their regular Associational assemblings,—as he rarely failed to do,—or visited them at their homes, as he often did, when he could throw off other engagements, it was always upon terms of the most perfect “equality and fraternity;” and more than once has he been heard to remark that his habit of using the plainest vehicles on these occasions, instead of a more elegant and convenient conveyance, was adopted solely from an apprehension that the brethren whom he loved as himself, might imagine that he undervalued them in their comparative poverty, and vaunted himself of the superior advantages he enjoyed through God’s sovereign pleasure. Or if he entered the lowly apartments of the humble washerwoman, it was with the same unaffected dignity and freedom as marked his demeanour in the spacious halls and richly furnished parlours of his wealthiest parishioners—taking the seat pointed out to him, and bidding her go on with her work, as though she were alone, he engaged in conversation with all the earnest tenderness of a pastor and Christian brother, listening patiently to the recital of her toils and sorrows, or joyfully to the declaration of her penitence and faith, hopes and consolations, till her frugal repast was prepared, and he shared it with her as pleasantly as though it had been “a feast of fat things.” No feature of his character perhaps was more strongly marked than affection for the people of his charge. When they wept, he wept; and when they rejoiced, he rejoiced. His heart was bound up in them—all their interests were identified with his own. A few years since, it was proposed to remodel the Vestry of his church; and the leading men in the enterprise, wishing to honour their pastor, urged that the desk should be placed in the upper part of the room, opposite the entrance, as being at once the most retired and conspicuous location; but he strenuously insisted on having it placed between the doors by which the worshippers entered, that he might have the pleasure of saluting the congregation individually as they retired and learn the state of their families, with any peculiarities in their personal circumstances either of body or mind. Thus, at every weekly prayer-meeting or lecture, he carefully ascertained the leading facts in the condition of all the attendants, and became prepared to impart instruction, or bear them understandingly on his heart, before the throne of God.

The liberality with which he distributed his goods to feed the poor, and raise up a seed to serve the Lord throughout the earth, is well known. His benevolence was expansive as the world. His charities were mainly systematic, and bestowed with wise discrimination, nor without more or less of perplexing care, as appeals to his aid were incessant and urgent—commonly they ran in those deep channels which God in his providence had clearly prepared and indicated as best fitted to convey their streams widely over the earth, and then return them into the ocean of Infinite Love. Yet, regarding himself as the Lord’s steward, he turned a deaf ear to no application, whether from the poor around him or afar off, from the sufferer in body or spirit, the victim of self-cherished folly or of Satan’s wiles. His counsels and encouragement, his sympathy and smiles, his house and his library, were ever at the command of his brethren in the ministry; and in regard to the last particularly, it was always with lively satisfaction that he threw it open to their freest use, and urged the loan of every volume that might aid their studies.

In the amiable controversy which arose a few years since among the friends of Temperance on the “Wine question,” he conscientiously defended the well-regulated use of the article, on what he deemed scriptural authority, combined with

the obvious inexpediency of proscribing as noxious that which good men of all generations had used without rebuke, and which Paul had counselled Timothy to use for his stomach's sake, and his often infirmities. Still, he rarely, if ever, indulged in the use of it himself or provided it for his guests; though he intended to have it within reach for the benefit of the poor and the sick around him, when it should be prescribed for them by the attending physician. More than once, when he found, to his surprise, that his stock, in this form of charity, was exhausted, he sent abroad to procure a fresh supply to meet the wants of the necessitous and the yearnings of his own mind for their relief. The principle on which he acted was one that has undoubtedly the sanction of Heaven, and is developed in the language of the Apostle—"If meat (or wine) make my brother to offend, I will eat no flesh, (drink no wine) while the world standeth, lest I make my brother to offend."

Yours most affectionately,

P. S. STORRS.

FROM THE REV. ROBERT BURNS, D. D.

TORONTO, CANADA WEST, April 5, 1855.

My Dear Sir: Most cheerfully do I comply with your request, to give you a few sketches of early "recollections" regarding our late esteemed friend and brother, Dr. Codman of Dorchester. It was in March, 1844, I spent some days with him at his beautiful residence, at Lynden Hill, on my visit to the States, as a deputy on behalf of the Free Church of Scotland. Again in May, 1847, I went down from Toronto to Boston on my way to Nova Scotia, and assisted him in the dispensation of the Supper of our common Lord. On both those occasions, the reminiscences of our early days rose fresh to view, and much pleasant retrospective communing did we enjoy. Nor must I forget his excellent partner, Mrs. Codman, a woman of fine mind and exalted Christian character. The Doctor and I had not met for twenty years. My previous interview with him had been in 1825, when he was on a visit to Scotland with his family, and eighteen years had even then elapsed from the date of our previous interviews.

The first visit which my esteemed friend made to the old country, and particularly to Scotland, was in 1805. His fellow-voyager on that occasion, was the world-renowned Professor Silliman of Yale College; then a very young man, eager in the pursuit of all kinds of knowledge, and laying deep and sure the foundations of that celebrity he has since acquired and maintained. Mr. Codman, I rather think, did not accompany the Professor to the Continent on those interesting "travels" which have since been given to the world, and the perusal of which gave me so much pleasure many years ago. It was in November, 1805, I first saw Mr. Codman, at the Divinity Hall of Edinburgh, but I did not make his personal acquaintanceship till the following year. He gave attendance on the prelections in Theology for two winters, and it was in the session of 1806-7, I enjoyed the pleasure of his friendship and society. He resided, during that winter, in the house of the Rev. Dr. David Dickson, the esteemed colleague of the Rev. Sir Henry Moncrieff Wellwood, in the pastoral charge of St. Cuthbert's church. Often did we meet in the hospitable "manse," where congeniality of tastes and of studies led a number of young men to come together in friendly conference, and where we all benefitted greatly by the advices and countenance of the learned and pious pastor.

It so happened that Dr. Miller's Retrospect of the Nineteenth Century had been perused by me, on its first publication in Britain, and thus I was rather "ripe" than otherwise on American colleges, ministers, and churches. My questionings about Dr. Ezra Stiles, Dr. Eliphalet Nott, and others, gratified my New England friend. He liked to meet one who took an interest in American Theology, and our acquaintanceship ripened into friendship.

The Theological School or Hall at Edinburgh had then only three Professors. Dr. Andrew Hunter, the Professor of Theology proper, had long held the situation along with one of the parishes of the city, and he was rather advanced in years. At no time distinguished either by native talent or extensive learning, he was nevertheless every way respectable, and, in regard to personal character and worth, truly one of the excellent of the earth. Dr. Hugh Meiklejohn was the pastor of a considerable country parish fourteen miles distant from the city, and, after the manner of those times, held, as a plurality, the Chair of Church History; but he was a man of learning and of great kindheartedness. His course of Church History began with the "organic remains" of former worlds, and reached down to the era of Julian, the apostate. Still, amid a great deal that was heavy and uninteresting, he brought out much that was really valuable, and his written critiques on our essays were admirable. Dr. William Moodie, the Professor of Oriental Languages, was also one of the ministers of St. Andrew's Church,—a man of competent learning and of most agreeable manners. With all our Professors we held occasional private intercourse convivially; but, with the exception of Dr. Moodie, our Professors of Theology were not remarkable for conversational powers. Indeed I am not quite certain whether Mr. Codman attended the class of Church History at all. As he was an amateur student only, he "gave in" no discourses; nor do I recollect of his being ever called up for public examination. Often have he and I, however, tried, of an evening, to discuss "deep points" in Theology, and to read Hebrew, and occasionally perhaps a little Greek.

Among collegiate associations in those happy days, there were three of special importance, in all of which Mr. Codman cordially took part with us. One was a Society for debate and essay reading, with critical remarks, on subjects connected with the literature and doctrines of Theology. Another was an Association for delivering lectures and sermons in the hearing of one another, and with mutual criticisms. The third was a fellowship meeting in the Hall of the Orphan Hospital, where most profitable conference and prayer filled delightfully the evening hours. During the first session of Mr. Codman's residence at Edinburgh, the first and second of these meetings were of a more mixed character than accorded with his serious views. There were a number of "moderates," associated with young men of a more decidedly religious character; and he did not relish the coalition. Nearly twenty of us shared with him in his views; and leaving what was called the "Philosophical," we formed ourselves into what was afterwards called the "Adelphi-Theological Society." What we gained, however, in Christian fellowship, we lost in racy and pointed debate. We were too much of one mind. From one extreme we had gone over to another, and an element of sameness and dulness was superinduced. Still, we held many delightful meetings, and we had the patronage and kind offices on our side of the leading evangelical ministers then in the city. The Davidsons, the Buchanans, the Dicksons, the Flemings of those days, were just the precursors of the Thomsons, the Chalmerses, the Cunninghams, the Guthries, and the Gordons of later times, and the A. T. S. of 1807, was the type of the Free Protestant Church of 1843, comparing of course small things with great.

The following little illustration of occurrences in our early days may not be uninteresting, as throwing light on character. Saturday, being a blank day as to academic studies, was selected as the season of our meeting as a Society for hearing one another preach, and offering criticisms on the matter and manner of the discourses. One Saturday,—well do I recollect it,—there were some rather acrimonious criticisms made, and our friend Codman had felt not a little stung by some remarks, and repelled them in the way of sharp repartee. Personalities followed, and we separated without the usual courtesies of Christian friendship: yea, moreover, some of us expected to meet again that very evening at our weekly

prayer or fellowship meeting. It so happened that another student and I had taken a walk after the meeting with our much loved American friend, who, once and again in the course of our walk, indicated a good deal of chagrin at the remarks of one of the critics. It was an afternoon in March, when the sun was setting rather early than otherwise; and just as we were about to part for our respective lodgings, our companion called a halt, turned round towards the West, pointed to the glorious solar orb, going down over the Costorphine Hills, and solemnly pronounced these words, "Let not the sun go down upon your wrath!" "I was not thinking of that," said Codman, as if roused from a reverie,—“but do you think I could get to C——,” (the fellow-student whom he felt that he had used rather harshly,) “before the sun goes down?” “I think we may,” said I; and leaving our companion to find his way home, and pleased no doubt with having made the suggestion, off we set for the house in Charlotte Square, where C—— resided as tutor, and making good use of our locomotive energies, we found ourselves on the steps of the mansion, just as the last rays of the sun were setting in the sky. We met the friend we sought. It was my lot to detail the circumstances of the suggestion thus promptly and liberally acted on, and with much good feeling, and not a little jocularly, the breach was “*southered up*” and the brotherly kind relationship at once restored. Half a century has rolled away since this incident occurred. I am now the only survivor of the parties concerned; and no reason now exists why I may not give their names. The friend who made the remark was Mr. James Denoon, afterwards minister, first of Shapinsay, in Shetland, and then after at Rothsay, in the Island of Bute. The friend most deeply concerned was Mr. James Clason, afterwards minister of Dalzel in Lancashire, and brother of Dr. Patrick Clason, Principal Clerk and late Moderator of the General Assembly of the Free Church of Scotland.

Of the Society of brothers then associated for mutual improvement, few are now alive. Of all, I retain a lively and affectionately pleasing impression; for the memory of those days is sweet and “sunny;” while those who remain, although years and rolling Atlantic waves have separated us, live in fond remembrance. I say of them and to them, as Howard did to Wesley, “when we meet again, may it be in Heaven, or further on the way to it.”

In regard to the impressions of his fellow-students at Edinburgh, with respect to Mr. Codman, I may just say that one opinion only obtained among us. We loved him much as a man of affectionate and kind manners; we respected his abilities and his literary attainments; and we “took sweet counsel” with him in all the walks of personal and social experience. He had advantages above most of us in having seen “foreign parts,” and having studied in Seminaries whose modes of instruction he was able profitably to compare with ours. He was not a Presbyterian, but he was the next thing to it; and, had he remained in Scotland and been admitted into our churches, he would have been among the heroes of the disruption of 1843. He sympathized sincerely with us in our struggles, and his liberal and disinterested efforts in our behalf, in 1844, will entitle him to a place in my remembrance in the character not merely of an early friend but of a public benefactor.

With every wish for success in your valuable labours, and with feelings of personal esteem,

I am, my dear Sir,

Most faithfully yours,

ROBERT BURNS.

JOSHUA HUNTINGTON.*

1806—1823.

JOSHUA HUNTINGTON was born at Norwich, Conn., January 31, 1786. He was the son of General Jedediah Huntington, a distinguished officer in the war of the Revolution, and afterwards eminently useful in civil life, and of Ann (Moore) Huntington, daughter of Thomas Moore of West Point, New York, and sister of the late Bishop Moore of Virginia. His early years were spent at home in the discharge of filial and fraternal duties, and in the diligent pursuit of useful knowledge. His preparation for College was commenced under the tuition of Jacob B. Gurley, Esq., preceptor of the "Union School" in New London, where the family then resided, and finished under that of the Rev. Frederick W. Hotchkiss of Saybrook. He entered Yale College in 1801, and graduated in 1804. During his connection with the College, he became hopefully pious and joined the College church. He commenced the study of Theology, shortly after his graduation, and prosecuted it under the direction successively of President Dwight, Rev. Asahel Hooker, of Goshen, and Rev. Dr. Morse, of Charlestown.

Mr. Huntington was licensed to preach the Gospel by the New London (Conn.) Association, holding its session at Dr. Hart's, in Preston, in September, 1806. From the commencement of his public labours, he was uncommonly popular, and at once drew the attention of several of the most respectable parishes in New England. From Springfield, Mass., Portsmouth, N. H., and Portland, Me., he received invitations to preach with reference to a settlement; and the First church in Middletown, Conn. gave him a formal call to become their pastor; while another call was made out for him, on the same day, from the Old South church in Boston, to become colleague pastor with the Rev. Dr. Eckley. This latter call, after due deliberation, he accepted; and was ordained on the 18th of May, 1808, the Sermon being preached by the Rev. Dr. Morse, and the Right Hand of Fellowship delivered by the Rev. W. E. Channing; both of which were printed. Dr. Eckley died a little less than three years from that time, when Mr. Huntington became sole pastor, and continued so till the close of his life. He was married on the 18th of May, 1809, to Susan, daughter of the Rev. Achilles Mansfield, of Killingworth, Conn.

Mr. Huntington laboured in his congregation with great zeal, and with a good degree of success. He had an important agency also in originating or conducting some of the early benevolent institutions of the Church, particularly the American Education Society, the formation of which was resolved upon in his study, in 1815. The Boston Society for the religious and moral instruction of the poor, which was formed in 1816, and which accomplished a great amount of good in various ways, was also very much identified with his benevolent activity, and he was its President as long as he lived. Various other charities also found in him an efficient and active patron.

The constitution of Mr. Huntington was always somewhat delicate, and the amount of labour that devolved upon him in his various public relations, proved an over-match for his physical energies. Several times he had

* Dwight's Fun. Sermon.—MS. from the Rev. Daniel Huntington.

been obliged to intermit his parochial labours for a season; but a little relaxation, in the way of journeying and visiting, had been found sufficient to bring back his accustomed vigour. In the spring and summer of 1819, he experienced more than common debility, and resolved to try the effect of another journey. Accordingly, he left Boston in company with his friend, the Rev. Sereno E. Dwight, on the 19th of July, on a journey by Saratoga Springs to Niagara, thence down Lake Ontario and the St. Lawrence to Quebec, and thence up the St. Lawrence and Lake Champlain to Whitehall. Here the two friends parted, after a prosperous journey of more than seventeen hundred miles, to meet no more on earth. Mr. Huntington's health, until this time, had seemed to be constantly improving; but, as he proceeded towards Boston in the stage-coach, he became seriously ill, and his disease proved to be the typhus fever. When he reached Groton, distant but little more than thirty miles from his own home, he found himself unable to continue his journey, and stopped at the house of the Rev. Dr. Chaplin, the Congregational minister of the place. His disease soon took on an alarming form, and intelligence of it being communicated to his family and flock, Mrs. Huntington, with several of the members of his church, hastened to meet him; but alas! they went only to see him die. In the near view of death, his mind was perfectly tranquil, and he resigned himself into his Redeemer's hands without a chill of apprehension. He died on the 11th of September, 1819, in the twelfth year of his ministry, and the thirty-fourth of his age. His remains were removed to Boston, and his Funeral Sermon was preached by the Rev. Sereno E. Dwight, from Philippians III. 21. It was afterwards published.

Mr. Huntington was the father of six children; one of whom,—a son bearing his own name, was graduated at Yale College in 1832. Mrs. Huntington survived her husband a little more than four years, and died December 4, 1823, aged thirty-two. She was distinguished for talents, accomplishments, piety, and usefulness. Her memoir was written, not long after her death, by the Rev. B. B. Wisner, her husband's successor in the ministry, and was republished in Great Britain, with a commendatory Preface by James Montgomery. It has been extensively circulated on both sides of the water.

I heard Mr. Huntington preach while I was a student in Yale College. I remember him as a small but finely formed person, as speaking with much animation and fervour, having a pleasant voice, and abounding in graceful gesture; and his sermon, which was on "the Deluge," was written in a highly figurative,—perhaps I may say florid,—style. His manner in the pulpit,—as I gather both from tradition and from my own impression,—must have been much more than commonly attractive.

FROM THE REV. DANIEL HUNTINGTON.

NEW LONDON, December 29, 1853.

Dear Sir: My recollections of the earlier developments of my brother's character are few and faint. The difference between his age and my own (about three years) was sufficient in our boyhood to place us in separate classes, and give us different occupations and associates. In my ninth, and his twelfth, year, I was a child in all respects; and I remember him as then moving in a higher sphere, despising the toys and trifles which occupied my time, and preferring companions and amusements in which I could have no share.

He early manifested a maturity of mind, which rendered the common intercourse of his school-mates distasteful to him; and led him to choose as his companions the few whose literary pursuits coincided with his own. He was constitutionally averse to every thing coarse and vulgar, and preferred a rural ramble with a few of his more intelligent classmates, to any of the exciting sports which would bring him in contact with the crowd. On his leaving home to complete his preparation for College, I, in a great measure, lost sight of him; and our personal intercourse was almost entirely suspended until he had entered the ministry, and I was myself a candidate for it. I have reason to believe, however, that his course, during that interval, was influenced by the same *eclectic* taste, which regulated his associations and habits in earlier years. Commencing his ministry in Boston at an early period of that memorable controversy which separated the Unitarian from other Congregational churches of Massachusetts;—as colleague with one of the oldest members of the Boston Association, and feeling conscience bound to pursue a course somewhat at variance with the opinion and practice of that venerable man, and distasteful to some estimable members of his church and parish, and to multitudes in the surrounding community;—he had need of all the conciliating power which could be found in the most agreeable personal appearance and deportment; and with that power he was armed in no ordinary degree. Treating those from whom he was constrained to dissent with scrupulous delicacy and uniform kindness, he never rendered himself needlessly offensive, and never failed to command respect, at least as a gentleman and a Christian.

I am, Sir, yours with much respect,

D. HUNTINGTON.

EDWARD PAYSON, D. D.*

1807—1827.

EDWARD PAYSON, a son of the Rev. Seth and Grata Payson, was born at Rindge, N. H., July 25, 1783. His earliest years were characterized by a remarkable intellectual and moral development. His taste for whatever is grand and beautiful in nature, his desire to gather information from every source within his reach, and the great amount of knowledge which he had actually accumulated, at a period when the intellectual faculties have ordinarily but just begun to unfold, shadowed forth something of what he was destined to be in mature life. His religious sensibilities date back to the very dawn of intellect. Whether it was owing to the extraordinary religious culture to which he was subjected through the influence especially of his mother, or to his being constituted with uncommon susceptibilities to the power of religious truth, it is certain that his mind was strongly directed to the subject of religion, while he was yet a mere child. There is a tradition that, when he was not more than three years old, he was often known to weep under the preaching of the Gospel; and he would sometimes call his mother to his bedside, that she might converse with him in relation to the things that pertained to his everlasting peace.

His course preparatory to entering College was conducted chiefly by his parents, though he studied, during part of the time, at a neighbouring

* Memoir prefixed to his Works.

Academy; and withal, was occupied, to some extent, in labouring on a farm. Though it was his father's most earnest desire that he might attain to a decided Christian character, and be prepared, in due time, to enter the ministry, he does not appear to have had much confidence in the early religious exercises of his son; for he went so far as to say to him,—no doubt with reference to his extraordinary power of controlling other minds, even at that period,—“To give you a liberal education, while destitute of religion, would be like putting a sword into the hands of a madman.” He remained at home, pursuing his studies for several years; and whether, during this period, his father became satisfied in regard to his Christian experience, does not appear; though it is certain that the affectionate solicitude which he manifested in his behalf, was afterwards remembered by the son with the warmest gratitude.

He joined the Sophomore class in Harvard College in 1800, at the age of seventeen. Here he maintained a highly respectable standing as a scholar, though his exceedingly retiring manner probably rendered his literary reputation somewhat less than it would have otherwise been. During his College course, he continued to be, as he had been, from his earliest childhood, a most inveterate reader; but though he read with lightning-like rapidity, he thoroughly mastered every work that he took in hand, and so treasured its contents in his memory, that he was enabled ever after to appropriate them, as occasion might require. He was graduated in 1803.

Shortly after leaving College, he took charge of an Academy, then recently established in Portland; and here discharged very acceptably the duties of a teacher for three years. During the earlier part of his residence here, he so far overcame his constitutional diffidence as to mingle considerably in society, and he even, to some extent, joined in the fashionable amusements of the day. But from the early part of 1804, his mind received a more decided religious impression; and it was henceforth manifest to all that his spiritual and immortal interests had become with him a matter of supreme regard. The occasion of this change was the death of a beloved brother; and those who knew most of the case were doubtful whether it was the decisive change from spiritual death to spiritual life, or whether it was the mere revival of a principle of true piety, which had been chilled and checked in its growth by the influence of the world. At any rate, the period above mentioned evidently marked an epoch in his religious history. From this time, he seems to have aimed constantly at spiritual improvement, and to have acted habitually on the principle of doing every thing to the glory of God. He joined the church in Rindge, of which his father was pastor, September 1, 1805, while on a visit to his parents, during one of his quarterly vacations.

Though Mr. Payson had given most of his leisure to the study of Theology during his residence at Portland, and would, no doubt, if he had entered the ministry with no further preparation, have been a commanding and useful preacher, his standard of qualification for the ministerial office was too high to permit him to enter upon it without a more thorough course of study. He, accordingly, on resigning the charge of the Academy at Portland, returned to his native place, and placed himself as a regular theological student, under the direction of his father. Here he remained diligently engaged in his studies from August, 1806, till May of the next year; during which time he was occupied chiefly in the critical study of the Scrip-

tures; and it was to this no doubt that he was indebted for much of the power of his subsequent ministry. He had formed a definite opinion of the meaning of every verse in the Bible;—a circumstance which rendered him ever afterwards mighty in the Scriptures, and gave him a wonderful advantage in meeting promptly and effectively the cavils of gainsayers. With his efforts to prepare himself intellectually for his work, he joined the most earnest attention to the business of spiritual culture; and his experience then, as at every subsequent period, was marked by a perpetual alternation of joys and sorrows, of hopes and fears, of struggles and triumphs. He was licensed to preach, on the 20th of May, 1807, by the Association to which his father belonged, and on the succeeding Sabbath commenced his ministrations in the neighbouring town of Marlborough. Here he continued his labours about three months, and had the pleasure of knowing that some were brought to a practical knowledge of the truth through his instrumentality.

Mr. Payson, having received an invitation to visit Portland, his former place of residence, determined to accept it; though it was not accompanied by any distinct overtures in respect to a pastoral charge. He reached Portland about the close of August, and preached on the succeeding Sabbath; and his labours were received with the strongest expressions of approbation. Several congregations in the neighbourhood were earnest to engage his services; but, as he received, shortly after, a unanimous call from the congregation at Portland, among whom he had long resided, and as his parents and other friends favoured his acceptance of it, he resolved, after much deliberation and earnest prayer, to give to it an affirmative answer; and accordingly he was ordained colleague pastor with the Rev. Mr. Kellogg, December 16, 1807,—his venerable father preaching on the occasion, from I. Timothy v. 22.

Scarcely had he entered upon his pastoral duties, before his prospects seemed, in some measure, clouded by severe and unexpected trials. His health began almost immediately to sink under the pressure of care and responsibility incident to his new situation; and, for a considerable time, it seemed doubtful whether the beginning would not be nearly identical with the end of his ministerial course. At the same time, the political aspect of the country appeared deeply ominous of evil: owing to the aggressions of foreign belligerents and the restrictions on trade imposed by our own government, commerce was well nigh completely paralyzed; and no town in the United States felt this calamitous state of things more deeply than Portland. But, notwithstanding his manifold trials, he was enabled to stay himself upon God and patiently await the issue of his visitations. In the succeeding April, (1808,) owing chiefly to the reduced state of his health, he visited his friends at Rindge; and, after passing two months with them, during which his health was but little improved, he went to Boston to seek medical advice, and was there encouraged to hope that he might soon with safety resume his labours. In the early part of July, we find him again at his post, labouring in great bodily feebleness indeed, but with untiring zeal and fidelity, and not without evident tokens of the Divine favour.

On the 8th of May, 1811, Mr. Payson was married to Ann Louisa Shipman of New Haven, Conn.; a lady every way qualified for the important station to which her marriage introduced her. In December of the same year, the senior pastor's relation to the church was dissolved, in consequence of which the sole charge devolved upon himself.

In 1821, he was honoured with the degree of Doctor of Divinity from Bowdoin College. But he writes to his mother in reference to it,—“I beg you not to address your letters to me by that title, for I shall never make use of it.”

In 1825, at the organization of the new church in Hanover Street, Boston, he was invited to become its pastor; but, having ascertained that it was the wish of his own church that he should remain with them, he promptly declined the invitation. Another call was extended to him in January, 1826, from the church in Cedar Street, New York, then vacant by the death of Dr. Romeyn; but to this also he responded in the negative. This call was subsequently repeated under circumstances which occasioned him some embarrassment in respect to the question of duty; and it was finally agreed between him and the church to refer it to the decision of a mutual council. The question proved no less perplexing to the council than it was to himself; and their result was such as to do little towards relieving him from embarrassment. Providence, however, quickly decided the question for him, by so far increasing the maladies from which he had long suffered, as to render it almost certain that his earthly labours had nearly reached their termination. In May following, he journeyed extensively for the benefit of his health in New England and the State of New York, and finally stopped a short time at Saratoga Springs, where he was met by a third application from the Cedar Street church, accompanied by various letters and messages from distinguished clergymen, strenuously urging his acceptance. Though his views of duty underwent no change, and he still continued inflexible in his purpose to decline the call, this last application is said to have occasioned him no small uneasiness, and to have so wrought upon his nervous system, predisposed to a state of great excitement, as effectually to counteract the beneficial effect of his whole journey.

Towards the close of April, 1827, his disease had made such progress that he found himself utterly unable even to attempt any public service; and, as he was not willing that the interests of his congregation should suffer on his account, he magnanimously tendered to them the resignation of his charge, which they as magnanimously and without hesitation declined to accept. The correspondence which took place on this occasion was honourable alike to minister and people; evincing, on his part, the most scrupulous delicacy and a deep concern for their spiritual welfare, and on theirs, a most considerate regard for his comfort and a truly grateful appreciation of his character and services.

On the 5th of August, he visited the house of God for the last time; it being just twenty years from the time that he commenced his labours there as a minister. It was on the occasion of the admission of twenty-one persons to the Communion of the church. He was assisted into the place of worship by his senior deacons, and, though he took no other part in the service than the reading of the Covenant to the candidates for Communion, his strength was scarcely adequate even to so slight an effort. At the close of the service, many of his beloved flock pressed around him to hear his voice, and to receive the affectionate pressure of his hand, as it proved, for the last time.

From this period to the time of his death,—October 22d, his strength gradually declined, his disease acquired continually increasing power, while his religious affections were more lively, his perceptions more clear, his

joys more intense, than in any preceding part of his life. As he approached the last conflict, his bodily sufferings might have been compared to those of a martyr on the rack or in the fire;—the language in which he described them has scarcely a parallel in any thing not uttered by the tongue, or written by the pen, of inspiration; but his mind, amidst all those tortures, acted with an energy that seemed superhuman; his imagination kindled into a seraphic glow; his countenance wore an unearthly aspect; and he spoke as if he were already within the gates of the Heavenly City. Happily, many of his dying sayings were preserved, and will no doubt be preserved always; and, whatever may be attributed to the peculiar constitution of his mind, or to the undue action of the nervous system upon the intellectual powers, there will still be found *that* in his death-bed exercises, that must be allowed to constitute an extraordinary testimony to the all-sustaining power of Christian faith.

He requested that, after he was dead, a label should be attached to his breast, bearing the inscription,—“Remember the words which I spake unto you, while I was yet present with you;” that thus he might continue to preach, even after he should be a corpse. This request was of course complied with; and the same words were subsequently engraven on the plate of his coffin. The sermon at his funeral was preached by the Rev. Charles Jenkins,* from 2 Tim. iv. 6–8. “I am now ready to be offered,” &c.

Dr. Payson was the father of eight children, six of whom, together with their mother, survived him. One of them, who is the wife of Professor Hopkins of Williams College,—a highly gifted lady, has since become well known to the religious public by various interesting and useful productions of her pen.

The following is a list of Dr. Payson’s publications:—A Discourse before the Bible Society of Maine, 1814. A Thanksgiving Sermon, 1820. An Address to Seamen, 1821. A Sermon before the Marine Bible Society of Boston and its vicinity, 1824. A Sermon in behalf of the American Education Society. [This Sermon was published in the National Preacher, after the author’s death, though it had been prepared and furnished for publication by himself.]

Since his death, a large number of his Sermons, &c. have been published in different forms, but his works are now all collected in three octavo volumes, the first of which is occupied chiefly with an interesting and faithful Memoir of the author, by his intimate friend, the Rev. Asa Cummings, D. D.

* CHARLES JENKINS was born in Barre, Mass., August 28, 1786; was graduated at Williams College in 1813; taught the Academy at Westfield two or three years after his graduation; was a Tutor at Williams College from 1816 to 1819, during which time he prosecuted his theological studies; was ordained the first pastor of the Second church in Greenfield, Mass., May 19, 1820, and was dismissed in July, 1824. On the 9th of November, 1825, he was installed pastor of a church in Portland, Me., and died suddenly of influenza, December 29, 1831, aged forty-five. He published three Sermons on the Sabbath, with Remarks on the Report of Congress on Sabbath Mails, 1830; also a Sermon on the elevated nature of true piety, in the National Preacher, 1831. A small volume of his Sermons was published after his death. The American Quarterly Register speaks thus of him:—“He possessed an original and extremely fertile mind. With a rich poetical imagination, he invested every subject in beauty and freshness. Sometimes perhaps he failed in simplicity of style, and in adapting his method of instruction sufficiently to the understanding of minds less elevated than his own. He was a powerful extempore speaker, though he chose generally to write out his sermons in full. He had great simplicity of aim, and seriousness of manner, and the humility of a little child.”

FROM THE REV. ABSALOM PETERS, D. D.

WILLIAMSTOWN, December 15, 1847.

My dear Sir: My impressions of Dr. Payson are among the most interesting and abiding of my cherished recollections of men and things, as they were twenty years ago. There is no one of the honoured and revered of his time, the picture of whose living form I would more gladly retouch and present anew to my own memory. So far, therefore, as the effort may enable me to collect my own thoughts on this subject, you have imposed on me a pleasant work. And yet I feel that the undertaking is difficult. It is not an easy task to place before your readers a portraiture to the life of one whose physical and psychological idiosyncrasies are so imperfectly resembled in the experience of men of ordinary temperament and feeling.

It was in the last years of his life, after his character had become fully developed, that my personal acquaintance with Dr. Payson began. He was in the midst of an admiring and affectionate people; and, though his physical health was already much impaired, he was on his feet, and awake, even beyond his ability, to the calls of duty,—ready to every good work.

He was of medium height, good proportions, a little stooping in his posture, hair black, face angular, and features strongly marked with expressions of quiet benevolence and decision, eyes dark and full,—slightly retired under a brow somewhat raised, and a prominent forehead,—placid and a little downcast in their ordinary expression, but keen and scrutinizing, when raised and fastened on an object. In his silence, his countenance was marked with care and thoughtfulness, which were awakened in conversation into the most vivid expressions of mental activity and emotion.

The lively interest I had felt in his character was fully sustained by personal intercourse. And yet I was disappointed. His holiness did not impose that restraint upon my own freedom in his presence which I had expected. It seemed the most natural thing in the world. There was no austerity, no affectation of goodness, no wrapping of himself up in cautiousness. His whole heart appeared open and transparent, while his manner was meek, cheerful, and inviting, putting one wholly at ease by its unostentatious familiarity and kindness.

His power of conversation was perhaps among the most remarkable of his gifts. Like the "philosopher's stone," it seemed to turn every thing that it touched into gold. He was ever awake to "the end of (his) conversation,—Jesus Christ, the same yesterday, and to-day, and forever." Circumstances, persons, topics, and occasions, were all made use of to produce some religious effect; and he seemed conscious of his power to direct any subject to this end. He was accordingly free and unrestrained in taking up the topics which others had introduced, and his discernment of character, which was quick and often surprisingly accurate, greatly contributed to the readiness with which he adapted himself to every variety of persons.

He had at his disposal, withal, much of what may be called *small change*, in conversation, which so enhances the pleasure of familiar intercourse. He was often facetious, playful, quaint, and witty; and yet he would say little things, and relate amusing anecdotes and imaginings, in a chaste, delicate, and harmless way. The smile that played on his countenance, was subdued and quiet, as if he were conscious of the presence of spiritual realities. With the utmost ease, therefore, and without producing the slightest impression of incongruity, he would pass from playfulness to the deepest seriousness. So natural was the transition that one would hardly notice the change. His facetiousness indeed was ever a near neighbour to his piety, if it was not a part of it; and his most cheerful conversations, so far from putting his mind out of tune for acts of religious worship, seemed but a happy preparation for the exercise of devotional

feelings. Hence his instructions and prayers, in the family, and in the social circle, where he had given full play to his conversational powers, were often the most thrilling and eloquent of his religious performances.

The same was true of his counsels and devotional exercises in the house of affliction. There too, as well as in the social circle, he was excited; and whatever awakened his mind to activity, and his heart to emotion, whether cheerful or sad, alike prepared him to enter, with his whole soul, into the sympathies of religion and religious worship.

He was also ready and apt, and at the same time delicate and unobtrusive, in his reproofs to the careless, in the occasional circumstances in which he was placed. "What makes you blush so?" said a reckless fellow in the stage,—to a plain country girl, who was receiving the mail-bag at a post office, from the hand of the driver,—"What makes you blush so, my dear?" "Perhaps," said Dr. Payson, who sat near him, and was unobserved until now,—"Perhaps it is because some one spoke rudely to her, when the stage was along here the last time." This delicate rebuke, thus quietly administered, was no doubt made the occasion of profitable conversation, and it would not be surprising if the young man who was thus made ashamed of his *manners*, was led on by the kind interest of his reprover, from one topic to another, till he was made ashamed of *himself* as a sinner before God.

Of Dr. Payson, as a preacher, I can hardly say enough to answer your purpose, without saying too much. His sermons which are already before the public, show the richness and fertility of his mind; his deep knowledge of the Scriptures and experience of the truth; his faithfulness; his happy, various, and brilliant powers of illustration; and the deeply earnest and evangelical tone of his ministry. And there is enough of feeling and emotion in the printed sermons themselves, to indicate that the living man who uttered them, was by no means confined to his manuscript. Their delivery must have been attended with many of those extemporaneous effusions and impulsive appeals, which render the words of the living preacher so much more interesting and effective than the reading of his book. But to give the picture of such a man, or even a glimpse of his appearance and manner, as he stood up before the living of his day, is no easy task; and those who knew Dr. Payson best, will most feel, with me, the difficulty of the undertaking.

His appearance in the pulpit was meek and unpretending. His voice was not remarkably smooth, nor was it trained to the rules of art. Yet it was full, animated, and distinct in its enunciations, and of more than ordinary flexibility and compass. To a stranger it was not especially attractive nor commanding. But to his own people, and to others who were accustomed to associate it with the earnest piety of the man, it was a voice of great power. In his impassioned appeals, its tones were inexpressibly thrilling, while they were sufficiently varied to indicate the changing emotions of the speaker, and to awaken the corresponding sympathies of the hearer. His action was not exuberant. He spread no sails merely to catch the wind; but his thoughts, and feelings, and utterances were evidently moved by a power within. His whole manner was elaborated by the conceptions and emotions which it was needed properly to express. It was accordingly his own,—a part of himself. Its leading characteristics were affectionateness, earnestness, and sincerity. These constituted the charm of his preaching. He administered the most pungent, direct, and uncompromising rebukes and denunciations, in tones of tenderness and affection.

His eloquence, then, was not vaunting, nor studied, but simple and honest; an eloquence which is ever destined more to be felt by the hearer, than to be admired. The people did not know that he was eloquent, but they loved to hear him preach.

As a pastor, Dr. Payson was kind, affectionate, solicitous, pains-taking, and laborious. From what I have said of his conversational powers, it is apparent that his personal and social influence among his people must have been very great. And his success in winning souls to Christ, and the estimation in which he was held by his parish, fully justify such a conclusion. He possessed, in the highest degree, the affections of his people; and these affections were but a suitable return for his own. "Love" was "the loan for love." This reciprocal bond of union and sympathy had been cementing for many years, when it became my privilege occasionally to meet both the pastor and his people, to hear their remarks, to witness their care for each other and their mutual willingness to bear one another's burdens, and so fulfil the law of Christ. The result is that I have no hesitation in subscribing to the correctness of the general impression concerning Dr. Payson,—that he was among the very best of Christian pastors.

A single incident which fell under my own observation, may help to give you some idea of him, as he was in the last year of his ministry. In the autumn of 1826, about a year before his death, I was with him in the administration of the Lord's Supper to his church. The paralytic affection, which at length terminated his life, had already begun the prostration of his system. His right side was nearly deprived of muscular action, so that he dragged himself with difficulty into the house of God; and his addresses at the communion table were unspeakably affecting. It seemed as if he might say with the beloved and venerable John, "Little children, it is the last time." It appeared probable that the church would never again receive the sacred symbols at his hand; and there was a breathing of soul in the tenderness of parting affection, which I have never witnessed on any other occasion. In the afternoon, I preached from the words of our Saviour,—John VIII. 21.,—"I go my way, and ye shall seek me, and shall die in your sins." In some extempore remarks at the close of my discourse, addressed to the impenitent, I said that, having delivered our message, having presented the invitations of the Gospel and urged them by the terrors of the Lord, we had done all that, as ambassadors for Christ, we were commissioned to do, excepting to commend our hearers to God, and the word of his grace,—and added, "We have *no hand*, by which to reach forth and take hold on your inner man and *compel* you to come in," &c.

As I sat down, Dr. Payson rose, limped up to the front of the pulpit, with his palsied arm hanging useless by his side, and turning it significantly towards the congregation, said—"True we have *no hand*!" He then proceeded, in tones of inimitable tenderness and concern, to speak of his own impotency to save his impenitent hearers, told them how he had laboured for their good, preached Christ to them, cared and prayed for them, twenty years, and how sad and painful was the thought, that his own time on earth was now near its close, and that so many of his dear people, who had been so ready to minister to his necessities, were yet unconverted. Once more then he would call them to repentance, as a dying man, who would not, for ten thousand worlds, be obliged, by their persevering rejection of a Saviour's love, to accuse them unto the Father, in the day of wrath. The effect was more than electrical. I looked on that decrepit man,—one half of his body as good as dead, and then on the people,—that immense congregation literally melted into one mass of feeling and sympathy,—not tearful only, but weeping,—every man's conscience "accusing or else excusing," him, as if before God in the Judgment,—and I felt what power there is in truth and love, from the throne of Grace, though it be borne in a broken, earthen vessel.

Most affectionately and truly yours,

A. PETERS.

FROM THE REV. JONATHAN COGSWELL, D. D.
PROFESSOR IN THE THEOLOGICAL SEMINARY, EAST WINDSOR.

NEW BRUNSWICK, N. J., November 24, 1849.

REV. and dear Sir: My acquaintance with Dr. Payson was quite intimate for about eighteen years. He was one of the council by which I was ordained. We were members, for a number of years, of the same ministerial Association, and of several benevolent Societies; often met in ecclesiastical councils; and, as we lived near each other, occasionally exchanged pulpits and enjoyed frequent social intercourse.

Dr. Payson's Theology was that of the Assembly's Catechism; but his sermons did not generally consist of elaborate discussions. He once said to me that it was his aim to preach the doctrines in the proportion he found them in the Scriptures; and added, quoting a passage from John Newton, that he thought the doctrines should be like sugar in tea,—only tasted in the cup. His sermons were experimental, always addressed to the conscience and heart, as well as to the understanding, and always expressing the deep feeling of his own heart, and sometimes accompanied with many tears. The consequence was, that his audience was always serious and attentive, and often deeply impressed. There was something peculiar in the manner in which he commenced his prayer. He always paused when the congregation rose, till there was perfect stillness in the house; then he began, and it seemed almost as if he were talking with his Heavenly Father, face to face.

Dr. Payson was systematic in his arrangements for the promotion of piety and harmony in his church. There were a number of places where his people could meet for prayer without his presence. In this way all were accommodated with a weekly neighbourhood prayer-meeting. In addition to his weekly meeting for inquirers and a weekly lecture, he had a quarterly Fast for his church, at the close of which, after a solemn address, they united with him in prayer, in which they solemnly renewed their covenant with God and with one another. Once, I know, after receiving manifest proofs of the covenant faithfulness of God, a day of Thanksgiving was substituted for a Fast.

As an illustration of the results of Dr. Payson's ministry, I may mention that his church became much the most numerous in Maine. The house of worship was enlarged once or twice. Though, when the separation took place between him and the senior pastor, some of the old wealthy families withdrew from his charge, his congregation was still prosperous,—consisting of the active and enterprising, and contributed for the support of Missions and other charitable objects, more than any other in the State. He always took the precedence in acts of benevolence. I recollect that, when we were first called upon to contribute for Foreign Missions, and the spirit of active benevolence had scarcely begun to be awakened in the churches, he evinced a degree of liberality in his contributions, which occasioned no little surprise in the circle of his own friends.

To say that Dr. Payson was a man of prayer, as this is generally understood, is to give but a faint idea of the actual reality. Prayer with him was labour, which occupied a very considerable portion of his time,—sometimes the midnight hour, associated with some pious brother. I call it labour, not because it was irksome, and performed merely from a sense of duty, but because it was like the wrestling of Jacob,—it brought into exercise all the faculties and affections of his soul, and the language of his heart, if not of his lips, was that of the Patriarch,—“I will not let Thee go except Thou bless me.”

Once, he was induced by his friends, who offered to lend him money without interest, to purchase a house mortgaged to a bank, to be sold at a very low price. He was assured that it would not be redeemed. After he had expended about

a thousand dollars, it *was* redeemed, by which he lost all that he had expended. I saw him afterwards, and found him meditating with great interest on the language of the Apostle in Hebrews x. 34. As he was allowed nothing for what he had paid, a wealthy member of the Unitarian Society, in consideration of the base treatment he had received, gave him a check to make good his loss.

Though Dr. Payson was, by no means, deficient in general knowledge, he never sought for literary or scientific distinction. He was wholly devoted to the work to which God had called him; and I have known no man of whom it could be said more emphatically than of him, that he made full proof of his ministry.

With much respect, in the fellowship of the truth, yours,

J. COGSWELL.

ABRAHAM BURNHAM, D. D.*

1807—1852.

ABRAHAM BURNHAM was born in Dunbarton, N. H., November 18, 1775. He was a son of Samuel and Mary Burnham, who removed from Chebacco, (now Essex,) Mass., and were among the earliest settlers of Dunbarton. They had been hopefully converted under the preaching of Whitefield, and were regarded as eminent for their piety. The family consisted of thirteen children, and Abraham, being the seventh, occupied the middle place, having six on each side of him. Four of the sons were graduates of Dartmouth College.

The subject of this sketch, when he was about eight years old, went to reside with a neighbour of his father, a Mr. Abraham Burnham, for whom he was named, and continued with him till he was twenty-one years of age. At the age of fourteen, he formed the purpose of obtaining a liberal education; but did not, at that time, take any steps for the accomplishment of his object, as he had given his word to the person with whom he lived that he would remain with him till he was twenty-one. He, however, availed himself of evenings and whatever intervals of leisure he enjoyed, for useful reading; and he contrived by extra labour to purchase a book, and when he had made himself master of it, would exchange it for another.

As soon as he had reached his majority, he began, in accordance with his long cherished resolution, to fit for College. But, after a few months, he was obliged to give up his studies on account of the weakness of his eyes; and he engaged for some time in the business of teaching, and also returned, to some extent, to his labours on the farm. In June, 1801, he resumed his preparation for College. His teachers, during his preparatory course, were successively a Mr. Jamieson, afterwards a lawyer in Goffstown, his brother, Samuel Burnham, then Principal of the Academy in Tyngsborough, and his pastor, the Rev. (afterwards Dr.) Walter Harris. In August, 1802, he entered the Junior class in Dartmouth College, being then nearly twenty-seven years old. The following division of his time for the day, indicates what were his habits as a student:—"Six hours for close study—as close as my weak and pained eyes would admit; six hours for deep thought.

* MS. furnished by himself.—Noyes' Fun. Serm.

reflection, and mentally reviewing my lessons; eight hours for sleep; one for meals, and three for manual labour to pay for my board." He graduated with a high reputation as a scholar in 1804.

Immediately after leaving College, he commenced a school in Concord, N. H., and continued it till May of the next year, when he accepted an invitation to take charge of the Academy in Bradford, Mass. He had had a general purpose, from the time that he resolved on a liberal education, of devoting himself to the ministry; and he had not only been the subject of many serious convictions, but had indulged some faint hope that he had experienced a radical change of character; but he had not considered himself as having sufficient evidence of this, to justify him in making any direct movements towards the sacred office. During a revival of religion, however, which occurred in the school, and extended to the parish, in the summer of 1806,—of which Harriet Newell and the first Mrs. Judson were subjects, Mr. Burnham gained so much confidence in his own Christian experience that he determined no longer to postpone his preparation for the ministry; and he accordingly tendered his resignation as Principal of the Academy, and in March, 1807, commenced reading Theology, under the direction of the Rev. Dr. Parish of Byfield. In July following, after the brief course of about four months, he was licensed to preach at Topsfield, Mass., by the Essex Middle Association.

Notwithstanding his immediate preparatory course was so very short, he had been studying Theology more or less from the age of fourteen; so that his actual amount of theological furniture was much greater than would be indicated by the length of time in which he was *formally* a theological student. Still, it was his intention, when he was licensed, to return to his native place and continue his studies under his pastor, the Rev. Mr. Harris. But, soon after he had reached Dunbarton, he received a request to supply the Tabernacle church at Salem, Mass.,—Dr. Worcester, the pastor, being absent on account of his health; and he accordingly went thither and supplied for three months. Before this period had expired, he was invited to preach four Sabbaths in Pembroke, N. H.; the result of which was that he received and accepted an invitation to a permanent settlement there. He was ordained March 2, 1808, at the age of thirty-three. The Sermon on the occasion was preached by his former pastor, the Rev. Mr. Harris.

He continued in the active discharge of the duties of the ministry till November, 1850, nearly forty-three years, when, at his own earnest and repeated request, his people consented that he should resign his pastoral charge. There was, at this time, no perceptible failing of either body or mind; but he thought that a younger man might occupy the place to better purpose, and he had a strong desire that his people should be supplied with a minister before his own departure. After he resigned his charge, his health continued unimpaired till May, 1852, when he was visited with a paralytic shock, which deprived him, in a great degree, of the use of his right arm and leg. From this time, though he seemed to be gradually recovering, he was constantly looking for the summons to depart. On Tuesday, September 14, he was seized with an affection of the bowels, which soon took the form of cholera morbus; but it was not till after four or five days that all hope of his recovery was given up. When asked if he was willing to leave himself in the hands of God, he said, "Entirely;" and then added,

“When I gave up myself to God in conversion, I gave myself up to die.” On Tuesday the 21st of September, his earthly career was closed.

In 1850, the degree of Doctor of Divinity was conferred upon him by Dartmouth College.

His ministry may be said to have been an eminently successful one. Many instances of special revival occurred under his labours, and there was rarely, if ever, a Communion season, that did not witness to the addition of some new members to the church. The number of communicants, during his ministry, increased from fifty to two hundred and forty; though large numbers had been removed by death and by letter.

He was, for fifteen years, Secretary of the New Hampshire Missionary Society, and resigned the office in 1837, when the operations of the Society had become so extensive as to require that its Secretary should devote to its interests his whole time. He had much to do also in originating the Academy at Pembroke, and was the President of its Board of Trustees from the time it was founded till his death.

The following is a list of Dr. Burnham's publications:—A Political Sermon entitled “Antichrist.” A Sermon at the ordination of Amos W. Burnham, at Rindge, 1821. A Sermon at the installation of the Rev. Luke A. Spofford, at Brentwood, 1825. A Sermon on the death of the wife of Dr. Kittridge, 1827. A Sermon preached before the Hopkinton Association, after the death of the Rev. Walter Harris, D. D., 1843. A Sermon on the Fortieth Anniversary of his settlement in the ministry, 1848.

He was married to Anna Perly of Dunbarton, May 16, 1808. She died on the 28th of December of the same year. On the 23d of January, 1810, he was married to Mary White of Plaistow, who died October 18, 1813, leaving two daughters. On the 15th of November, 1814, he was married to Martha Barnard of Sterling, Mass., who died September 30, 1815, leaving an infant daughter. And on the 19th of November, 1816, he was married to Elizabeth Robinson of Exeter, N. H.

FROM THE REV. DANIEL J. NOYES, D. D.

PROFESSOR IN DARTMOUTH COLLEGE.

DARTMOUTH COLLEGE, February 10, 1853.

Rev. and dear Sir: My particular acquaintance with Dr. Burnham commenced about fifteen years ago, at the time of my settlement in the ministry at Concord, which is but a short distance from Pembroke. From that time till near his death, I knew him intimately. We were members of the same Association of ministers; we often exchanged pulpits on the Sabbath, and occasionally performed for each other ministerial labour at other times. I was often in his family, and enjoyed his society, when free from all the restraint which professional character and labours might impose. I regard my acquaintance and frequent intercourse with him, as among the most pleasant incidents of my ministerial life; and I rejoice to pay this tribute to his memory.

The personal appearance of Dr. Burnham was not particularly prepossessing. He was rather below the usual stature; of a strong, muscular frame; thick-set but not corpulent. His face was broad, open, and naturally pleasant; but it sometimes bore an expression of severity, owing to the weakness of his eyes, and the consequent difficulty of distinguishing objects which were before him. He was often abrupt in his manner of speaking; but all who were acquainted with him, knew that what he said was as devoid of severity as it was of guile, and proceeded from as warm a heart as ever beat in the bosom of man.

One of the most prominent features of Dr. Burnham's character was independence of thought and action. He was not rash or self-confident. He did not lean to his own understanding. He was not regardless of the opinions of others. He not only sought wisdom of God, but counsel of man. But he believed, not because others believed, but because he had sufficient evidence, as he thought, to justify belief; and he acted, not because he was countenanced by others, but because his conviction of truth and duty demanded action. When he had once deliberately formed his opinion, though it might differ from that of others, it was *his* opinion, and he was ready to abide by it.

In moral courage he was rarely equalled, never surpassed. He would have done good service in a martyr age. He would have stood with all the firmness of Luther before the Diet of Worms. He would not have quailed in the presence of Ahab, and I have mistaken the man, if he would have fled from the face of Jezebel. He dared to do his whole duty, whether duty consisted in acting or not acting. He was always bold and fearless for what he believed to be the truth, and could say *yes* or *no*, when occasion required, either in public or private, without an apology, and if need be, with an emphasis.

But, though he was remarkable for the sterner attributes of character, he was by no means deficient in those which are more mild and gentle. He will be remembered by those who knew him best, quite as much for his kindness of feeling and warmth of affection, for his assistance cheerfully rendered in time of need, for his sympathy in trials, and for the offices of friendship and love which he so generously performed.

Of the theological views of Dr. Burnham, which he embraced in early life, and which he held firmly to the close, he has himself given the following account:—“The doctrines which I had early embraced, and which I intended to preach as plainly as I could, and to apply as faithfully as I could,—saying, after the example of the prophet of old, ‘Thou art the man,’—were the doctrines of the Reformation, emphatically so called, or the doctrines of grace, or the orthodox system of doctrines; consisting of the entire depravity of the fallen race of Adam; regeneration by the Spirit of God; personal, eternal election; justification by faith in Christ, and the perseverance unto eternal life of all who were given to Christ in the covenant of Redemption, renewed by the Holy Ghost, and justified by the grace of God; as also all other doctrines implied in these or inseparably connected with them. I have made it an object to preach much upon the character and work of the Mediator, upon the character and work of the Holy Ghost, and upon the great danger of resisting the Holy Spirit. The above doctrines I believe and preach, not merely because my minister and teacher in my youth did so; not merely because the most learned, pious, and able writers of the Christian era have believed, and taught, and preached these doctrines, but because I am perfectly satisfied that they are the doctrines of the Bible.” These doctrines he exhibited with great clearness and earnestness; and so incorporated were they into his habits of thought and into his Christian experience, that every practical truth which he discussed was discussed doctrinally, and every doctrinal truth, practically.

His style as a preacher was good,—for himself excellent; in perfect keeping with his bold and vigorous thoughts, and well suited to give them additional power. It was clear, concise, direct. He never made use of an unnecessary word. He was an utter stranger to circumlocution. The nearest and most direct road to the heart and conscience was the one he always chose. No one ever complained that he did not speak so as to be understood.

His character as a pastor corresponded well with his character as a preacher. Pastoral labour with him was labour for Christ and for souls,—out of the pulpit as well as in it. In the parlour, the field, the workshop, as well as in the house of God, he strove, by warning and instruction, by reproof and entreaty, to save

those who had been committed to his charge, and for whom he was to give account. The Sabbath school, the religious literature of the day, and the social means of grace, were made, so far as was in his power, to contribute rich spiritual blessings to his people.

I might add that Dr. Burnham was the earnest friend of missions, the earnest friend of education, the earnest friend of moral reforms. His only hope of the success of these reforms, however, was in the Gospel of Christ. He suspected the morality that was exalted above holiness; the humanity that had nothing of God in it; the philanthropy that rejected the cross.

I am, my dear Sir,

Very truly yours,

DANIEL J. NOYES.

FRANCIS BROWN, D. D.*

1808—1820.

FRANCIS BROWN was the son of Benjamin and Prudence Brown, and was born at Chester, Rockingham County, N. H., January 11, 1784. His father was a merchant, and had a highly respectable standing in society. His mother was a person of superior intellect and heart; and, though she died when he had only reached his tenth year, she had impressed upon him some of the most striking of her own characteristics; particularly her uncommon love of order and propriety, even in the most minute concerns, and her uncompromising adherence to her own convictions of truth and right. In his early boyhood, he evinced the utmost eagerness in the pursuit of knowledge, and never suffered any opportunity for intellectual improvement to escape him. At the age of fourteen, he ventured to ask his father to furnish him with the means of a collegiate education; but his father, in consideration of his somewhat straitened circumstances, felt constrained to deny his request. By a subsequent marriage, however, his circumstances were improved; and the new mother of young Brown, with most commendable generosity, assumed the pecuniary responsibility of his going to College. He always cherished the most grateful recollection of her kindness; and, but a few days before his death, he said to her with the deepest filial sensibility, "My dear mother, whatever good I have done in the world, and whatever honour I have received, I owe it all to you."

In his sixteenth year, he became a member of Atkinson Academy, then under the care of the Hon. John Vose, and among the most respectable institutions of the kind in New England. His instructor has rendered the following testimony concerning him at that period:—"Though he made no pretensions to piety, during his residence at the Academy, he was exceedingly amiable in his affections and moral in his deportment. It is very rare we find an individual in whom so many excellencies centre. To a sweet disposition was united a strong mind; to an accuracy which examined the minutiae of every thing, a depth of investigation which penetrated the most profound. I recollect that when I wrote recommending him to College, I informed Dr. Wheelock I had sent him an Addison."

* Amer. Quart. Reg., XIII.

Of the formation of his religious character, little more is known than that it was of silent, yet steady growth. To his friends who stood around him, as he lay on his death bed, he made the following statement:—"During my sickness at Atkinson Academy, about the time the fever formed a crisis, whilst in a state of partial delirium, I had a view of the happiness of Heaven: I was gently led on to the portal, and beheld a glory which I can never describe. I was then conducted to the gate of hell, where I had a view of the pit below. I fell asleep, and upon waking, thought I could not live. Greatly distressed in my mind, I called for my mother, and asked her what I should do. When she had counselled me, and directed me, as my case required, I changed my position in the bed, and, for the first time in my life, attempted to pray. After this, I had clear and impressive views of the Saviour, succeeded by great enjoyment, such as I had never experienced before. I felt a desire to go to College and become a minister." What importance he attached to these exercises, or what bearing they had upon his ultimate religious character, it is impossible to ascertain. It would seem probable, however, that, from this period, his mind was directed to the attainment of the one thing needful; though it was not till the year that he became a Tutor in College that he made a public profession of his faith, by connecting himself with the church in his native place.

In the spring of 1802, he joined the Freshman class of Dartmouth College; and, during the whole period of his collegiate course, was a model of persevering diligence, of gentle and winning manners, and pure and elevated morality. From College he carried with him the respect and love of both teachers and students. Having spent the year succeeding his graduation, as a private tutor in the family of the venerable Judge Paine of Williamstown, Vt., he was appointed to a Tutorship in the College at which he had graduated. This office he accepted, and for three years discharged its duties with great ability and fidelity, while, at the same time, he was pursuing theological studies with reference to his future profession.

Having received license to preach from the Grafton Association, he resigned his Tutorship at the Commencement in 1809, with a view to give himself solely to the work of the ministry. After declining several flattering applications for his services, he accepted an invitation from the Congregational church in North Yarmouth, Me., to become their pastor; and he was accordingly ordained there, on his birth-day, January 11, 1810. Within a few months from this time, he was chosen Professor of Languages at Dartmouth College; but this appointment, he was pleased, greatly to the joy of his parishioners, to decline. For the succeeding five years, he laboured with great zeal and success among his people, while his influence was sensibly felt in sustaining and advancing the interests of learning and religion throughout the State. He was the intimate friend of the lamented President Appleton; and no one perhaps co-operated with the President more vigorously than he, in increasing the resources and extending the influence of Bowdoin College.

A difficulty had existed, for several years, at Dartmouth College, between President John Wheelock and the Trustees, having its origin in both public and private causes, and finally becoming mixed up with the politics of the State. President Wheelock, in June, 1815, brought a series of charges against the Trustees before the Legislature of the State. In August of the same year, the Trustees, acting on a provision of the Charter, removed

Dr. Wheelock from the Presidency; and, at the same time, elected Mr. Brown in his place. He was inaugurated on the 27th of September following. At the next session of the Legislature, an Act was passed to "amend the Charter, and enlarge and improve the Corporation of Dartmouth College," changing the name of it to a University, and adding to its Trustees a sufficient number to control its corporate action. This Act was not acknowledged by the Trustees of the College as valid. Other Acts were subsequently passed, imposing a fine of five hundred dollars on any one who should act in any capacity as an officer under the old Board. The former Treasurer of the College adhered to what was called the University party, taking with him the College Seal, Charter, &c.

An action was then brought in the State Court (Dartmouth College versus W. H. Woodward) for recovery of the Seal, Charter, &c. It was argued in September, 1817, by Jeremiah Mason, Jeremiah Smith, and Daniel Webster for the College, and John Sullivan and Ichabod Bartlett for the University,—the validity of the Acts of the Legislature being the turning point. In November, 1817, Chief Justice Richardson delivered the opinion of the Court against the College. An Appeal was immediately taken to the Supreme Court of the United States, where the case was argued by Daniel Webster and Joseph Hopkinson for the College, and by John Holmes and William Wirt for the University. Chief Justice Marshall gave the decision for the College, February 2, 1819, in which all the Justices agreed except Duvall. Justice Todd was absent.

During the period when the College controversy was at its height, and it seemed difficult to predict its issue, Mr. Brown was invited to the Presidency of Hamilton College,—a respectable and flourishing institution in the State of New York. He did not, however, feel at liberty to accept the invitation, considering himself so identified with the College with which he was then connected, that he must share either its sinking or rising fortunes.

President Brown's labours were too severe for his constitution. He was not only almost constantly engaged during the week in the instruction and general supervision of the College, but most of his Sabbaths were spent in preaching to destitute congregations in the neighbourhood; and, during his vacations, he was generally travelling with a view to increase the College funds. Soon after the Commencement in 1818, he began to show some symptoms of pulmonary disease; and these symptoms continued, and assumed a more aggravated form, under the best medical prescriptions. His last effort in the pulpit was at Thetford, Vt., October 6, 1818. In the hope of recovering from his disease, he travelled into the Western part of New York, but no substantial relief was obtained. In the fall of 1819, with a view to try the effect of a milder climate, he journeyed as far South as South Carolina and Georgia, where he spent the following winter and spring. He returned in the month of June; and, though he was greeted by his friends and pupils with the most affectionate welcome, they all saw, from his pallid countenance and emaciated form, that he had only come home to die. As he was unable to appear in public, he invited the Senior class, who were about to leave College at the commencement of their last vacation, to visit him in his chamber; and there he addressed to them, with the solemnity of a spirit just ready to take its flight, the most pertinent and affectionate farewell counsels, which they received with every expression of gratitude, veneration, and love. In his last days and

hours, he evinced the most humble, trusting, child-like spirit, willing to live as long as God was pleased to detain him, but evidently considering it far better to depart and be with Christ. His last words were, "Glorious Redeemer, take my spirit." He died July 27, 1820.

He was married February 4, 1811, to Elizabeth, daughter of the Rev. Tristram Gilman,* a lady whose fine intellectual, moral, and Christian qualities adorned every station in which she was placed. She survived him many years, and died on the 5th of September, 1851. They had three children,—one of whom, *Samuel Gilman*, (now D. D.) is a Professor in Dartmouth College.

The degree of Doctor of Divinity was conferred upon President Brown by both Hamilton and Williams Colleges, in 1819.

The following is a list of President Brown's published works:—An Address on Music, delivered before the Handel Society of Dartmouth College, 1809. The faithful steward: A Sermon delivered at the ordination of Allen Greeley, 1810. A Sermon delivered before the Maine Missionary Society, 1814. Calvin and Calvinism; defended against certain injurious representations contained in a pamphlet entitled,—“A Sketch of the Life and Doctrine of the celebrated John Calvin;” of which Rev. Martin Ruter claims to be the author, 1815. A Reply to the Rev. Martin Ruter's Letter relating to Calvin and Calvinism, 1815. A Sermon delivered at Concord before the Convention of Congregational and Presbyterian ministers of New Hampshire, 1818.

FROM THE REV. CHARLES. B. HADDOCK, D. D.

PROFESSOR IN DARTMOUTH COLLEGE.

DARTMOUTH COLLEGE, March 1, 1849.

Dear Sir: You were pleased, some months ago, to request me to give you my impressions of the character of the late President Brown. I comply with your wishes the more readily, because that character never recurs to my thoughts, without awakening something of the same vivid delight with which I venerated him in his lifetime.

My acquaintance with the President was, for the most part, that of a pupil with his teacher;—an undergraduate with the Head of the College. And yet it was somewhat more than this; for it was my happiness, during my Senior year, to have lodgings in the same house with him, and to eat at the same table, in the family of one of the Professors, and as one of a small circle, all connected with College, and a good deal remarkable for the freedom and vivacity of their conversation. After graduating, I saw him only occasionally, until the last few months of his life, which he passed here, near the close of my first year's residence at the College as a teacher,—months in which the greatness of his character was still more signally manifest than in any other circumstances in which I had seen him.

In recording my youthful impressions of so uncommon a personage, I may, therefore, hope to be thought to speak not altogether without knowledge, though it should be with enthusiasm.

Dr. Brown came to preside over the College, at the age of thirty-two, and in circumstances to attract unusual attention to his administration. It was during a violent contest of opposing parties for the control of its affairs, and immediately after the removal of his predecessor from office. His qualifications and his offi-

* TRISTRAM GILMAN was a native of Exeter, N. H.; was graduated at Harvard College in 1757; was ordained pastor of the church in North Yarmouth, Me., December 8, 1769; and died April 1, 1809, aged seventy-four.

cial acts were, of course, exposed to severe scrutiny, and could command the respect of the community at large, only by approving themselves to the candid judgment even of the adverse party. And I suppose it would be admitted, even in New Hampshire, that no man ever commended himself to general favour, I may say to general admiration, by a wiser, more prudent, or more honourable bearing, amid the greatest and most trying difficulties. Indeed, such was his conduct of affairs, and such the nobleness of his whole character, as displayed in his intercourse with the Government of the State, with a rival institution under the public authority, and with all classes of men, that not a few who began with zeal for the College over which he presided, came at last to act even more from zeal for the MAN who presided over it.

The mind of Dr. Brown was of the very highest order,—profound, comprehensive, and discriminating. Its action was deliberate, circumspect, and sure. He made no mistakes; he left nothing in doubt where certainty was possible; he never conjectured where there were means of knowledge; he had no obscure glimpses among his ideas of truth and duty. Always sound and always luminous, his opinions were never uttered without being understood, and never understood without being regarded. There was a dignity and weight in his judgments, which seem to me not unlike what constitutes the patriarchal authority of Washington and Marshall.

If not already a man of learning in the larger sense of that term, it was only because the duties of the pastoral relation had so long attracted his attention to the objects of more particular interest in his profession. Had his life been spared, however, he would have been learned in the highest and rarest sense. His habits of study were liberal, patient, and eminently philosophical; and within the sphere which his inquiries covered, his knowledge was accurate and choice, and his taste faultless. The entire form of his literary character was beautiful—strong without being dogmatic; delicate without being fastidious.

His HEART was large. Great objects alone could fill it; and it was full of great objects. There was no littleness of thought, or purpose, or ambition, in him—nothing little. The range of his literary sympathies was as wide as the world of mind; his benevolence as universal as the wants of man.

His PERSON was commanding. Gentle in his manners, affable, courteous, he yet, unconsciously, partly by the natural dignity of his figure, and still more by the greatness visibly impressed on his features, exacted from us all a deference, a veneration even, that seemed as natural as it was inevitable. His very presence was a restraint upon every thing like levity or frivolity, and diffused a thoughtful and composed, if not always grave, air about him, which, never ceasing to be cheerful and bright, never failed to dignify the objects of pursuit and elevate the intercourse of life. A GENTLEMAN in the primitive sense of the word,—he was, without seeking to be thought so, always felt to be of a superior order of men.

In no other instance was I ever so impressed with the moral greatness of the Christian spirit as by his conduct on a particular occasion. The scene is still clear in my remembrance, after five and thirty years. It was while I was a student, and boarding at the same place with him, very soon after he had come, a young man, to assume the office, from which the venerable Wheelock had lately been dismissed. There had been at tea, the evening before, an uncommonly earnest, not to say heated, discussion upon some philosophical question. One of the Professors, a Tutor, and several students, were present. We had just come to the breakfast table; and the little space of silence that naturally follows the grace, was interrupted by the President in a tone of subdued and mellow emotion, which I remember sensibly impressed me. "I wish to say, Sir," said he, addressing the Professor, "that I much regret the intemperate expression into which I was betrayed in the discussion last evening, and hope you will forgive me for it. It was uncalled for and unbecoming."

I have no doubt that every individual of the company, already an admirer of the President, was, from that time, more sensible than ever before, of the greatness of the MAN.

On the whole, it has been my fortune to know no man whose entire character has appeared to me so near perfection—none, whom it would so satisfy me in all things to resemble.

How much we lost in him, it is now impossible to estimate, and would perhaps be useless to know. His early death extinguished great hopes. But his memory is a treasure, which even death cannot take from us.

With great regard, I am, dear Sir,

Your friend and obedient servant,

CHARLES B. HADDOCK.

FROM THE HON. RUFUS CHOATE,

MEMBER OF THE SENATE OF THE UNITED STATES.

BOSTON, June 20, 1856.

My dear Sir : It happened that my whole time at College coincided with the period of President Brown's administration. He was inducted into office in the autumn of 1815, my freshman year; and he died in the summer of 1820. It is not the *want* therefore, but the *throng*, of recollections of him that creates any difficulty in complying with your request. He was still young at the time of his inauguration; not more than thirty-one; and he had passed those few years, after having been for three of them a Tutor in Dartmouth College, in the care of a parish in North Yarmouth in Maine; but he had already, in an extraordinary degree, dignity of person and sentiment; rare beauty,—almost youthful beauty of countenance; a sweet, deep, commanding tone of voice; a grave, but graceful and attractive demeanour—all the traits and all the qualities, completely ripe, which make up and express weight of character; and all the address, and firmness, and knowledge of youth, men, and affairs which constitute what we call administrative talent. For that form of talent, and for the greatness which belongs to character, he was doubtless remarkable. He must have been distinguished for this, among the eminent. From his first appearance before the students on the day of his inauguration, when he delivered a brief and grave address in Latin, prepared we were told, the evening before,—until they followed the bier, mourning, to his untimely grave, he governed them perfectly and always, through their love and veneration; the love and veneration of the "willing soul." Other arts of government were indeed, just then, scarcely practicable. The College was in a crisis which relaxed discipline, and would have placed a weak instructor, or an instructor unbeloved, or loved with no more than ordinary regard, in the power of classes which would have abused it. It was a crisis which demanded a great man for President, and it found such an one in him. In 1816, the Legislature of New Hampshire passed the Acts which changed the charter of the institution; abolished the old Corporation of Trustees; created a new one; extinguished the legal identity of the College; and reconstructed it or set up another under a different and more ambitious name and a different government. The old Trustees, with President Brown at their head, denied the validity of these Acts, and resisted their administration. A dominant political party had passed or adopted them; and thereupon a controversy arose between the College and a majority of the State; conducted in part in the courts of law of New Hampshire, and of the Union; in part by the press; sometimes by the students of the old institution and the new in personal collision, or the menace of personal collision, within the very gardens of the Academy; which was not terminated until the Supreme Court of the United States adjudged the Acts unconstitutional and void. This decision was pronounced in 1819; and then, and not till then, had President Brown peace,—a

brief peace made happy by letters, by religion, by the consciousness of a great duty performed for law, for literature, and for the constitution,—happy even in prospect of premature death. This contest tried him and the College with extreme and various severity. To induce students to remain in a school disturbed and menaced; to engage and inform public sentiment,—the true patron and effective founder, by showing forth that the principles of a sound political morality as well as of law prescribed the action of the old Trustees; to confer with the counsel of the College, two of whom,—Mr. Mason and Mr. Webster have often declared to me their admiration of the intellectual force and practical good sense which he brought to those conferences,—this all, while it withdrew him somewhat from the proper studies and proper cares of his office, created a necessity for the display of the very rarest qualities of temper, discretion, tact, and command; and he met it with consummate ability and fortune. One of his addresses to the students in the chapel at the darkest moment of the struggle, presenting the condition and prospects of the College, and the embarrassments of all kinds which surrounded its instructors, and appealing to the manliness, and affection, and good principles, of the students to help “by whatsoever things were honest, lovely, or of good report,” occurs to recollection as of extraordinary persuasiveness and influence.

There can be no doubt that he had very eminent intellectual ability; true love of the beautiful in all things, and a taste trained to discover, enjoy, and judge it; and that his acquirements were competent and increasing. It was the “*keenness*” of his mind of which Mr. Mason always spoke to me as remarkable in any man of any profession. He met him only in consultation as a client; but others, students, all nearer his age, and admitted to his fuller intimacy, must have been struck rather with the sobriety and soundness of his thoughts, the solidity and large grasp of his understanding, and the harmonized culture of all its parts. He wrote a pure and clear English style, and he judged of elegant literature with a catholic, and appreciative, but chastised, taste. The recollections of a student of the learning of a beloved and venerated President of a College, whom he sees only as a boy sees a man, and his testimony concerning it, will have little value; but I know that he was esteemed an excellent Greek and Latin scholar, and our recitations of Horace, which the poverty of the College and the small number of its teachers induced him to superintend, though we were Sophomores only, were the most agreeable and instructive exercises of the whole College classical course.

Of studies more professional he seemed master. Locke, Stewart, with whose liberality and tolerance, and hopeful and rational philanthropy he sympathized warmly; Butler, Edwards, and the writers on natural law and moral philosophy, he expounded with the ease and freedom of one habitually trained and wholly equal to these larger meditations.

His term of office was short and troubled; but the historian of the College will record of his administration a two-fold honour; first, that it was marked by a noble vindication of its chartered rights; and second, that it was marked also by a real advancement of its learning; by collections of ampler libraries, and by displays of a riper scholarship.

I am, with great regard, your obedient servant,

R. CHOATE.

LUTHER HART.*

1809—1834.

LUTHER HART was born in Goshen, Litchfield County, Conn., in July, 1783. He was a son of David and Hannah Hart, both of whom were persons of exemplary deportment, though it was at a late period in life that they became professors of religion. His mother, who belonged to a family on Long Island, by the name of Hudson, possessed a mind of more than common vigour, and gave evidence of piety from her early years. The son was distinguished in his childhood by his fondness for books, his ready capacity for learning, and an uncommon love of music.

In the year 1799, soon after the commencement of the great revival of religion that spread over a large part of Hartford and Litchfield counties in Connecticut, and Berkshire county in Massachusetts, he made a public profession of his faith in Christ,—being then in his sixteenth year. From this time, he felt an earnest desire to devote himself to the ministry of the Gospel; but the straitened circumstances of his father's family seemed to render it necessary that he should remain at home; and he actually did remain at home for two or three years, labouring with his father as a house carpenter. Late in the year 1802, or about the beginning of 1803, he commenced his studies preparatory to entering College, under the instruction of the Rev. Alexander Gillet of Torrington, the minister of the parish in which the family then resided. In the autumn of 1803, he was admitted to the Freshman Class in Yale College. Through his whole collegiate course he sustained a high reputation for both scholarship and behaviour, and was graduated in 1807, with one of the highest honours.

The first year after he left College he spent as a teacher in the Academy at Litchfield, South Farms. At the close of the year he began his theological studies under the direction of the Rev. Ebenezer Porter, then pastor of the church in Washington, Conn.; but when, shortly after, the Seminary at Andover was opened, he became a member of it, and was one of the first class of its graduates. He was licensed to preach by the Essex Middle Association of ministers, in Massachusetts, in September, 1809. He was soon invited by the Congregational church at Plymouth, Conn., to preach as a candidate, and in due time received a call to settle, and was ordained in September, 1810; the sermon on the occasion being preached by the Rev. Mr. Porter, his early theological instructor. The church of which he became pastor had been somewhat distracted by hearing a variety of candidates; but he had not been long among them, before they were all more than satisfied with his ministrations.

In the year 1811, Mr. Hart was married to Minerva, only daughter of General Potter of Plymouth,—a connection which proved greatly subservient to both his comfort and usefulness. Mrs. Hart survived her husband, and still survives, (1852,) but they had no children.

In the course of Mr. Hart's ministry, there were four different periods, at which there was an unusual attention to religion, followed by large accessions to his church;—namely, 1812, 1824, 1827, and 1831.

Between four and five hundred were admitted to the Communion during his whole ministry, who, with very few exceptions, have adorned their Christian profession.

In the year 1818, Mr. Hart was associated with several other prominent clergymen of Connecticut, as a Committee for the publication of Doctrinal Tracts. One of these Tracts was written by himself, and was entitled "Plain reasons for relying on Presbyterian ordination, in a letter to a friend." Even those who do not adopt the views which it defends, concede that it is marked by high ability. Mr. Hart had also an important agency in the establishment of the *Christian Spectator*, and was, for a number of years, one of the principal contributors to it.

For several weeks previous to the commencement of his last illness, he had been unusually abundant in labours, both in and out of his own parish; and that, notwithstanding he was oppressed and enfeebled by a deeply seated cold. On the 18th of April, 1834, he was seized with a lung fever; but in its earlier stages it was not deemed alarming. In the course of a few days, however, it assumed a very threatening aspect, and on the 25th terminated fatally. In the prospect of his departure he evinced a serene triumph, and passed away in the transports of a lively faith. The sermon at his funeral was preached by the Rev. Dr. Noah Porter, of Farmington, and the substance of it was published in the *Christian Spectator* for September, of the same year.

Besides the publications of Mr. Hart already referred to, are the following:—A Christmas Sermon entitled "Salvation for lost men," 1818. A Sermon at the installation of the Rev. D. O. Griswold,* in Watertown, Conn., 1825. A Sermon at the funeral of the Rev. Alexander Gillet, of Torrington, together with a Memoir of his life and character, 1826. A Memoir of the Rev. Amos Pettengill,† pastor of the Congregational church in Waterbury, (Salem,) Conn., 1834.

* DARIUS OLIVER GRISWOLD was born in Goshen, Litchfield county, Conn.; was graduated at Williams College in 1808; after being licensed to preach, laboured for some time in Western New York; commenced preaching to the church at Saratoga Springs in 1815, but was not constituted its pastor until February 12, 1822; was dismissed from his pastoral charge, August 17, 1823; was installed pastor of the church at Watertown, Conn., in 1825; was dismissed in 1833, and soon after again became pastor of the church at Saratoga Springs, where, after having suffered a considerable time from paralysis, he died in 1841, aged fifty-four.

† AMOS PETTENGILL was born at Salem, N. H., August 9, 1780; was fitted for College partly at Atkinson Academy, and partly at Phillips Academy, Exeter; was graduated at Cambridge in 1805; was licensed to preach in November of the same year by the Westford Association; spent some time in missionary labour in the State of New York, and was installed at Champlain, N. Y., July 9, 1807; was dismissed on account of the embarrassments of the times, after a happy and successful ministry of five years; afterwards preached two years at Manchester, Vt., but declined overtures to settle there; was installed at Litchfield, South Farms, Conn., April 17, 1816, where his labours were attended by a powerful revival of religion; was dismissed, by his own request, and with the cordial recommendation of the Consociation, on the 9th of January, 1822; was installed at Salem, (now Naugatuck,) Conn., January 1, 1823, where he had not only a successful ministry, but rendered important service to the cause of education,—teaching a school for several successive winters; and died after an illness of about five months on the 19th of August, 1830. He is represented as having had a richly endowed mind and much more than ordinary classical and scientific attainments; as having been mild in his disposition, affable in his manners, warm in his Christian feelings, faithful in his pastoral duties, and instructive and interesting in his public discourses. He published a *View of the Heavens, or Familiar Lessons in Astronomy, for the use of schools*, 1826; the *Stellarota*,—a rotary celestial map, with a movable horizon, 1827; the *Spirit of Methodism*, 1829. He published also several occasional Sermons, one of which was preached at Potsdam, N. Y., at the ordination of James Johnson, 1812.

FROM THE REV. LAWRENS P. HICKOK, D. D.,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT AUBURN, AND IN UNION COLLEGE.

AUBURN, November 29, 1848.

Rev. and dear Sir: My personal knowledge of Mr. Hart was slight, until my removal to Litchfield in 1829. From that time till his death,—about five years, our intercourse was frequent and intimate. I respected him highly, and loved him ardently. One of his marked characteristics was an indescribable expression of cheerfulness and hearty good will, diffusing its sweet savour wherever he was, so that his presence and society were always sought. His brethren delighted to visit and be visited by him. If unavoidably absent from any ecclesiastical meeting or clerical association, a spontaneous regret was universally felt. A lively turn of thought and raciness of expression, and quick and keen discernment of men, and things, and topics of discussion and remarks, always made him one of the most influential and profitable members of our ministerial circle. With all this quickness and prompt and apt reply, there was ever a candour and manly Christian sincerity, which bespoke the frankness and honesty of his heart. In cases of difficulty and perplexity in ecclesiastical trials, church dissensions, &c., especially if the trouble originated from some cunning and crafty partisan or disguised mischief-maker,—at some fitting moment Mr. Hart was sure, by some happy hit,—as an illustration, anecdote, or pithy saying,—to expose the whole matter, and in such a way that, while the rebuke hit the mark, the utmost good-humour was necessary to be exhibited by the person exposed or reprov'd, for his own credit's sake.

He was a very faithful mentor and reprov'er, not in formal lessons, but in a kind side turn, a gentle personal remark; and while you loved him the more for it, yet you could never forget or disregard the admonition. In some graver cases, especially in too great presumption or arrogance in young preachers,—I have known him take the first opportunity in a walk, or other private manner, to most faithfully, plainly, and effectually expose their faults to their own observation, and secure their esteem and generally their reformation.

His intercourse with his church and people was very frank and familiar; and while he always was expected to reprove their faults in his own happy manner,—sometimes from the desk,—yet he, from principle, habitually commended where commendation was consistent. His method of expression was,—“I always give full credit to my people, so far as I believe their consciences can take it.” This made them love him and confide in him, where he found it necessary to censure. To the sick he was very attentive, and at the bed of the dying, plain, affectionate, close in applying truth, exceedingly happy in hitting upon the right promise for the person and occasion. The same trait of mind was also very conspicuous in dealing with anxious persons, and more especially cases of spiritual despondency. Some eminent examples of clear and long continued hope and comfort have been known by me, as resulting from his interviews, where all was before settled gloom and almost despair. His quick discernment of character and state of heart, from slight indices, made him a very useful helper in seasons of special religious interest, and particularly in his labours with an awakening and enquiring church after a time of declension.

His manner of preaching was serious, pungent, and discriminating. His sermons abounded less in long drawn, methodical, logical arguments; but were exceedingly rich in condensed, sententious thought and concise declaration, so applied as to give what might have been the summary conclusion of a *long* discussion. Striking, new, and apt inferences and applications were abundant in all his preaching. I have been delighted and surprised often at the flashing out of some clear, bright truth from the text, at the closing of a sermon by him, all

plain and obvious when he had announced it, but altogether before overlooked, and but for his finding it, would have remained unobserved by me. I think his habitual preaching quite as profitable in the manner of instruction and impression as that of any brother I have ever known. Less formal lectures for evening services, communion occasions, church meetings, &c., were always rich, clear, close, and impressive beyond all forgetfulness. Some of them come up to my mind spontaneously every month.

I might say much more in the above strain of remark, but have exhausted my present strength.

With great respect and affection,

L. P. HICKOK.

DANIEL HASKELL.*

1809—1848.

DANIEL HASKELL, a son of Roger and Anna (Mix) Haskell, was born in Preston, Conn. in June, 1784. His father was a farmer, and Daniel spent his early years in labouring upon the farm. His father died while he (the son) was yet quite young; and as his mother, who was a lady of superior talents and acquirements, and of elevated Christian character,—was afterwards married to the Rev. Solomon Morgan† of Canaan, Conn., he spent part of his time with her after her marriage. He fitted for College, partly at Canterbury, Conn., and partly, it is believed, under Dr. Hart of Preston. He entered Yale College in 1798, and was graduated in 1802. In 1803-4, he taught a public school at Norwich, where he also instructed a class of young ladies, one of whom was Miss Lydia Huntley, now Mrs. Sigourney, who has rendered a beautiful poetical tribute to his memory. In 1805, he was an assistant teacher in Bacon Academy, Colchester. In 1806-7, he was connected as a teacher with Lincoln Academy, New Castle, Me. He afterwards spent some time as a student of Theology at Princeton, under Dr. Samuel Stanhope Smith, and was licensed to preach by the Association of Litchfield County, Conn. He preached for some little time successively at Middletown and Litchfield, Conn., and afterwards at St. Albans, Vt.; and from the latter place he was called to take the pastoral charge of the church in Burlington, Vt., where he was ordained on the 10th of April, 1810,—the Rev. John Hough of Vergennes, afterwards Professor in Middlebury College, preaching the sermon. He found the society in a somewhat distracted and agitated state, and about that time the original Society was divided, the one part being Orthodox, the other Unitarian. The same year that he was settled, he was married to Elizabeth, daughter of Dudley Leavitt, Esq., of Bethlem, Conn.

Mr. Haskell continued the faithful and beloved pastor of this church until the year 1821, when he was called to preside over the University of Vermont. He preached occasionally during his connection with the Uni-

* MSS. from Mrs. Haskell and others.

† SOLOMON MORGAN was a native of Canterbury, Conn.; was not graduated at College; was ordained minister of the Second parish in Canaan in 1799; was dismissed in 1804; and died, after a lingering illness, at Canaan, in 1809, in his sixtieth year.

versity, but never after his connection with it closed. He resigned his office as President in 1824.

About two years after he became President of the University, he suffered a violent attack of inflammatory rheumatism. One of his limbs became exceedingly swollen and painful, and he was confined, by order of his physician, for a considerable time, entirely to his bed; but he at length impatiently broke away, declaring that he would not live in such a position any longer. By means of crutches, he was enabled to walk back and forth in his room for exercise, which seemed to give him some relief; but it was observed by his family that he would often stop, as he passed the looking-glass, and remark, as he surveyed himself, that every thing looked strange; and he sometimes inquired of his wife if things did not look strange to her also. He continued in this state for some time, exercising and conversing; but as his limb grew better, his mind became more disturbed, until it terminated in decided derangement.

In consequence of the mental malady of which he now became the subject, he was separated from his family for many years,—some of which he spent with a brother in Western New York and Ohio, and some of them with other friends, and at different institutions and places, for his recovery and relief. At length he rejoined his family at Brooklyn, N. Y., where Mrs. Haskell had taken up her residence with her mother. From this time he seemed little disposed to return to any public labours, though he lectured frequently in schools, and occasionally also before some Association. His principal employment was the construction of school apparatus in which he took great interest. His last labours were in superintending the American edition of McCulloch's Geographical Dictionary, published by the Harpers in 1843-44.

The following graphic account of Mr. Haskell's malady, and of the closing part of his life, is extracted from a letter addressed to me by Mrs. Haskell, dated Brooklyn, June 16, 1856:—

“There is no printed memoir of my husband: our mutual friend, Dr. C., told me he thought there ought to be one, but I have had a morbid sensitiveness upon the subject, which is foolish and perhaps wrong. I could not myself make the slightest approach to any thing like a correct delineation of his painful experience,—his untold agonies,—shut out, as he supposed himself, from a world of hope; a wanderer—where, he could not tell; sure only of this,—that he had not passed the judgment. At the height of his malady, there was a time (the night I well remember) when he supposed himself to have passed out of this state of being—he knew it, and knowing this fact, all hope for him was gone forever. Christ and his salvation were only offered to sinners in the world where he once was—he would not suffer himself to be deceived by false appearances—he would not believe a lie. You may suppose that, in this state of mind, he would be incapable of doing any business, or of finding any enjoyment in present things. This was, for a time, the case; his flesh wasted away and he had the look of despair; but it was not always so. In his latter years he was cheerful; and though he did not acknowledge any change of opinion, he lost, in a measure, a sense of his miserable condition, and found it almost impossible to realize what he supposed to be true. We said little to him upon the subject, and he seemed not inclined to say much himself. In the prosecution of his

labours upon the Gazetteer, he was compelled to extensive researches and correspondence, and he seemed to be much interested in the work.

“The last year of his life, his health gradually declined. He seemed to wear out. He was quiet, placid, in patience possessing his soul, evidently waiting the day of his appointed time till his change should come. A change he knew must come—what communications the God of all power and grace made to his darkened soul,—who can tell? He did ask me to pray with him; and prayer had been one of the privileges which were not for him. After some days of increased weakness, he was, after taking a bath, seized with violent spasms. He never spoke again, and on the 9th of August, 1848, he passed away, we are confident, to the place where there is no darkness at all, and where, in the certainty of waking bliss, he will remember no more the tribulation through which he has made his passage into the Kingdom of Heaven. We buried him in our beautiful Greenwood.”

Besides a Sermon preached at the ordination of the Rev. Hiram S. Johnson, Hopkinton, N. Y., in 1814, and two or three other occasional Sermons, Mr. Haskell published, in connection with J. C. Smith, *A Gazetteer of the United States*, octavo, 1843; a *Chronological View of the world*, duodecimo, 1845. One of his most important literary labours was the editing of McCulloch's *Geographical Dictionary*.

FROM THE REV. SAMUEL MERWIN.

NEW HAVEN, JUNE 16, 1856.

My dear Sir: Though my knowledge of Mr. Haskell, being limited chiefly to my College life, will not enable me to say much in answer to your request, yet my wish to oblige you, and I may add, my regard for his memory, will not allow me altogether to decline it. If my memory serves me, he was among the younger members of my class. His appearance was quite youthful, and yet he was more than usually grave and mature for his years. He was rather below than above the ordinary height, and his shoulders were broad, and, for a young man, somewhat angular. His head was large; his forehead high; his features regular; and his eye set back deep in his head, as if seeking retirement, and yet expressive of more than ordinary depth of thought. His countenance, as a whole, bore a tinge of the melancholy and plaintive; but the expression was the very opposite of intellectual dulness or inactivity. He was social in his feelings, though rather reserved in the expression of them. In his conversation he was rather select than copious and indiscriminate,—always showing a well cultivated and well directed mind. In scholarship his rank was not far below the highest; and yet, had his college course been a year or two later, I have no doubt that he would have developed a still higher degree of intellectual promise. His manners were gentle and amiable, and every way fitted to win respect and confidence. I think of him as he was in College with great pleasure; and I believe he passed a number of years of high professional usefulness; but deep shadows after a while gathered around him, and the history of his latter years we can only resolve into the inscrutable sovereignty of God.

Yours in the Gospel,

SAMUEL MERWIN.

FROM THE REV. JOHN HOUGH, D. D.

PROFESSOR IN MIDDLEBURY COLLEGE.

FORT WAYNE, Indiana, June 18, 1856.

Reverend and dear Sir: My acquaintance with the Rev. Daniel Haskell dates back to an early period of my life. We entered together upon studies preparatory for College, and pursued a large proportion of them in connection with each other. We were not only classmates at school, but classmates, and, during a portion of our course, room-mates, in College also. After leaving College, we kept up our intercourse, either in person or by correspondence, until the year 1810, when he was established in the ministry in Burlington; and for three years subsequent to that, our communications were still more frequent and familiar. You will see from this statement what must have been my opportunities for forming a judgment of his character.

I regard Mr. Haskell as having possessed a mind characterized by clear and discriminating views, and uncommon depth of reflection and solidity of judgment. He was distinguished also for an even, gentle, and amiable temper, and was greatly beloved by his friends. He was, as I distinctly remember, one of the earliest subjects of strong religious solicitude, in that great revival of religion which prevailed in Yale College in the spring of 1802; and, after no long period, avowed a hope of a permanent change of character. I know not that he ever gave reason to any one to doubt the validity of his hope.

A considerable portion of his time, from his leaving College to his commencing his professional career, was devoted to the business of instruction. In this he met with distinguished success. As a preacher also, he took and maintained a deservedly high rank. His sermons were marked by luminous views of Divine truth, and were highly interesting and instructive; though, if they were wanting in any thing, it was perhaps in pungency of application. His success as President of the University was of a most gratifying character. The number of students had greatly increased, and the prospects of the institution had become more cheering than at any preceding period, when that sad eclipse occurred which threw a shade over his whole future life. After a few years, his malady lost, in some degree, its intensity, and he rendered some important services to the cause of education and of literature; but I believe he never fully recovered from it. It may not be easy to ascertain very distinctly the origin of this monomania; though my impression has always been that it was the result of metaphysical investigations, and particularly of an earnest attention to Berkeley's ideal theory. It was certainly among the mysterious dispensations of Divine Providence that a mind of such superior mould, as well as of such beneficent impulses and devout aspirations, should thus have been paralyzed and arrested in a career which promised such high and enduring usefulness.

With sentiments of sincere regard,

Very respectfully yours,

JOHN HOUGH.

FROM THE REV. SAMUEL H. COX, D. D.

VESPER CLIFF, Oswego, N. Y., June 7, 1856.

Reverend and dear Sir: Conformably to your request, I write to give you my general impressions and memories of the character of the late Rev. Daniel Haskell, M. A.,—once the distinguished President of the University of Burlington, Vt.

He and his worthy family were connected with the First Presbyterian church of Brooklyn, N. Y., for several years previous to my accession as their pastor, in the spring of 1837. So they continued while I remained there; except that I officiated at his funeral, as my pastoral diary aids me to remember, August 10, 1848.

Of his antecedents I had occasionally and frequently heard, and with ever increasing interest. That he was a man of great strength and soundness of mind, with a single exception, of which I shall speak presently; that his liberal attainments in science, literature, general reading, and well digested thought, with correct and extensive theological erudition, were exemplary and distinguished; and that he was a person of deep and genuine piety, consistent and practical, as well as beneficent and useful, in the whole tenor of his life and actions; I may rationally and sincerely affirm, as better witnesses in multitudes could, without me, fully establish. He was a profound mathematician and astronomer; and occupied much of his leisure time, in the almost twelve years that I was his pastor, as well as before, in exploring the wonders of that magnificent science; in preparing and manufacturing globes, planetariums, instruments, and learned helps, for its prosecution; and in reading and studying history, chronology, antiquities, and other learned matters: always engaged, and seeming to abhor idleness or a life inane and useless. His manners ever seemed gentle and obliging. His words were few, his conversation rather reserved. He seemed to court solitude rather than society; though he came sometimes steadily to attend public worship, for months and years together; yet now and then with intervals, professing indeed an attachment to the person and the ministry of his pastor. In all this, his affectionate family and friends rejoiced, and did what they could to continue the practice. The reason of his absence, sometimes for months, I am now to state.

He was, like Cowper, whom in several respects I often thought he resembled, a confirmed monomaniac, even to his death. How it seemed to be induced, I would not now inquire. I suppose its proximate cause was physical and cerebral derangement; and that its operation became religious, as in the case of Cowper, incidentally; though exasperated often by intense application to study, profound and anxious thought, and perhaps some mistaken views of Christian doctrine; at least in the way of making himself an exceptional monad, in no wise related to the ordinary truths and promises of the Gospel. Perhaps some metaphysical perversions of the Gospel, modifying his views insidiously, in some degree, induced the malady.

The form of it, so far as I can now command it, was in effect this—He thought he was dead, since some definite epoch gone by; that he was no longer a prisoner of hope or a probationer for eternity; that it was in some other world, not this, he formerly lived; that he was there a rebel, selfish, disobedient, antagonistic to his God; and that hence God had removed him into another state, where he was then remaining, although it was a wonder and a mystery! Hence he would not pray, no! never. It were wickedness and impiety for him to attempt it. This was exactly like Cowper,—as old Mr. Bull, at Newport Pagnell, son to him who was the friend of Cowper and Newton, at Olney, I recollect, graphically told me, in September, 1846. He well remembered Cowper.

Sometimes Mr. Haskell could be made to forget his mania, interested in an object or topic of conversation. But—one reference to it, or recollection of it by himself, supervened only to restore his melancholy consistency; as the solemn contraction of his countenance always evinced. Once in conversation, it suddenly thundered, after a very vivid flash of lightning; interrupting the course of thought and speech. As he was full of cheerful interchange of remark, and so abruptly stopped in it, one of the company inquired of him—if that was not very much like real thunder and lightning. The absurdity struck him, and produced an involuntary smile,—saying, “It seems very like what I remember in that world where I once was.”

His mania was quite incurable. It was indeed the most perfect illustration of monomania, or insanity on one point only, that I ever knew. On all other subjects, especially when he forgot, he was sane, sensible, learned, instructive, and engaging. He always treated me with the greatest respect and consistency, as

his pastor. He loved his friends, and seemed ever to have on his spirit a clear and subduing sense of the ubiquity and supremacy of God. He never seemed to think God wrong in any thing; and I never saw the least irreverence in his manners.

The veil opaque seemed to settle on him in the last stages of his disease; but often the sun goes down in the storms of the ocean, only to rise without a cloud:

And tricks his beams and with new spangled ore
Flames in the forehead of the morning sky.

The ways of God are wonderful, but ordered in infinite wisdom. What reason have we to thank him for the use of all our faculties!

I am, Reverend and dear Sir,

Fraternally, yours, in the Lord Jesus Christ.

SAMUEL H. COX

GORDON HALL.*

1809—1826.

GORDON HALL was born in Tolland, Mass., April 8, 1784. His parents, Nathan and Elizabeth Hall, were natives of Ellington, Conn., and were sober, industrious, and moral people. The son was, in his earliest years, distinguished for vivacity of spirits and versatility of mind; and his intervals of relaxation from labour on the farm were usually employed upon various works that gave play to his mechanical ingenuity. He was also a great lover of books; and now and then made an effort at writing, in which, sometimes, he indulged in keen sarcasm at the expense of some of his neighbours. He had a great talent for satire, though it was ultimately kept in check by the influence of religion.

He continued to labour on his father's farm till he was in his nineteenth or twentieth year, availing himself, however, of all the means he could command for the improvement of his mind. At that time, encouraged by his minister, the Rev. Roger Harrison,† he resolved on making an attempt to acquire a collegiate education; and his father yielded, though somewhat reluctantly, to his wishes. Having prosecuted his preparatory studies under the tuition of his pastor, he entered Williams College in February, 1805, at the commencement of the second term in the collegiate year. When President Fitch, who had heard his examination, inquired of the Tutor of the class which Hall proposed to join, whether they had proceeded farther than he had, and was answered in the affirmative,—said the President, "I care not for that: that young man has not studied the languages like a parrot, but has got hold of their very *radix*." He had a high reputation for scholarship, during his whole college course, and graduated with the highest honours of his class, in September, 1808.

* Bardwell's Memoir.

† ROGER HARRISON was a native of Branford, Conn.; was graduated at Yale College in 1792; was ordained pastor of the church in Tolland, January 23, 1798; was dismissed February 18, 1822; and died August 31, 1853, aged eighty-four. He was distinguished for his powers of music. Dr. Cooley of Granville states that Mr. H. once spent a night at his house, and at family worship sung the Judgment Anthem with such thrilling effect, that one of his students sprung from his chair, rushed at the singer, and was entirely bewildered for several hours.

It was during his second year in College that the subject of religion first deeply and permanently impressed his mind ; though it was not till the commencement of his third year that he was himself in any good degree satisfied of the genuineness of his conversion. At this period, he formed an intimate and enduring friendship with the lamented Samuel J. Mills, Jr.; and it was to Hall and Richards that Mills first disclosed his incipient purpose to devote himself to Christian missions.

Shortly after he graduated, he commenced the study of Theology under the direction of the Rev. Dr. Porter of Washington, Conn., afterwards Professor in the Theological Seminary at Andover. Having prosecuted his studies about a year, he was licensed to preach; and was invited, soon after, to preach as a candidate in Woodbury, Conn. He consented to supply the vacant pulpit, but took care that his engagement should be such as would leave him at full liberty to devote himself to the missionary work, provided that, after due reflection, he should be satisfied that such was the will of Providence respecting him. From the autumn of 1809 to June, 1810, he exercised his ministry most of the time at Woodbury, though, during this period, he preached nearly two months at Pittsfield, Mass., and occasionally also in other places. He seems, about this time, to have been somewhat perplexed by the question whether the domestic or foreign missionary field had the strongest claims upon his attention; and if he rather inclined to the former, it was on the ground that there was no existing provision, and no immediate prospect of any, for sustaining a mission to Heathen lands.

In the summer of 1810, Mr. Hall connected himself with the Theological Seminary at Andover, where he enjoyed the society of several brethren of kindred spirit, and formed the definite purpose which gave complexion to his future life. This purpose was not only to give himself to a *foreign* mission, but to select his field of labour from some part of India, as being more open to the reception of missionaries, and promising better results, than any other part of the Pagan world.

An application was now made by Mr. Hall and two or three of his brethren to the General Association of Massachusetts, which resulted in the formation of the American Board of Commissioners for Foreign Missions. But as the Board, then in its infancy, was without funds, Mr. Hall and some of his brethren proposed to offer themselves as missionaries to India, under the direction of the London Missionary Society, provided they could not be sustained by the charities of the American Church. Under these circumstances, it was deemed expedient by the American Board to send Mr. Judson, one of the missionary candidates, to England, to ascertain from the Directors of the London Society, whether the measure proposed would be practicable. Mr. Judson was received with great kindness, and his conditional proposal was acceded to by the Directors without hesitation. It was ascertained, however, by the American Board, that there existed some unforeseen difficulties in the way of the proposed co-operation, and the result was that they determined to retain the young men under their own care, intending to be responsible for their support.

In the autumn of 1811, Mr. Hall, in company with Mr. Newell, who was destined to be his colleague in the mission, repaired to Philadelphia, with a view to avail themselves of the advantages there afforded for the study of medicine, in the hope of thereby promoting their usefulness among the

Heathen. It was expected, at that time, on account of commercial embarrassments, that no opportunity of a passage to India would soon occur; but, in the latter part of January, 1812, an opportunity for going to Calcutta presented itself at Philadelphia, and another at Salem, Mass.; and the Board determined to avail themselves of these opportunities for sending out their missionaries.

Mr. Hall was ordained at Salem on the 6th of February, with his brethren and colleagues, Messrs. Nott, Rice, Judson and Newell. The two latter of these embarked at Salem on the 9th of February, and the three former at Philadelphia, on the 18th of the same month. The Prudential Committee, in their instructions, express a wish that they should plant themselves in some part of the Burman empire, while they leave it to them to select their particular field.

Mr. Hall reached Calcutta on the 8th of August, 1812; and though he and his associates were met by Christian people of different denominations, with every expression of good-will, yet, in consequence of the unreasonable and unchristian policy of the East India company, they were subjected to the greatest embarrassment. The history of Mr. Hall from this period is so identified with the history of the mission, that it would be impossible to do justice to the former, but in connection with the latter. Suffice it to say that, in all the straits to which he was driven by the arbitrary measures of the government, he never lost his self-possession and dignity, never quailed for a moment beneath the arm of tyranny, nor felt his confidence in the Divine protection even to falter. The result was, that after a protracted season of trial, in which there seemed to be an assemblage of circumstances most disastrous to the establishment of the mission, they were privileged, at last, sometime in 1815, to witness the realization of their fondest hopes in a formal permission given them by the Governor General of Bombay to remain in the country, and pursue unmolested their benevolent labours. The letters which Mr. Hall addressed to his friends in the United States during this period of extreme embarrassment and doubtful success, are characterized by a strength of Christian principle, and a depth of Christian feeling, which remind one of the heroic spirit of the great Apostle, when he was placed in somewhat similar circumstances.

On the 19th of December, 1816, Mr. Hall was married to Margaret Lewis, an English lady, who had been, for some time, a resident of Bombay, and had become well acquainted with the habits and character of the natives, and with the Hindostanee, one of the most popular languages of the country.

In 1821, Mr. Hall experienced a severe affliction in the death of the Rev. Mr. Newell, who was suddenly struck down by spasmodic cholera. The letter in which he communicated the intelligence to the Secretary of the American Board of Commissioners for Foreign Missions, describes most affectingly the scene of Mr. Newell's departure, as well as the greatness of Mr. Hall's loss.

In 1824, Mr. Hall made a fatiguing tour to the high lands East of Bombay, on the Continent, partly for the purpose of preaching the Gospel as he might have opportunity, and partly to find some healthy location to which disabled missionaries might repair for the recovery of their health. He selected a place distant, about a hundred and forty miles from Bombay, which he supposed might very well answer the purpose. His recorded obser-

vations upon this tour are interesting alike for the information which they communicate and the spirit which they breathe.

In July, 1825, Mr. and Mrs. Hall were called to the trial of a separation, which, so far as this world is concerned, proved to be final. Their two children, one of four years, and the other of two, were extremely delicate, and the most skilful physicians had expressed the opinion that their removal to another climate was absolutely essential to the preservation of their lives. After due deliberation, it was concluded by the fond parents that the mother should come with the children to the United States, and after remaining long enough to make the requisite provision for their education, should leave them and return to her husband. The separation was a sore trial; but it was endured, on both sides, in the exercise of a sustaining confidence in God. Mrs. Hall embarked with her two boys on the 31st of July, and arrived at Salem,—alas! with only the younger, on the 18th of November. The elder, though his health had seemed to improve during the early part of the voyage, was afterwards taken suddenly ill, and died about three weeks before the vessel reached her port. It was determined, however, in the councils of Heaven, that the father should never in this world know that he was bereaved.

Mr. Hall was much in the habit of itinerating on the adjoining Continent, with a view to preach the Gospel, and distribute books and tracts as he passed through the country. His last tour was commenced on the 2d of March, 1826; and his special object was to visit Freembukeshwur and Nasseek, two considerable places on the continent, about a hundred miles from Bombay. He was attended by two Christian lads, who had been, for some time, in the families of the mission. He reached Freembukeshwur on the 11th of March, where he found the people in the utmost consternation, in consequence of the recent appearance of the cholera; but he spent three or four days there in the prosecution of his benevolent mission, and especially in administering to the wants of the sick. He arrived at Nasseek on the evening of the 15th; and here also he found the same terrible disease raging with extreme violence. But nothing daunted by the most threatening danger, he set himself at once to administering to both the souls and bodies of those around him. He continued his labours till he had nearly exhausted his supply of books and medicine. At ten o'clock P. M., on the 19th, he reached a place called Doorlee-D'hapoor, about thirty miles on his way homeward, and stopped at a heathen temple to pass the night. About four o'clock in the morning, he called up the lads who attended him, and while he was getting ready to proceed on his journey, was suddenly smitten with cholera in its most appalling form. He was satisfied at once that the attack would prove fatal, and immediately gave directions in respect to the disposal of his clothes, his watch, and finally of his body, offered fervent prayers for his dear wife, and children, and missionary brethren, and earnestly exhorted the natives who stood around him to forsake their idols and repent of their sins. In the exercise of a triumphant faith, he thrice repeated, "Glory to thee O God," and then sweetly fell asleep. The lads immediately, though not without some difficulty, procured a grave, and having shrouded him in his blanket, laid him in it, without a coffin, to take his final slumber. His illness lasted but eight hours, and he died in his forty-second year. A stone monument, erected by the mission, marks his humble resting place.

Mr. Hall's widow has remained in the United States since his death, and his only son, bearing his father's name, was graduated at Yale College in 1843, with great reputation, and is now a highly respectable minister of the Gospel at Northampton, Mass.

Mr. Hall's publications, which were few, were, it is believed, all immediately connected with the subject of missions. He published a Sermon which he preached at Philadelphia a day or two previous to his sailing for Calcutta, on "the duty of American Christians in relation to the cause of missions;" and another in 1825, on occasion of the formation of the Bombay Missionary Union. His "Appeal to American Christians in behalf of the twelve millions speaking the Mahratta language" was published in the *Missionary Herald*, October, 1826. The well known Tract, entitled "The conversion of the world, or the claims of six hundred millions," &c., the second edition of which appeared in 1818, was the joint production of Hall and Newell. Mr. Hall's style is characterized by great perspicuity, directness, and force; and his thoughts, full of life and power, betray the workings of his ruling passion for the salvation of the world.

FROM THE REV. HORATIO BARDWELL.

Oxford, Mass., November 8, 1849.

My dear Sir: In reply to your request that I would furnish something for your proposed work, in commemoration of the Rev. Gordon Hall, permit me to say that I feel myself honoured in having the privilege of bearing my feeble testimony to the excellence of one so dearly beloved, and with whom I laboured in the foreign missionary field for nearly six years. You will pardon me, however, if in complying with your wishes I avail myself of what seems to me a remarkably faithful and graphic description of Mr. Hall's character from the pen of the late Dr. Porter, Professor in the Andover Theological Seminary. The Doctor writes concerning him as follows:—

"As my acquaintance with this devoted servant of Christ was short, being chiefly limited to one year, which he spent in my family as a theological student, I shall attempt only to give you a very brief statement of facts which exhibited the principles that contributed to the formation of his character as a man and a Christian.

"The development of his powers during his theological investigation satisfied me that, in intellectual strength and discrimination, he was more than a common man. Of this, however, he was apparently unconscious, being simple and unpretending in his manners, and altogether remote from the sanguine, self-complacent temper, often manifested by young men who are greatly his inferiors. But it was not so much any one distinguished characteristic, such as we sometimes see in eccentric men, with great excellencies, counteracted by great defects, as it was a combination of good qualities, that made Mr. Hall what he fully proved himself to be in his subsequent course,—a superior man.

"Among this combination of qualities is to be reckoned his *piety*; which was not a hectic flush of emotion, rising and subsiding occasionally or periodically; but a steady glow of feeling, arising from a heart warm with the vitality of holiness and spiritual health; his *persevering industry*, which enabled him to master difficulties insurmountable to the vacillating and irresolute;—his *sobriety of judgment*, which enabled him to weigh consequences, to adapt means to ends, and which secured him against rash resolves, and inappropriate expedients for their accomplishment; and finally, his *inflexible decision* in purpose and execution. By this latter trait in him I do not mean obstinacy, that acts because it will, without reason perhaps, or against reason; but an intelligent fixedness of

purpose, that will not abandon a proper object, on account of trifling obstacles to its attainment.

* * * * *

“While he was in my family, several incidents occurred, which I will mention, though of no account in themselves, except as indicative of character.

“At the season of hay-making, he came to me one day with a request that I would procure him a scythe, and allow him to go into the field with my labourers. As he had for some time been withdrawn from agricultural pursuits, I feared the consequences, but assented to the proposal, admonishing him to begin moderately. From respect to my wishes, though he had no apprehension, he laboured but a few hours the first day. For the rest of a fortnight, he was in the field early and late, mowing, raking, or pitching hay, with as much skill, and as little fatigue, as any one of his fellow labourers. This was as much a matter of surprise to them as it was to me; and denoted a firmness of constitution,—(the result, probably, in a great measure, of early training,) which prepared him for the hardships he was to encounter as a missionary.

“During the same year, he was appointed a Tutor at Williams College; and the President’s letter, informing him of that appointment, spread before him very urgent motives to accept it. Having read the letter, and pondered a short time on it, he came to me for advice; and having heard what I would say on the subject, he made his decision in the negative that evening,—and there the thing ended; it was dismissed from his thoughts and never again adverted to by him in conversation. This incident, trifling as it may seem, made a strong impression on me at the time, as indicating the promising structure of his mind. I had then seen, as I have often seen since, young men who would make of such a question a “mighty concern,” not to be decided without many and long consultations, and who could not ‘in fixing, fix’ their decisions, so but that they were perplexed with frequent revision, if not reversal, of their own half-formed resolves.

“In the autumn of 1809, if I do not mistake in dates, Judge S——, of W——, Conn., came to my house to inquire for a candidate. Of the three or four residents in my family, who had been licensed that week, I thought Mr. Hall the fittest man for the place, on account of some local peculiarities there, and accordingly introduced him to Judge S——. The conversation that ensued between them was in my presence. Mr. Hall was very explicit in settling one point,—namely, that if the people of the place could be ever so united, and earnestly desirous of his stay, his preaching to them should not be considered as implying any obligation on him to remain there. The Judge wished him to go on his own terms, saying, ‘If you can unite a people, now much divided, you will do us an unspeakable service, even though you afterward leave us.’ He went. On the third Sabbath, his morning sermon contained some pointed reprehensions of what he thought amiss in the morals of some in the congregation; and his afternoon sermon was on the doctrine of ‘Divine decrees.’ The following week, there was much complaining by some of the people of Mr. Hall’s ‘hard sayings.’ On the fourth and last Sabbath of his engagement, his subject was chosen with this state of things in his eye. Expecting never to see this assembly again, he expressed his regret that so many should have been dissatisfied with his ministrations. He assured them that, to have given them offence, was a source of severe trial to his own heart; but, as an ambassador of Christ, he must act from higher motives than a regard to their approbation. With deep solemnity and pathos he carried them onward to the judgment, where he must meet them again, and where all the motives of his heart and theirs must undergo the scrutiny of the Omniscient eye. The appeal was irresistible. The assembly were melted down with strong emotion, and, immediately after his departure, despatched a messenger to insist that Mr. Hall who had gone to Massachusetts,

should return. He did return; and in spite of his remonstrances, they gave him an urgent call to become their pastor. Then the heart of the missionary came out. Then was revealed the secret so long cherished between himself and his beloved brother, Samuel J. Mills, Jr. These kindred spirits, associates in College, often interchanged visits afterwards, mutually enkindling that holy flame, which nothing but the hand of death could extinguish, in their own bosoms; and which has since extended its sacred influences to so many thousands of other hearts. The general purpose of these devoted young men was fixed. Sometimes they had talked of 'cutting a path through the moral wilderness of the West to the Pacific.' Sometimes they thought of South America,—then of Africa. Their object was the salvation of the *Heathen*; but no specific shape was given to their plan, till the formation of the American Board of Foreign Missions. To many it seemed a visionary thing in Mr. Hall, that he should decline an invitation to settle, attended with so many attractive circumstances and so much prospect of usefulness. But I can never forget with what a glistening eye and firm accent, this youthful pioneer of foreign missions, full of faith and the Holy Ghost, said,—“No, I must not settle in any parish in Christendom. Others will be left, whose health or pre-engagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardship;—God calls me to the Heathen; wo to me if I preach not the Gospel to the Heathen.” He went; and the day of judgment, while it tells the results of his labours, will rebuke the apathy with which others have slumbered over the miseries of dying Pagans.”

No one quality in the character of Mr. Hall was more conspicuous than *decision*. This may have been somewhat constitutional; but its chief strength lay in the tone of his piety. He feared God,—he loved and honoured his Saviour,—he sought to *do* as well as know his will.

Nearly allied to this decision of character was his unbending and untiring adherence to the principle of Christian duty. The range of this principle in his breast was not modified or bounded by the views and example of his fellow Christians, but by the instructions of God's word.

Very soon after his conversion he seems to have had a strong impression that it might be his duty to preach the Gospel to the Heathen; and in this his mind finally became settled. He was no more to be shaken in this purpose than in his belief and trust in Christ. Hence he made every thing subservient to the accomplishment of this object.

The embarrassments he experienced from the governments of Calcutta and Bombay, did not in the least shake his confidence or lead him to doubt his being in the path of duty. During the greatest pressure of difficulties, when every ray of light was shut out from his path, he was never disheartened; he never, for a moment, relinquished his purpose of labouring for the conversion of the Pagan world. “Duties are ours; consequences are God's,” was his motto.

Mr. Hall was eminently a man of prayer. During his correspondence with the government, and the various measures that were attempted to establish a mission in the country, much time was spent in fasting and prayer. “So far as Mr. Hall was concerned,” says his colleague, at that interesting crisis, “the mission was carried through by prayer; which is the only just explanation of the skill and success which were given to inexperience and weakness.” It is remarkable that, in their most difficult circumstances, he never seemed to doubt his own final decisions, but was enabled to go forward as firmly as if he were proceeding in the best marked path, and with the approbation of all his advisers.

He pursued this course under the distinct conviction of his understanding that success was *improbable*. And not only so, but that this anticipated failure would cost him, at least for a time, the confidence and approbation of his friends at home. Truly it may be said that the foundation of the Bombay mission was

laid in the expectation of defeat and dishonour. How worthy of admiration and praise are the wisdom and goodness of Divine Providence in raising up such men as Gordon Hall and his colleague, and placing them at the post of difficulty, where, if they had failed, it is impossible to say what a disastrous influence it might have shed over the infant spirit of foreign missions, which was then beginning to glow in the American Churches.

In person, Mr. Hall was of about the ordinary height;—rather slender, and of a sallow complexion. He stooped slightly as he walked, and seemed meditative, though his movements were easy and rapid. His most noticeable feature was his dark, intelligent, and penetrating eye,—a truthful index of his vigorous and determined mind.

His manner of preaching in English was calm, deliberate, convincing, and highly devotional. In the Mahratta language, he was truly eloquent. His thorough knowledge of the Hindoo character and literature enabled him to illustrate and enforce the truth by all that variety of metaphor and parable, so common to the Oriental mind. No missionary in Western India was so celebrated among the Brahmins in discussion and in the pulpit as Mr. Hall.

Yours with high regard,

H. BARDWELL.

SAMUEL NEWELL.*

1810—1821.

SAMUEL NEWELL, the son of Ebenezer and Catharine Newell, was born at Durham, Me., on the 24th of July, 1784, being the youngest of nine children. His father was a farmer, and held various offices in the town, both civil and military. His mother died before he was three years old, and his father, when he was ten. At the age of fourteen, he went, with the consent of his friends, to Portland, twenty-six miles distant, on a tour of sight-seeing; and, while there, accepted an offer from a captain of a vessel that lay in the harbour, to accompany him to Boston. On his arrival at Boston, through the consideration of the captain, who had become not a little interested in him, he found a place in the family of the late Judge Lowell, who treated him with great kindness till his death, in 1802.

In 1800, he went into the service of a Mr. Ralph Smith of Roxbury, with the usual proviso that he should attend school three months in the year. He, however, very soon showed a fondness for books, and a corresponding disrelish for manual labour, that suggested to his employer the query whether it was not better that he should devote himself to study altogether. As the result of a conference between Mr. Smith and Dr. Prentiss the Master of the Roxbury Grammar School, it was determined that young Newell should be received at that school as a pupil. Very soon after he entered it, he ventured to express to Dr. Prentiss an earnest desire for a collegiate education; and his teacher encouraged him to believe that even this was practicable, provided he would engage in it with suitable resolution and perseverance. Through the joint influence of Mr. Smith and Dr. Prentiss, several gentlemen were induced to contribute about four

* Missionary Heroes and Martyrs.

hundred dollars, to assist in the accomplishment of his object. Even at this early period, he began to develop strong tendencies towards the study of Theology; and as he occasionally listened to John Murray, the Universalist preacher, while he was studying the Greek Testament, he would sometimes ask his teacher questions about the meaning of the text, that showed that he was thinking of something beyond the mere idiomatic construction of the language.

After studying about two years, he was well prepared for College. Accordingly, he entered at Cambridge in the autumn of 1803, as Regent's or Butler's freshman; and, in this capacity, he performed various services, by means of which most of his college expenses were defrayed. He sustained a good reputation as a scholar, during his whole course, and graduated honourably in 1807.

Soon after entering College, his mind became much exercised on religious subjects, and he availed himself of frequent opportunities of listening to the preaching of the great and good Dr. Stillman of Boston. In October, 1804, he became a member of the First Congregational church in Roxbury, then under the care of the Rev. Dr. Porter. He was led, however, subsequently, to question the propriety of the step he had taken, partly from the fact that his theological views were yet in an unsettled state, and partly from the doubt he entertained in regard to some of the opinions and teachings of his minister. In consequence of the perplexity into which he was thus thrown, he even, for some time, absented himself from the communion of the church.

Shortly after his graduation, he engaged as assistant teacher of the Grammar School in Roxbury; but, after a few months, took charge of the Academy at Lynn. Here he formed the purpose of devoting himself to the ministry, and in 1809 became a member of the Theological Seminary at Andover, and transferred his church-membership thither about the same time. Here he became intimate with Judson and Nott, and entered fully into their views in respect to preaching the Gospel to the Heathen. He was one of the signers of the paper which led to the formation of the American Board of Commissioners for Foreign Missions, and was one of the first to engage personally in that sacred work.

Mr. Newell left the Seminary in 1810, and preached for a while at Rowley, near Newburyport. The next summer he proceeded to Philadelphia, in company with Gordon Hall, to devote some time to the study of medicine.

In February, 1812, he was married to Harriet Atwood of Haverhill, Mass., a young lady of cultivated mind and devoted piety, to whom he had become engaged in the autumn of 1810. On the 6th of the same month, he was ordained as a missionary at Salem, with Judson, Nott, Rice, and Hall. On the 19th, Messrs. Newell and Judson, with their wives, embarked at Salem in the Ship Caravan, for Calcutta; while the rest of the company sailed, on the 18th, from Philadelphia, for the same destination.

The Caravan arrived at Calcutta on the 18th of June. The missionaries were received with great kindness by Dr. Carey and his associates, and were invited to await at Serampore the arrival of the other members of the mission. This invitation they accepted; but, after about ten days, they received a summons to Calcutta, where an order was served upon them to leave the country without delay. Wishing, if possible, to avoid the necessity of

returning to America, they asked and obtained leave to sail for the Isle of France; and as there was a vessel about to sail, which offered accommodations for two persons, Mr. and Mrs. Newell went on board on the 4th of August, with the expectation that they would be soon followed by Mr. and Mrs. Judson. They had a protracted and perilous voyage; were tossed about nearly a month in the Bay of Bengal; and, in consequence of the vessel springing a leak, they were obliged to put into Coringa, a small port on the Coromandel coast, where they were detained a fortnight. After they had re-embarked, they were called to commit to the deep the body of an infant daughter, born while they were making the passage. They arrived safely at Port Louis, the capital of the Isle of France, on the 31st of October.

But other and yet more bitter ingredients were to be added to Mr. Newell's cup of sorrow. Mrs. Newell, who had, for some time, had pulmonary symptoms, now became seriously ill, and it was manifest that her disease was tending rapidly to a fatal issue. It resisted all medical skill, and on the 30th of November, at the early age of nineteen, her purposes of missionary usefulness were broken off, by her being called from earth to Heaven. Her death was regarded, at the time, as having a most unpropitious bearing on the enterprise to which she had devoted herself; though there is little doubt now that she accomplished more for the cause by her early death, than she could have done by a protracted life.

Mr. Newell, having remained at the Isle of France about three months after the death of his wife, embarked on the 24th of February for Bombay, intending to touch at Ceylon. On arriving at Point de Galle, he learned that Messrs. Hall and Nott, whom he had expected to meet at that place, were already at Bombay. Being fully persuaded that he should not be permitted to remain on the Continent, and regarding the prospects of Ceylon, as a missionary field, somewhat encouraging, he determined to remain there, at least for a season, and wrote to his brethren at Bombay, requesting them to join him. They made an attempt to comply with his request; but were providentially driven back to Bombay. They informed him that they had some hopes of being permitted to remain there, and advised him to study with a view to coming thither also. Here he remained about a year, zealously prosecuting his studies, and preaching two or three times a week to the English and half-caste people, whom he represented as needing instruction as much as the Heathen. Meanwhile he heard nothing from his missionary brethren; which led him to apprehend that they were on their way to England, while it left him in utter uncertainty in respect to his own prospects.

In January, 1814, he received intelligence from Bombay that justified him in joining his brethren there. The Governor (Brownrigg) cheerfully complied with his request for permission to depart, and furnished him the requisite testimonials to the Governor of Bombay. Accordingly, on the 7th of March, he had the happiness of meeting his associates whom he had not seen since he parted with them on American ground.

From this time, he became identified with the Bombay mission, and its history includes the history of his remaining days. In the most intimate and fraternal connection with Mr. Hall, he engaged in preaching, translating, teaching, and whatever else seemed likely to help forward the great cause to which they were devoted.

In 1818. Mr. Newell was married to Philomela Thurston, a lady who had the preceding year gone out to Bombay, with two new missionaries appointed to that station. But even when he formed this tender relation, the close of his earthly labours was drawing nigh. He continued, however, to labour with unremitting assiduity, almost to the very hour of his departure. He had, for some time, had a presentiment of approaching death, even while he was yet in his accustomed health. On the evening of the 28th of March, 1821, he felt somewhat indisposed, and after a restless night, found himself still worse the next morning. About ten o'clock his disease developed itself as cholera, which was then epidemic in that region. All medical aid proved unavailing, and at one o'clock on the following morning, he calmly breathed out his spirit. His remains were deposited in the English burying ground.

Mr. Newell, in conjunction with Mr. Hall, wrote a pamphlet entitled "The Conversion of the World; or the claims of six hundred millions." It was published at Andover in 1818, and attracted great attention.

FROM THE REV. SAMUEL NOTT.

WAREHAM, Mass., August 15, 1854.

Dear Sir: At your request, I will state such remembrances of the Rev. Samuel Newell, my associate in the mission of Bombay, as occur to me after the lapse of so many years. He is worthy of a place in your list of eminent ministers.

I became acquainted with Mr. Newell in the autumn of 1809, on my joining the Theological Seminary at Andover, and more intimately in the spring of 1810, in connection with our missionary enterprise. In June of that year, we were united in the communication to the General Association of Massachusetts, which issued in the appointment of the American Board of Commissioners for Foreign Missions; and in all our intercourse with that Board previous to our ordination in February, 1812. In all these preliminary arrangements, he showed himself the conscientious and decided Christian, minister, and missionary, as he did ever afterwards,—his conscientiousness and decision being somewhat more marked, on account of their connection with a nervous and even morbid temperament. No member of our company was more constant on the whole than he, amidst his earlier and later trials, and I may add, none rendered more important service.

It was owing to the united promptness of himself and Gordon Hall, while pursuing the study of medicine together at Philadelphia, preparatory to the missionary work, that the movement was made which brought the missionaries together, and engaged the Board in measures which issued in their ordination on the sixteenth day from their first decided information of the opportunity by the Harmony, and issuing their summons to their missionary brethren.

Mr. Newell sailed finally in the brig Caravan. Brother Hall and myself parted with him and Brother Judson, the evening after our ordination, to meet no more until, after many trials to us all, we met in the spring of 1814, at Bombay. Our first communication from him was from Ceylon, in September, 1813. There he was very successful in gaining the favour of the Governor, and other officers of the Crown, and was authorized to invite Brother Hall and myself to join him in a mission at Ceylon; and his preliminary measures and representations to the Board were no doubt the leading cause of the mission to Ceylon, undertaken directly in 1815, which has had such great and growing success. Indirectly also, he bore an important part in fixing the mission at Bombay; for it was owing to his representations that myself and Brother Hall escaped from Bombay and started for Ceylon, and thereby avoided being sent to England in the fall of 1813; and it was this attempt which was at length overruled for the establishment of the mission at Bombay. Brother Newell himself arrived in the spring of 1814.

and the mission received the sanction of the Government, on the decision of the Court of Directors, in the summer of 1815, shortly before my own departure. Certainly no one rendered more important service in the establishment of the first two American missions to the East.

I have referred to his peculiarly nervous and even morbid temperament, as rendering somewhat more marked the conscientiousness and decision, which yet were marred thereby, of which the following is a striking specimen. Mr. Newell was a Freemason, but had become deeply impressed with the evil tendencies of Freemasonry, and especially to young men—to the point of indecisive and harassing questionings whether he ought not to make a public disclosure of its secrets and his own views, until he became so nearly beside himself, and so likely to reveal what he yet was not decided to reveal, that I was compelled to check and arrest him with the charge not to burden his conscience by any inconsiderate and hasty revelation; to hold fast his promised reserve, unless he should become absolutely and finally decided on the duty of full disclosure. This morbid temperament, urging him sometimes to other extremes, was consistent with great kindness and simplicity:—especially he took delight in my child,—the namesake of his deceased wife; and not only indulged in childish sport with her, but took pains to procure a copy of “Mrs. Barbauld’s Hymns for children,” to be transcribed as a present for her.

Mr. Newell was slender, rather above the middle height, perhaps with nothing very striking in his talents, while yet his letters which I have before me, are marked with great good taste and felicity of expression, as certainly are all his other writings: especially his letter to his mother-in-law on the death of his wife seems to me unsurpassed in deep pathos, and must have been an important means of the great popularity of the “Memoirs of Harriet Newell.”

Yours very truly,

SAMUEL NOTT.

ASAHEL NETTLETON, D. D.*

1811—1844.

ASAHEL NETTLETON was a native of North Killingworth, Conn., and was born, April 21, 1783. He was the eldest son, and the second child, in a family of six children. His father was a farmer in rather moderate circumstances, and the earlier years of the son were spent in the same occupation.

His advantages for the culture of his mind in his early youth were such only as were furnished by a common district school. His parents, though members of the church only on the principle of the Half-way Covenant, were by no means neglectful of his religious education, and they had the pleasure to see him growing up free from vicious habits, and with an irreproachable moral character. They required him particularly to commit to memory the Assembly’s Catechism, which he has been heard to say proved of great use to him in after life, when his mind was awakened to the subject of religion as a practical reality.

He was not without occasional religious impressions during his childhood and early youth; but it was not till he had reached the age of about seven-

* Memoir by Dr. Tyler.

teen that he became deeply and effectually engaged for his soul's salvation. On the night of the annual Thanksgiving in the autumn of 1800, he attended a ball, and had his full share in the hilarity of the occasion. The next morning, however, as he was reviewing the joyous scene in which he had mingled, he was suddenly overwhelmed with an awful sense of death and the judgment. Without any very distinct views of the nature of God's law, or of the evil of sin, he felt an indefinite conviction that every thing in respect to himself was wrong, and that unless he were the subject of a mighty change, his prospect for the next world was absolutely hopeless. From this time he separated himself from the scenes of gaiety to which he had been accustomed to resort, and though he kept his feelings, for the most part, to himself, all who saw him, observed in his countenance and general deportment evidence of an unwonted sadness. For a long period, he was engaged in a course of ineffectual striving to render himself better, putting forth earnest efforts in the spirit of the law rather than the Gospel; now quarrelling with one part of God's revelation and now with another, and sometimes even endeavouring to persuade himself that the whole was a base imposture, and that the very existence of God fairly admitted of question. After a series of the most violent inward conflicts, continued without much intermission for ten months, he was at length brought to realize his entire dependance on the grace of God in Christ; and the views which he took of this glorious truth, seemed at once to subdue and soothe his spirit. It was not till some time after he had found the joy and peace in believing, that it even occurred to him that he had been the subject of a spiritual renovation. And neither then, nor at any future time, did he ever express any very strong confidence in the genuineness of his own religious exercises. So deep was his sense of the deceitfulness of the heart, that he always looked with painful apprehension upon very high professions, especially in those who were at best young in the Christian life; and the utmost that he was willing to say concerning himself was, that he thought it possible he might get to Heaven.

After this great change in his religious views and feelings, he felt an irrepressible desire to preach the Gospel. Having read in the Connecticut Evangelical Magazine an account of the doings of some of the great benevolent Societies abroad, particularly of the London Missionary Society, and having, about the same time, fallen in with Horne's Letters on Missions, he began to aspire to the office not only of a Christian minister, but of a Christian missionary; and actually formed the purpose, if God should open the way, to spend his life among the Heathen.

His father having died in 1801, it devolved upon *him* to manage the farm; and it seems to have been while he was pursuing in solitude his agricultural occupations, that the plan was originated and matured for acquiring a collegiate education, with ultimate reference to the ministry. As he had not the requisite pecuniary means, and as the charity of the church had not then brought into existence those instrumentalities which are designed to aid the efforts of indigent young men, his powers were necessarily tasked to the utmost for the accomplishment of his object. For two or three years, he devoted whatever leisure he could find, amidst his engagements upon the farm and elsewhere, to the studies preparatory to entering College; and in the autumn of 1805, he had made such progress that he was admitted at Yale as a member of the Freshman class.

His collegiate course was in no respect strongly marked, except for an earnest and active piety. He had no great relish either for the physical sciences, or for elegant literature; and his attainments in these departments were barely respectable; but in intellectual and moral philosophy he greatly delighted; and the proficiency which he made in these branches no doubt had an important bearing upon his subsequent usefulness as a minister of the Gospel. It was by this means particularly that he acquired that uncommon quickness of perception and accuracy of discrimination, that enabled him, in after life, to deal so skilfully with various forms of error and delusion. In connection with his college course, he carried on also a system of theological reading; and before he was graduated, had possessed himself thoroughly of the works of Edwards, and Bellamy, and some others of the same school. Indeed it has been said that he left College better read in Divinity, than were many at that period who had gone through a regular course preparatory to preaching the Gospel. But that which seems more than any thing else to have occupied his regards, was the cultivation of personal religion and the salvation of those around him. In a revival that occurred in College in 1807-8, he laboured most earnestly; and in the remarkable zeal and wisdom which he evinced during this period, he gave promise of those high spiritual qualities, and that signal success, by which his subsequent career was marked.

Sometime in his Junior year in College, he formed an acquaintance with the lamented Samuel J. Mills, Jr., between whose history and his own there were some remarkable points of coincidence. They were born on the same day; they were hopefully born again about the same time; they formed the purpose of devoting themselves to the missionary work under similar circumstances; and they were both finally prevented from carrying their purpose into effect. Mills having heard of Nettleton, through one of N.'s classmates, went to New Haven for the express purpose of conferring with him in regard to missionary life; and they were gratified to find that their views and feelings on the subject were in perfect harmony. The next year, Mills, having graduated at Williams College, went to New Haven as a student of Theology, though a principal motive seems to have been to confer frequently and freely with Nettleton on the subject of missions, and, if possible, mature some plan for their future operations. Here they had much delightful communion with each other, and they agreed to meet the next year at Andover, in the hope of being able to make some more definite arrangement with reference to their favourite project. Mr. Nettleton, however, found it impossible to fulfil his purpose, in consequence of a debt which he had contracted in the course of his education, and which he felt himself called upon to cancel as early as possible. Instead of going to Andover, as he wished, he accepted, by the earnest solicitation of Dr. Dwight, the office of Butler in College, in which office he continued nearly a year, devoting what leisure he could command, to the study of Theology.

From New Haven Mr. Nettleton went to Milford, and continued his studies for some time under the Rev. Bezaleel Pinneo. He received license to preach from the West Association of New Haven county, at the house of the Rev. Dr. Trumbull, in North Haven, May 28, 1811.

From the commencement of his course as a preacher, he evinced a remarkable power over the conscience, and it was quickly apparent that his ministrations were destined to produce no ordinary effect upon the public mind.

The world did not indeed crowd after him as an eloquent man ; but multitudes went to hear him, because they could not stay away. There was in all that he said a directness and pungency, which it was not easy to resist, and wherever he went, a rich blessing seemed to hang upon his footsteps. In these circumstances, he was earnestly solicited by many of his brethren to abandon the idea of a foreign mission, which had been with him the cherished idea of many years, and devote himself to the work of an evangelist, in his own country. He, however, consented only to postpone the carrying into effect of his purpose to be a missionary, and he never relinquished it till the failure of his health in 1822 obliged him to do so. He was ordained an evangelist by the South Consociation of Litchfield county in the summer of 1817.

As Mr. Nettleton, at the time he was licensed to preach, regarded himself as destined to a foreign mission, he declined preaching as a candidate in any vacant parish, choosing rather to be employed in building up waste places in the church. With this view, he visited the Eastern part of Connecticut, that borders on Rhode Island, and laboured, for a short time, in several places, which had formerly been the theatre of the celebrated Davenport's fanatical ministrations, and which, as the legitimate result of that procedure, had been given up to almost every species of error and extravagance, for nearly three quarters of a century. Mr. Nettleton took great pains to ascertain from some of the elderly people, who had a recollection of those times, the character of the seed which had produced such bitter fruit ; and the result was a firm conviction that it was a gross departure from both the order and purity of the Gospel. As one of the effects of that system of measures he found an utter aversion, and even deadly hostility, to a settled ministry ; and, as the natural accompaniment of such a state of things, a disposition to listen to every unauthorized teacher and obey every irregular impulse. His observations there were of great use to him in forming his views of what constitutes a legitimate evangelism, and in guarding him against many of the evils to which that system is liable to be perverted. It is not known that there were any very strongly marked results from his labours in that region of spiritual desolation, though there is little doubt that the months which he spent there, had an important bearing upon his whole subsequent course.

During the next ten years, that is from 1812 to 1822, he was constantly acting as an evangelist, and wherever he went, a remarkable blessing attended his labours. It is impossible, in this brief sketch, to do much more than barely enumerate the places in which he laboured. Within the period just mentioned, he was engaged, in connection with more or less extensive revivals, in the following towns and parishes in Connecticut :—namely, Derby, South Britain, South Salem, Danbury, Monroe, North Lyme, Hadlyme, Bloomfield, Milton, South Farms, Chester, East Granby, Bolton, Manchester, West Granby, Salisbury, Bridgewater, Torrington, Waterbury, Upper Middletown, Rocky Hill, Ashford, Eastford, New Haven, North Killingworth, North Madison, Wethersfield, Newington, Farmington, Litchfield, Somers, and Tolland. In Massachusetts, he laboured for some time with the same happy results, in the towns of Pittsfield, Lenox, Lee, and Wilbraham. In New York, at Saratoga, Ballston, Malta, Milton, Schenectady, and Nassau. In most of these places, there were scores, and in some of them hundreds, added to the church through his instrumentality.

The amount of labour which Mr. Nettleton performed during the period now referred to, would seem almost incredible, especially when it is borne in mind that he never possessed much vigour of constitution. For ten years he preached almost uniformly three times on the Sabbath, and several times during the week, besides performing a great amount of more private ministerial labour. But at length, in the autumn of 1822, he was attacked by a violent disease which brought him so low, that neither he nor his friends had, for some time, any expectation of his recovery. His disease was a typhus fever; but his case was rendered the more alarming, not to say hopeless, from the previous long continued exhaustion to which his physical system had been subjected. His illness occurred at Bolton, at the house of his intimate friend and classmate, the Rev. Philander Parmelee,* who watched over him with the affection and interest of a brother, but who, alas, took the disease from him, and died before Mr. Nettleton's recovery. Mr. N., during the period of his illness, and in the prospect, as he supposed, of immediate dissolution, had great peace of mind, and was occupied much in reviewing the interesting scenes through which he had passed in preceding years, and especially in calling to mind the countenances of many whom he hoped ere long to meet and recognise as the fruits of his ministry. His recovery was very gradual, and was never complete; for, though he performed considerable labour afterwards, his power of endurance was greatly diminished, and he was obliged to husband his little strength with the utmost care. While he was yet upon his bed at Bolton, he was not a little worried by applications for his services from various quarters, as soon as his health should permit; in consequence of which, a neighbouring minister, probably with Mr. N.'s consent, if not by his request, circulated through one of the religious newspapers a card containing information of his enfeebled state, and expressing the wish that he might not be any longer embarrassed by applications which it was impossible for him to meet.

For about two years, Mr. Nettleton's public labours were almost entirely suspended. During this period he made a journey for the benefit of his health to Machias, Me., and another to Montreal;—the latter, in company with the Rev. Dr. Macauley and some other friends. He was, however, always about his Master's business; and if he could not serve Him in one way, he would in another. Previous to his illness, he had felt the need of a Hymn Book adapted more particularly to the existing state of the Church, than any with which he was acquainted; and he had even formed the purpose of compiling one, and done something towards collecting the materials. The protracted indisposition which interrupted his accustomed labours, left him with sufficient strength, while it secured to him the requisite leisure, for prosecuting this favourite object. The work was completed and published under the title of "The Village Hymns," in 1824. It certainly is not without some defects in point of taste, and yet it is on the whole well adapted to the purpose for which it was designed, and has had a more extensive circulation than perhaps any similar work, during the same period.

* PHILANDER PARMELEE, son of Josiah Parmelee, was born in North Killingworth, Conn., in the year 1783. He was graduated at Yale College in 1809; was ordained pastor of the church in Victor, N. Y., May 5, 1812; was dismissed December 28, 1814; was installed pastor of the church in Bolton, Conn., November 8, 1815; and died December 27, 1822, aged thirty-nine. He was a laborious, earnest, and faithful minister.

After Mr. Nettleton had so far recovered his health as to justify the hope that he might resume his public labours with safety, he began to preach occasionally, where there seemed to be a special call for his services. In the autumn of 1824, he was engaged for some time at Bethlem, during a season of revival, in assisting the Rev. Mr. Langdon, who was in feeble health, until his own increased indisposition obliged him to suspend his labours. In the spring of 1825, he preached a good deal in Brooklyn, L. I., with manifest tokens of the Divine favour. In the summer of the same year, he visited Taunton, Mass., where there were extensive revivals in connection with his labours in two different parishes. From February to November, 1826, he laboured at Jamaica, L. I., where he was instrumental not only of healing serious divisions in the church, but of greatly increasing both its spirituality and its numbers. From Jamaica he went to Albany, where he remained during nearly the whole winter of 1826-27; and, though his health at this time was exceedingly feeble, he preached frequently in the different churches, with great acceptance and with much apparent effect. In the spring of 1827, he repaired to Durham, N. Y., with his health so entirely prostrate that he seems to have regarded himself as near the end of his course; but even here he could not entirely desist from preaching, and a copious blessing crowned his labours. In the summer of the same year, we find him at Lexington Heights, on the Catskill Mountain, labouring in all his feebleness and yet with great power, and some thirty or forty, in consequence of his labours, apparently finding the joy and peace in believing.

In the autumn of 1827, Mr. Nettleton determined to try the effect upon his health of a more Southern climate. Accordingly, he directed his course to Virginia, where he remained labouring, as far as his health would permit, until the spring of 1829. He spent considerable time in Prince Edward County, with the Rev. Dr. John H. Rice, founder and first Professor of the Union Theological Seminary; and here he was instrumental of an extensive revival which resulted in large accessions to the church. His influence upon the students of the Seminary also, with whom he was brought much in contact, was most salutary. In the warm season he crossed the Alleghany Mountains, and travelled considerably in the Western part of the State, and wherever he went, was met with expressions of the strongest Christian affection. He preached with no inconsiderable effect in various places; but his influence was thought to have been most important in quickening and directing the minds of ministers, especially on the subject of revivals of religion.

Having returned to New England in the spring of 1829, he was occupied during the following summer in preaching in several different places, but without any very decided visible effect, except at Monson, Mass., where a general attention to religion prevailed. The summer of 1830 also he spent in New England, labouring, however, still less, on account of his increased bodily debility. During the winter of 1830-31, he preached a good deal in the city of New York, and in Newark, N. J., amidst a plentiful effusion of Divine influences.

In the spring of 1831, by the advice of many of his friends, he took a voyage to England, chiefly for the benefit of his health. He also had long felt a deep interest in the religious state of things in Great Britain, and was desirous of satisfying himself in respect to it from personal observation. He was absent a little more than a year, during which time he visited various parts not only

of England, but of Scotland and Ireland also. He preached in different places, but his manner was so utterly unlike any thing to which they had been accustomed, that he rather left his audiences marvelling at the recorded effect of his labours at home. In addition to this, his peculiarities of character, some of which his best friends could not but regret, were particularly out of place in British society; and, though there were not wanting those who made due allowance for his physical infirmities and constitutional eccentricities, it may reasonably be doubted whether, on the whole, he passed for any thing like his real value. He was often questioned in respect to his views of American revivals, and, in some instances, meetings of ministers were held for the express purpose of hearing his account of them; and he was not a little pained to find that many excellent clergymen had come not only to look upon them with suspicion, but to confound them altogether with the fanatical movements which had then begun to convulse so many of our churches.

He returned from England in August, 1832. In the autumn of 1833, he preached, for some time, at Enfield, Conn., where an extensive revival accompanied his labours. During the same year, he laboured also in several other places, in which more or less of special Divine influence was experienced.

The year 1833 witnessed to the formation of the Pastoral Union of Connecticut, and the Theological Institute at East Windsor. His heart was much in these measures, as he supposed that they were strongly demanded by the existing religious state of things in Connecticut. When the Seminary was organized, he was appointed to the Professorship of Pastoral duty. Though he did not accept the appointment, he took up his abode at East Windsor, and, besides delivering occasional lectures to the students, co-operated with the friends of the institution, in every way that he could, for the advancement of its prosperity.

In the year 1839, he received the degree of Doctor of Divinity from Hampden Sydney College in Virginia, and from Jefferson College in Pennsylvania; and it was nothing but his own earnest request to the contrary, that prevented its being conferred upon him, several years before, by one of the New England Colleges. He was not at all gratified by the distinction when it actually came, though, after a little consultation with his friends, he determined to let it pass in silence.

Dr. Nettleton's first visit at the South in the years 1827-28-29, procured for him a large circle of friends, who ever afterwards cherished the deepest interest in his welfare, and towards whom he, in return, exercised the most affectionate Christian regard. As his health required him, as far as possible, to escape from the rigours of a Northern climate, during the cold season, he passed several of his winters in Virginia, where he was always met by his old friends with a cordial welcome; and even when he was unable to preach, they felt that they were gainers from having him in the midst of them. By nursing his shattered constitution with the utmost care, he was enabled to keep himself, for the most part, tolerably comfortable, until the summer of 1841, when one of the most painful diseases with which humanity is afflicted, fastened upon him. In February, 1843, he submitted to an operation which gave him partial relief; and in December of the same year, to another, with similar effect; but in each case the disease quickly regained its power, and his strength gradually failed, until the 16th of May, 1844, when he endured the last struggle and entered into his final rest.

The period that intervened between the commencement and the close of his last illness, was marked by great suffering indeed, but by great patience, and tranquillity, and whatever could furnish evidence of the most mature preparation for Heaven. Whenever the temporary or partial suspension of pain would admit, he was occupied in reading some standard work on Theology or Church History, and especially in the diligent, and even critical, study of God's word. To one of his friends who found him one morning with the Greek Testament in his hand, he said, "You will perhaps wonder that I should be reading this. You may suppose that a person in my situation would prefer to read the translation. But I seem to get nearer the fountain, when I read the original. It is like drinking water at the spring, rather than from a vessel in which it has been carried away. By reading the Greek, I get shades of meaning which cannot be expressed in any translation." His exercises in the near prospect of death were such as might have been expected by those who had been familiar with his character and life. There were no demonstrations of ecstatic feeling, such as are sometimes witnessed in connection with very equivocal evidence of preparation for death; but there was a calm, humble, undoubting confidence in the merits of the Saviour, and a cordial acquiescence in the Divine will, in respect to the time and manner of his departure. He was alive to every thing that had even a remote bearing upon the prosperity of the Redeemer's Kingdom, after every thing earthly had ceased to interest him; and he dwelt with great delight upon the thought of meeting in Heaven those who, by God's grace, had been converted through his instrumentality. After death had so nearly done its work that his lips had ceased to move, he indicated, by a motion of the head, that all was peace.

It will not be questioned by any who knew Dr. Nettleton well, that he possessed, in many respects, a very uncommon character, and sustained a relation to the church and to his generation, so peculiar, that he may be considered as having stood well nigh alone.

The character of his intellect has been already hinted at, as having been distinguished rather for the ability to discriminate with accuracy, and comprehend the remoter relations of things, than to expatiate in the regions of taste and imagination. He was especially remarkable for great natural sagacity,—for an almost intuitive perception of the workings of the human heart; though it is not easy to say how much of this part of his intellectual character was original, and how much was the effect of culture and of circumstances. Though he was never married, and of course never sustained some of the more endearing relations, yet it was manifest to all who knew him, that his heart was the native dwelling place of generosity and kindness. His Christian character, as it had its origin in a protracted course of deep spiritual struggles and communings with his own heart, was distinguished for humility, self-distrust, self-serutiny, and a sense of entire dependance on God's abounding grace.

It is not to be disguised that there was a vein of something like eccentricity in Dr. Nettleton's character; though it is possible that much of what appeared under that aspect, was to be referred less to original constitution than to a morbid state of mind incident to bodily disease. And then it cannot be questioned that some of the very things that were set down as marks of eccentricity, were actually, in many instances, instrumental of promoting rather than impeding his usefulness. His brethren sometimes

marvelled at his sudden disappearance from one place, and his sudden appearance in another; and as he was little accustomed to commit himself to any engagements for a future day, not much could be known in respect to his movements, until they became matter of history. There were some important places which he was often solicited in vain to visit; and though, no doubt, he had reasons for declining the requests, which were quite satisfactory to himself, yet, as he did not communicate them to others, there were some who were disposed to charge him with the semblance of caprice. I remember to have heard a most respectable clergyman in England speak of him in no very measured tone of complaint, for having encouraged him to expect his services on a Sabbath morning, up to the very last moment, and then, without giving him any satisfactory reason, leaving him to supply his own pulpit. It was no doubt the effect of an impulse which, either from constitution or from habit, he found it difficult to resist.

Dr. Nettleton's preaching was what might be expected from what has been already said of his intellectual and moral constitution; and yet, after all, there was a peculiarity about it, of which no language can convey an adequate impression. It was, for the most part, extemporaneous; though his mind had always been filled with his subject from previous study. It was in a high degree doctrinal, (Calvinistic in the sense of Edwards and Bellamy,) but every doctrine was presented in its practical bearing. It was so plain and simple that the veriest child could understand it. It was so close and searching, that the hearer could hardly help feeling that he was in contact with Omniscience. It was so deeply solemn, that it seemed sometimes as if the effect could scarcely have been heightened by an announcement of the opening of the judgment day. And yet it was addressed almost exclusively to the understanding and the conscience;—the imagination and the passions seemed scarcely ever to be thought of. There was an indescribable power in some of his tones, which those who have felt it can never forget. Forty years ago, I heard him, in an extemporaneous discourse, utter the words, "Oh yes, oh yes, oh yes," in a manner that makes my ears tingle to this day. He had his own particular way in every thing, extending even to the arrangement of the room in which he was to speak; and he contrived to avail himself even of the most minute circumstances to give additional impressiveness to the truth. Though he was often surpassingly eloquent, and would hold his audience as by a spell, yet his power was exerted in turning their views upon themselves and their Saviour, and in sending them away, not to extol his eloquence, but to weep for their own sins.

As much the greater part of Dr. Nettleton's labours were performed in connection with revivals of religion, so it was his remarkable skill in conducting revivals, and the signal success by which his efforts were crowned, that must give him his chief distinction with posterity. That there may be much spurious excitement, mounting up even to a tempest of passion, where there is little or no influence of a truly spiritual kind, is a fact that has been painfully demonstrated both in former and latter years; but if any thing is susceptible of being proved by testimony, it is established beyond all question that the revivals which were originated and sustained through his instrumentality, bore, in no common degree, a Heavenly impress. That the Spirit wrought in them was manifest from the fact that the fruits of the Spirit grew up from them; and not only were large numbers added to the church, but it was comparatively a rare thing that an instance of apostacy

subsequently occurred. Those who have been most competent to judge, have expressed the opinion that the New England Churches have never known a generation of more humble, consistent, and devoted Christians, than those who came into the church under the ministry of Dr. Nettleton.

It is natural to inquire how these favourable results were secured;—what system of measures was adopted, to accomplish so great an amount of good, with so small an admixture of evil. That which was chiefly relied upon, was the simple, direct, and earnest exhibition of Divine truth. Dr. Nettleton, at the commencement of his labours in a place, was accustomed to deal in great faithfulness with the church, with a view to impress them with the importance of the blessing they were to seek, and to lead them to cast themselves in humble dependence on the influences of the Holy Spirit. He kept an eye out continually, carefully observing each successive change both in the church and in the world, and adapting his instructions and exhortations to every phase of the public feeling. When he supposed the state of things would warrant such a measure, he appointed a special meeting for the inquiring, and spent an hour in passing round among them, to ascertain, by conversation in a low tone, the state of each mind, and to give the appropriate directions and counsels. And while he was thus engaged, the church, or a portion of the church, were frequently assembled, to supplicate the Divine blessing upon his labours in the inquiry-meeting. He constantly urged to the utmost caution against a spurious experience; dwelling much upon the deceitfulness of the heart, the temptations to self-deception, and the various ways in which it may be accomplished. He discouraged every approach to ostentation and vain glorying, and often exhorted professors of religion to talk little about the progress of the work, as that was one of the ways in which the Spirit might be grieved away. His great object in his addresses to the impenitent seemed to be, to press their consciences to the utmost, to make them feel that they fully deserved the doom which the Bible threatens, that God's grace alone could save them from it, and that while there was a fountain of free salvation opened in the Gospel, they would never avail themselves of it without an influence from on high. He insisted upon the utmost stillness and order being maintained in every meeting; and where there were any indications of disorder or excess, he met them with prompt and decided resistance. On one occasion, an individual was so overwhelmed that he lost his self-possession and had begun to make some wild external demonstrations of distress: Dr. N. stopped in the midst of his address, until the person was removed from the room, and then went on, as if nothing unusual had happened. Wherever he laboured in a parish that had a stated pastor, he always consulted him in respect to every movement, and took pains to let it appear that he was not there as a dictator, but only as an auxiliary. The consequence of this was that, instead of alienating from the pastor the affections of his flock, as has too often happened in similar cases, he almost always contributed to fix him more firmly in their affectionate regards, and sometimes to restore him to their confidence and good-will, after a protracted season of coldness, if not of positive alienation.

There was, after all, something that gave character and effect to his measures, which has not been, and perhaps cannot be, described. He had a manner of doing little things that was perfectly inimitable—another, in attempting the same, might not only defeat his end, but render himself

absolutely ridiculous. He knew how to meet every case with the most appropriate counsels; and not unfrequently he produced the deepest impression by absolute silence, where he knew that the individual had expected to be personally addressed. When it is said that he had no machinery in connection with the ordinary means of grace, beyond an inquiry-meeting, it is due to truth also to say that every thing that he said and did was so peculiar, as to form what might almost seem a distinct system of measures.

Dr. Nettleton's religious views he held with great tenacity, while he regarded with corresponding jealousy any doctrines which he thought inconsistent with them, or any statements which seemed to him to impair their effect. A portion of the New England clergy and some in the Middle States, he considered as having adopted some philosophical views, particularly in connection with the doctrine of the Divine purposes and of the Divine influence, which were fitted to weaken, if not to undermine, the Christian system. These speculations, it is well known, for several years, formed the subject of an earnest, not to say bitter, controversy; and though Dr. Nettleton took no public part in it, probably no clergyman in the country marked its progress with deeper and more constant solicitude. It was the burden of his thoughts, and, to a great extent, the subject of his conversation and his correspondence. So continually did he dwell upon it, that it seemed at length to give a hue to all his intellectual exercises; and perhaps it is not too much to say, that he contracted a morbid sensibility in respect to it. And even in his last days, while he expressed a tender regard for those of his brethren who differed from him, his views seem to have undergone no change in regard to the nature and importance of the points of difference. But though some who agreed with him may have still thought that he became too much the man "of one idea," and though some who differed from him may have charged him with the want of due lenity towards his theological adversaries, yet it is confidently believed that all are now agreed in pronouncing him a most conscientious, faithful, and honoured minister of Jesus Christ.

FROM THE REV. EDWARD BEECHER, D. D.

GALESBURG, Ill., June 2, 1856.

Dear Brother: In accordance with your request I will state some of my recollections of Dr. Nettleton.

The time of my most familiar and intimate acquaintance with him was from the year 1818, to the year 1822. During these years occurred my college life, in Yale College, and during these years Mr. Nettleton laboured most abundantly at Litchfield and at New Haven. But it was at Litchfield that I was brought into the most intimate and confidential relations to him. In the autumn of 1821, my father was obliged, from ill health, to suspend his labours and to travel. Mr. Nettleton supplied his pulpit from the beginning of September to the middle of January, 1822. During this time he was the instrument, in the hand of God, of a powerful revival, in which there were seventy or more hopeful converts. In my father's absence, he was wont freely to converse with me concerning the work, when I was at home, and in particular during the six weeks vacation. During this time I was his bedfellow, and many of the wakeful hours of the night I spent in free and familiar conversation with him. He gave me an outline of his past life, and especially of his college life; of his entrance into the ministry; of the manner in which he was led to engage in his labours as an Evangelist; of his theory of preaching, and of his principles and modes of labouring in revivals. All of

this was to me deeply interesting; for though I did not then indulge the hope of the Christian, yet my mind was habitually and solemnly impressed with the truth, and I felt a strong desire for the progress of the revival, and a strong interest in him as my father's friend and God's instrument in the work. When, after this, he came to New Haven in 1822, I then also listened to his preaching, and attended the great meetings of enquiry which were held in a spacious ball-room, at which the students of the College as well as the people of New Haven were present.

All of these scenes transpired before the breaking forth of the theological controversies in Connecticut, and when Doctors Tyler, Taylor, Hewitt, and my father, together with all the other pastors of the State, were acting in delightful fraternal unity and confidence. It was also before his illness in October, 1822, by which he was reduced to the borders of the grave, and from the shock of which his constitution never fully rallied. When I knew him, therefore, he was in the prime of life, and in the full tide of laborious success.

The central element and impelling force in his character was an uncommonly constant and firm belief of the realities of the invisible world, of the magnitude and intensity of human depravity, and of the absolute necessity of regeneration and sanctification in order to save the soul. In those who are truly converted there is a great difference in the depth to which this conviction penetrates the mind. Some, at the time of regeneration, are not long or deeply distressed; others have a season of deep conviction and fear in which, in the light of eternity, the world loses its charms, and nothing has any interest to them but salvation. But after the crisis is past, their interest in a wide range of subjects returns. In Mr. Nettleton this all absorbing intensity of interest in salvation never passed away. He had comparatively no interest but in this one thing, the salvation of the soul. His mental powers were very good; but he took little or no interest in science, or literature, or art. All his energies were absorbed in one purpose,—to save his own soul and the souls of others. Hence his early and all-absorbing interest in Theology. In College he studied other things, as duty required, but ever, and in all places, he recurred to this as his chosen theme. He studied it also not merely metaphysically, but experimentally and for practical ends.

The first effect of his coming into any place was to bring Christians into that atmosphere of eternal realities in which he lived. Of this the Holy Spirit was no doubt the Author, but he used the laws of human sympathy in effecting his purposes. His deep solemnity of manner he never laid aside in the presence of impenitent sinners, so that to those who saw him only from this point he seemed unsocial, not to say distant or repulsive. But to those to whom, without fear of injurious results, he freely disclosed himself, there was no such appearance. He was remarkably kind, social, and communicative, and seemed to delight in opening his heart to those in whom he could confide. There was also a vein of humour that, in his confidential hours, often disclosed itself in sanctified forms of social recreation.

The style of Mr. Nettleton was simple, direct, and earnest, without any attempt at fine writing. He did not rely upon the stimulus of a gorgeous imagination, nor upon the excitement of the natural sympathies, but upon a full and clear presentation of doctrinal truth, in its immediate practical relations.

He aimed at the average common mind and not at leading minds. He sought also to fix a few truths deeply in one sermon, rather than to go over a wide field of thought. For this purpose he often deliberately resorted to a frequent repetition of the leading ideas, till they were deeply rooted in the mind.

He once illustrated to me his theory on this subject by the following similitude. A shepherd driving before him a large flock of sheep does not go straight on in the path, in the centre of the road. If he did, he would soon leave most of the flock behind. To avert this he often stops and turns now to the right and now

to the left, so as to keep the whole flock before him. Some preachers, he said, drive a few of the audience before them, but soon outrun and leave behind, straggling on the right hand and the left, a large portion of their flocks.

He said also that a large class of minds were awakened and convinced of sin, not by any connected train of reasoning, but by some one sentence or word which smites and penetrates them like an arrow.

He illustrated this remark by a reference to a sermon that I had heard on the parable of the lost sheep. In one part of the sermon he came to a point in his description of the state of the sinner, where he rose to the climax of emotion and impression, by ringing out in clear and thrilling tones the words *lost*, *LOST*, *LOST*. It startled and electrified me at the time, but I did not know how great was its practical power, till he told me that those words had been the arrows of the Almighty to many in the various places in which the sermon had been delivered.

His own deep experience gave him a keen insight into the hearts of others. He saw intuitively the tendencies of circumstances and of measures in a revival of religion, and watched them with a minuteness of care and a depth of interest that at times would seem excessive; and yet results always justified his judgment. Did time and space allow, I could illustrate these remarks by some specimens of his sagacious measures in various circumstances, and of their results; but my limits forbid such details.

So long as I knew Mr. Nettleton, he never resorted to what are called "anxious seats," nor did he call on his hearers to rise for prayer or to testify their purpose to serve God. Nor did he ever engage in protracted meetings. The services of the Sabbath and one or two weekly lectures he generally regarded as sufficient, in connection with meetings of enquirers, for religious conversation, and small social circles for exhortation and prayer.

The tones of his voice were deep and solemn, his person was dignified and commanding, and in his countenance and whole aspect there was such a manifestation of absolute conviction of eternal realities, and of deep earnestness and emotion, that few could remain long in his presence unmoved.

Of his developments after the opening of the controversy concerning New Haven Theology, I have not spoken. I was not surprised at his feelings. They grew out of his deep religious experience. But into the right or the wrong of that controversy I can not enter. I prefer to revert to those scenes where he stood shoulder to shoulder with my honoured father, Dr. Taylor, Dr. Tyler, Dr. Hewitt, and other leaders of the sacramental host, whom God blessed as his agents in that revival, in which my hopes of Heaven and those of hundreds of others first began. May God soon restore such union and such revivals with augmented power.

I am yours with fraternal affection,

EDWARD BEECHER.

HARVEY LOOMIS.*

1811—1825.

HARVEY LOOMIS was born in Torringsford, Conn., in the year 1785. His father was Joseph Loomis, a farmer in Torringsford, and his mother's name was Rhody Starks.. His early years were spent in labouring upon his father's farm; but, being ambitious of a collegiate education, he fitted for College, and entered at Williams in 1804, and graduated in 1809. He prosecuted his theological studies partly under the Rev. Mr. Mills, the pastor of the church with which he was connected, and partly under the Rev. Ebenezer Porter of Washington, Conn., afterwards Professor in the Andover Theological Seminary.

Having received license to preach the Gospel, he went, in the summer of 1811, to Bangor, Me., which presented at once a difficult and highly important field of ministerial labour. On the 27th of November following, he was ordained over a church consisting of only four members, which was organized on the preceding day, and embraced all the male professors of religion in the town at that time. His ordination sermon was preached by the Rev. Eliphalet Gillet of Hallowell. For a year after his settlement, he preached in an unfinished hall over some stores; but in 1812 the Court House was built, designed for the double purpose of administering Law and Gospel; and in this he preached till 1821, when the first meeting-house was erected. He at once showed in his preaching and in his intercourse with the people, that, while he was thoroughly a gentleman in his manners and feelings, he was an uncompromising Puritan in his principles. He had two public services on the Sabbath, but no meeting on Sabbath evening, and but one conference or prayer meeting in the week; and to this he adhered during his whole ministry, not excepting even seasons of unusual religious interest. He preached at first prominently on the Divine inspiration of the Scriptures, and then drew out the doctrines and duties which he believed were contained in them.

During the first three years of his ministry, though his preaching was usually attended by a large congregation, comparatively few joined the church: at the close of this period, however, religion received a fresh impulse, in consequence of which, a very considerable number were added; and from that time till the close of his ministry, there was scarcely a communion season which did not witness to some increase of the number of communicants. In his whole ministry, one hundred and seven were added by profession, and forty by recommendation from other churches. The church became strong and influential, not from the number of its members, but from the fact that it embraced nearly all of the more prominent and influential men of the place.

The most striking event in Mr. Loomis' life was the manner in which it closed. The following account of it has kindly been furnished by one of his parishioners, the Hon. Jacob McGaw, who was an eye-witness of what he describes:—

* MSS. from the Hon. Jacob McGaw, Rev. J. Eldridge, Jr., and Doctors McEwen and Shepard.

“The morning of the first Sabbath in January, 1825, was very inclement,—the severe cold being accompanied with wind and falling snow. Mr. Loomis came on foot from his house to the church,—the distance of about one-third of a mile, facing the storm the greater part of the way. He had no extra garment except his cloak. He walked steadily into the church, without any thing unusual in his appearance, shook the snow from his cloak, and passed directly into the pulpit. After sitting four or five minutes, he seemed to be falling from his seat. Instantly there was a rush to ascertain the cause; but before any one could reach him, he was lying upon the floor. He was immediately raised to his seat; but his appearance was frightfully death-like. Medical aid was very soon obtained, and he was removed to the vestibule of the church, when an attempt was made to bleed him, but without success. Every effort to promote the circulation of the blood, and increase warmth, failed. He lay in an insensible state, sending forth from the lungs an alarming sound, resembling a snore, more nearly than any thing else, for half an hour. By this time life was nearly extinct. The body was removed to a dwelling house, near by, and put into a warm bath, as soon as one could be provided; but no signs of life remained, and every effort to resuscitate him proved unavailing. He was dead. It was somewhat remarkable that the sermon which he had in his pocket to preach that morning, was on the text,—“This year thou shalt die.”

The only production of Mr. Loomis' pen that appeared in print was a Sermon preached before the Maine Missionary Society in 1823.

Mr. Loomis was married, in the autumn of 1811, to Anne Battelle of Torrington, Conn. They had six children, only two of whom lived to maturity. Mrs. Loomis still (1856) survives.

FROM THE REV. GEORGE E. ADAMS, D. D.

BRUNSWICK, ME., July 9, 1856.

My dear Sir: It was my privilege, and a great privilege I esteem it, to pass a very considerable part of my boyhood and youth under the pastoral care of the late Rev. Harvey Loomis, of Bangor, Maine. During the latter portion of his ministry I was, indeed, absent from home the greater part of each year, at College, and subsequently at the Theological Seminary, yet even then was permitted to maintain, to no inconsiderable extent, my acquaintance with Mr. Loomis, through my annual visits to Bangor, and through the letters constantly received from my father and other friends, which seldom failed to mention our beloved minister. My first errand after reaching home and my last before leaving it were, uniformly, to call upon Mr. L.; and the cordiality with which he greeted me, at my coming, and the mingled good cheer and solemnity with which he blessed me, at the door, at parting, I have not yet forgotten, and shall never forget.

Few ministers have been more loved and revered by their parishioners, and few have been more eminently successful in their labours, than he of whom I write. His memory is cherished with unabated interest after the lapse of over thirty years, by those of his former charge, who still survive.

It was Mr. Loomis' lot to be settled in the ministry in Bangor,—now a flourishing city of more than twenty thousand inhabitants, and wielding an extensive and powerful influence,—almost at the beginning of its history, at the very turning point of its moral and religious destiny. At that time, as previously, the place, though having in it many intelligent and well educated persons, was notorious for its irreligion and wickedness. It had no Sabbath, and not more than two

or three men who made any professions of piety. One godly man, the late venerable Deacon Boyd, used sometimes at evening to take his stand on an eminence, near his house, from which he could see, at once, almost all the lights in the village, and reflect with sorrow, that, from all those dwellings not one voice of prayer, perhaps, would ascend towards Heaven. At the close of Mr. Loomis' ministry, Bangor was distinguished for the number and devotedness of its church members, and the marked and manifest predominance in it of an evangelical influence. A large proportion of its leading men were Christians. In almost every one of its more influential families, there was at least one professor of religion. Its social intercourse was pervaded and controlled by a religious spirit. The weekly "conference," on Wednesday evening, had become one of the recognized "institutions" of the place, with which no other appointment might interfere. An ample foundation had been laid for that religious prosperity, with which the city has been favoured, and that religious enterprise, by which it has been so honourably characterized, for many years. And the transformation,—for it was nothing less,—which the place had experienced, was due, under God, in great measure, to the instrumentality of Mr. Loomis.

Whence the efficiency of this excellent minister? What were the qualities of person and character, which secured for him the most ardent and respectful attachment of his parishioners, and the eminent success which crowned his labours?

Mr. L. had the advantage of a fine person and a natural grace of manner. His form was commanding, his countenance noble and full of expression, his eye brilliant and beaming. His voice was rich and powerful, with a musical ring, and in some of its intonations, most impressive and thrilling. His enunciation was remarkably clear and distinct. His heart was susceptible, affectionate, sympathizing: and, fortunately, the outer man,—which is not always the case,—was attuned to the inward; so that the geniality and kindness of his feelings were not locked out of sight, beneath inflexible muscles, and a general sluggishness and immobility of the external man, but beamed out, in look, and tone, and gesture, to interest, attract, comfort all with whom he came in contact. How often have I heard testimony, from those who had experienced sore afflictions, to the warm and gushing sympathies of our good minister! In the house of sickness and of sorrow, he departed himself as though he were the father, the husband, the brother: he entered into the case as though it were his own. He has been known to rise from his bed, in the middle of the night, and go to some dwelling, in which there was dangerous sickness, to inquire after the condition of the sufferer. A mother has told me to-day how, in one instance, the pastor never failed, for six successive weeks, to visit her house, at least once a day, from the distance of more than a mile, to pray with her sick and dying child.

While thus tender and full of affectionate sympathy, Mr. L. was also a man of great firmness and decision, of remarkable moral courage, of a rare self-possession. In his intercourse with those "of the contrary part," he was not fool-hardy or rash, he would not provoke a quarrel,—indeed, he would often shrewdly evade a collision. But he was never afraid to express his sentiments, when he thought proper to do so,—never embarrassed in speaking, at any suitable time, in any company, on the subject of religion, nor would he ever compromise with what he believed to be error. No assaults of opposers ever found him unprepared. No untoward circumstances ever destroyed the equanimity of his feelings, or occasioned a confusion of his thoughts. In the peculiar circumstances of his ministry, he was often, of necessity, brought into close encounter with men who denied and opposed that which he held as "the truth of the Gospel." But never, it is believed, did he come off from such an encounter, otherwise than triumphantly.

Our minister was not eminently learned, he was not a great student. Yet, to all practical purposes, he was perfectly at home, not only in Theology, but in

relation to other subjects with which he had to deal. His intellectual abilities were, naturally, of a high order. He had an active, prompt, and discriminating mind. His views were never *muddy* or uncertain, but always perspicuous and well-defined. He was distinguished especially for his never-failing good taste, for his remarkable appropriateness, aptness, fitness. He had always at command the right thing for the right time.

He had a great deal of what is expressively called *tact*. He understood human nature. He knew men; knew how to approach them, how to deal with them.

In his theological views, Mr. Loomis was of the old-fashioned New England stamp,—clear, unflinching, uncompromising, yet comprehensive, candid, and liberal. No one could doubt the earnestness of his attachment to the great truths of the Gospel, or the fervour of his pious regard for Christ and his cause in the world. He was remarkable for his familiarity with the Scriptures, never at a loss for an appropriate quotation on any occasion.

During the long season of special religious interest, which extended through several years of the earlier part of Mr. L.'s ministry, with scarce an intermission, from year to year, no extraordinary measures were employed. The two Sabbath services, the weekly "conference," (so it was called,) on Wednesday evening, the weekly gathering of inquirers at the Pastor's house, for private conversation with him, in his study, a weekly meeting of the sisters of the church, by themselves, for prayer, and subsequently, of the brethren, by themselves, for the same purpose,—these, with individual efforts, constituted, for substance, the whole amount of instrumentality employed.

In the pulpit, Mr. L. was vivacious, graceful, forcible. If he was not as "powerful" as some men, nor as profound as others, he was at least instructive, convincing, interesting, impressive. The doctrinal element abounded in his discourses, yet did not overshadow the practical. His elocution was uncommonly good. The hymns, as he gave them out, ring in my ears to-day, after the lapse of thirty years. The Scripture-lessons and the prayers took hold of the attention and the hearts of the worshippers. His sermons were short; rarely, I think, exceeding twenty-five minutes.

The Wednesday evening conference,—commenced immediately after Mr. L.'s arrival at Bangor, and still continued,—was, in his hands, a remarkable meeting. His peculiar powers were perhaps more strikingly manifested here, than any where else. Each brother of the church, without an exception, however limited his gift, was led, by our good Pastor's skill and perseverance, to bear his part; the speakers uniformly retaining a sitting posture, even after the meeting had been transferred from the private parlours, in which it was at first held, to a more spacious and public place, and the service, as a whole, very familiar and simple. The conversation, after the customary devotional exercises, would commence, it might be, with a question proposed by the Pastor to some brother; or, perhaps, with a question from a brother to the Pastor. Many things crude, superficial, disproportioned, even erroneous, might be said, in the course of the hour; but, through the shrewd management of the Pastor, all would come out right at the close. If a brother attempted to speak, and failed, as would sometimes happen, to say any thing to the purpose, Mr. L. would immediately interpose, in the most natural and quiet way, beginning with an assent to some particular remark of the brother, then expanding and enforcing what he might be supposed to have attempted to express, till the good brother would really seem to have made a most impressive and profitable speech. If, through ignorance or inadvertence, a false sentiment had been uttered, it would be thoroughly corrected, in the mind of the speaker, as well as in the view of others, and yet so discreetly and shrewdly, that no one in the meeting would have a consciousness of an unpleasant contradiction or disagreement. In the meetings referred to, persons, not church-members, even opposers of evangelical sentiments, were

allowed, if they saw fit, to propose inquiries or objections, and to express their own views. There was one notable case, well remembered, in which an objector, a man of great intelligence and ability, availed himself of this privilege, for several successive weeks, and that, in the end, through the Pastor's remarkable tact, self-possession, and facility of speech, to the objector's most manifest discomfiture, and the great advantage of the system of doctrine he had assailed.

For some considerable time previous to Mr. L.'s death, the weekly conference had been held in a school-room, into which, on one side, a large fireplace projected, leaving a recess on each side of the chimney. In one of these recesses was a desk, at which the pastor sat. For several weeks after his death, no one ventured to occupy his seat, and tearful eyes were often turned toward the "vacant corner." The pastor was missed at that meeting, perhaps more than any where else. Hence it was that a young lady of the church, writing some lines in commemoration of her departed minister, instinctively entitled her effusion, "The Deserted Conference Room;" of which the following is an extract:—

"Ye need not hang that candle by the desk,
 Ye may remove his chair, and take away his book;
 He will not come to-night. He did not hear the bell,
 Which told the hour of prayer.
 Do ye remember, how he'd sometimes sit
 In this now vacant corner, quite hid by its obscurity,
 Only ye might perceive his matchless eye
 Striving to read the feelings of your souls,
 That he might know, if ye would hear the voice of Jesus?
 Ye *do* remember. Well—he's not there now;
 Ye may be gay and thoughtless, if ye will,
 His glance shall not reprove you.
 There—listen to that hymn of praise:—
 Did ye not hear an angel voice take up the lofty strain,
 For *Thou, O Lamb of God, art worthy?*
 'Twas *his* voice;—
 Not rising as in former days from this low temple:
 Only the clearest, softest strain, waving its way
 From the celestial world, just strikes the listening ear,—
 And now 'tis gone."

In personal religious conversation with his people, it was by means of now and then a few apt, pointed, timely words, spoken spontaneously and earnestly, in the street perchance, or wherever and whenever the opportunity presented itself, rather than by long, formal exhortations, that Mr. Loomis did his work. For example, he had preached, on a certain Sabbath, an affecting sermon from the words, "Is there no balm in Gilead; is there no physician there?" A few days after, a boy of fourteen had been sent on an errand to the pastor's study. The errand having been accomplished, Mr. L. said pleasantly to the boy, "G., what business do you expect to follow, when you grow up?" "I don't know, Sir," was the bashful reply. "Should you have any objection to being a minister?" "I should be very glad to be one, if I were fit for it." With no austerity or forced solemnity of look or tone, with a gentle smile, but with a manifest sincerity and earnestness, Mr. Loomis replied, in the words of the preceding Sunday's text, "Is there no balm in Gilead? Is there no physician there?" This was all, and it was enough. The boy soon determined to "be a minister," and has been a preacher of the Gospel for over thirty years.

It was not so much by hard, unintermitting, and exhausting work,—by a *dead lift*,—that Mr. Loomis accomplished, with God's blessing, what he did, as it was by doing all things fitly, seasonably, gracefully. He worked much by making others work. Each brother, each sister, first or last, all in the most quiet, natural way, received an errand from the minister to his or her neighbour or friend. Thus, as well while sitting quietly in his study at home, as while abroad, he was continually touching springs of action, continually exerting an influence through-
 out his parish.

No one thing, perhaps, better explains the eminent usefulness of our minister, than the fact of his winning so completely the love of his people, and their confidence in his friendship for them individually. Each man felt that the minister was *his* particular friend, and therefore stood ready to do whatever he could, to gratify the pastor and to carry his plans into effect.

Allusion has been made to the prompt and most convincing and satisfactory manner in which Mr. L. used to answer the questions that were, from time to time, proposed to him, whether by objectors or candid inquirers after truth. A young and rather uneducated girl had become interested in religion, and wished to unite with Mr. L.'s church. But she had heard among the Methodists,—nor do we account it a deadly sin in our Methodist friends that they have desired to retain, as much as possible, the simplicity of the Gospel,—that Congregationalists were very proud; they wore *curls* and *ruffles*. She was troubled at this inconsistency, and went to talk with her minister about it. Having heard her story,—in a kind, quiet, serious manner, with no air of irritation or controversy, he replied, “Fanny, pride is a great sin; and it is a very common sin. Different persons are proud of different things. Some are proud of their straight, smooth hair, and some are proud of their curls. Some are proud of their plain, square collars, and some of their ruffles. But there is no difference in God’s estimation. He does not look at the curled or the straight hair, the collar or the ruffle, but at the heart; and if He sees pride there, He abhors it, no matter what the occasion may be.” Fanny’s mind was relieved; she saw that Methodist pride might be just as bad as Congregational pride, and went away entirely satisfied.

An incident may be mentioned here, illustrating our minister’s sound discretion and Christian self-control. There were two brothers in Bangor, merchants, prosperous in their business, of the highest standing in society, and of considerable mental cultivation. They were alone in the world, having never married, and were all to each other. They were boarding at the house of a gentleman, whose wife was a member of Mr. L.’s church. They differed materially from him in their religious views, and had taken great offence at something which he had said or done, in his uncompromising attachment to what he regarded the essential truths of the Gospel. One of these brothers died, and Mr. L. was requested to conduct the funeral services; at the house at which they had boarded. A large number of persons assembled; the house was full. At the moment in which the services were about to commence, the surviving brother arose, and addressing Mr. L., in a somewhat excited and emphatic manner, said, “Mr. Loomis, I wish you to understand that I have invited you to attend my brother’s funeral, simply because there is no minister in the place, of my own way of thinking, and out of respect to the lady of the house, who is a member of your church. I wish you to make no remarks on the occasion, but only to offer a prayer.” Many eyes were turned towards the pastor, with trembling anxiety to see how he would deport himself in such circumstances. His countenance was perfectly unmoved, wearing its customary expression of benignant gravity. He rose in a few moments, and said, with his calm, deep-toned voice, just as if nothing untoward had occurred, “Let us pray.” He then uttered a most tender, sympathizing, and solemn prayer,—just such an one as might have been expected, if the brothers had been his nearest friends,—with no allusion to the unpleasant words that had been spoken, and thus closed the service. His friends were delighted, and gave thanks to God. Enemies could find no fault. This occurrence did much to extend and confirm our pastor’s influence.

Soon after Mr. L.’s arrival at Bangor, under a commission from the Massachusetts Missionary Society, inquiry was made of Mr. Boyd, already referred to,—subsequently, for a long time, a venerated deacon in the church, and at that time almost the only man known in the place as a Christian, what he thought of Mr. Loomis, as a candidate for settlement. The good man’s heart was overflowing.

But he durst not speak as he felt, lest it should be inferred that Mr. L. was probably too rigid in his orthodoxy to suit that people. He only replied, therefore, in his own meek and quiet way, that he liked Mr. L. very well, and that, if the people chose to retain him as their pastor, he should certainly not object. Blessed old man! How many burning and shining lights did he live to see in Bangor. the fruit of the pastor's preaching and of his prayers!

There was at that time in Bangor a lawyer, of high standing, friendly to religion, the son of pious parents, but not himself a Christian,—young, and very fond of dancing. This gentleman took an early opportunity to question the candidate, as to his views in regard to his favourite amusement. The young minister neither stammered nor blushed, on the one hand, nor, on the other, did he break out into a stern denunciation of the sin of dancing. With a calm, conclusive tone, he thus replied,—“Mr. Mc., I think that not all things are equally important, and that some things have a claim upon our attention, prior to that which others have. Now, it seems to me that the most important thing for you, is that you become a true Christian; and I would advise you to attend to that immediately, and afterward you can dance as much as you think proper.” The lawyer did not proceed to cross-question the witness. He took the advice given, and some few years after, in company with some twenty or thirty others, became a worthy member of the church of Christ, and is such, to this day, though probably *too old to dance*.

While the question of settling Mr. L. in Bangor was still under discussion, a Massachusetts gentleman, a very extensive owner of lands and timber in Bangor and its vicinity, visited the place. He heard Mr. L. preach one of his most pointed and faithful sermons, and immediately calling upon him, said, “Mr. Loomis, I don't believe a word of your doctrine, but it is just what is wanted for these miserable villains here, who strip my land and steal my timber. I want you to settle here and preach hell-fire to these wicked wretches, as hot as you can make it. And, if you will do so, I will give you a hundred acres of land to begin with.” He assured the people, too, that they would “all go to perdition, if they did not mend their ways,” and that Mr. L. was just the man for them: and this he did, knowing that if Mr. L. were settled by the town, the property of non-residents, his own large estate among the rest, would be taxed for the minister's support.

The people generally thought that a man of Mr. L.'s gentlemanly manners, fine person, and superior talents, would be an honour to the place, and be an inducement to respectable persons to move in. A town meeting was called, and a vote passed inviting Mr. L. to settle, on a salary, liberal for the times, of eight hundred dollars a year, with the provision that the town might at any time dissolve the connection, by paying one year's salary in advance. In the natural course of things, after the number of persons of other denominations had considerably increased by accessions from abroad, the town availed itself of this provision: but not until Mr. L.'s church and congregation had become strong enough to make abundant provision, among themselves, for their minister's support.

Mr. Loomis *was*, to all appearance, “just the man” for Bangor, at that time. And though it would be absurd for me to say that I have not known superior men, yet, if another such place as Bangor were presented to me, to-day, requiring a minister, and all the ministers whom I have ever known were before me, in their prime, including Mr. Loomis, I would select him for that place. He was fitted for the place, and the place needed all the qualifications he had. Had he been less a gentleman, less apt and shrewd, less considerate and discreet, less popular as a preacher, in a word, less agreeable and attractive, he could not have obtained a settlement in Bangor; nor, if he had been settled, could he have maintained his position a year. Had he been less earnest and faithful, or less firm in his attachment to the great truths of the Gospel, he would have accomplished very little good in such a place; in fact, probably, he and his

people, though they might have retained the forms of religion, would have felt and manifested but little of its power.

Very truly yours,

G. E. ADAMS.

JOHN R. CRANE, D. D.*

1812—1853.

JOHN R. CRANE was born in Newark, N. J., on the 16th of April, 1787. His parents, Daniel D. and Martha (Banks) Crane, were of highly respectable standing, and were members, from early life, of the Presbyterian Church then under the pastoral care of the Rev. Dr. McWhorter. His father was remarkable for his Christian activity,—spending a considerable portion of his life in religious services by way of aiding his pastor, and in visiting and furnishing assistance to the sick, poor, and neglected. For more than forty years, he served as an elder in the church; and, for more than thirty, was Judge of the Court of Common Pleas for the county of Essex; both which stations he adorned by his intelligence, integrity, and piety. His second son, *John*, in very early life, discovered a strong inclination for solid reading; and, while other children of his age were engaged in their sports, he would be found in his bed-room, intent upon volumes of History; and, as might be expected, he was soon distinguished for his acquisitions in this department. It was early determined by his parents, in accordance with his own earnest wish, that he should have the advantage of a collegiate education. Having fitted for College under Mr. Finley, a distinguished teacher of languages then at Newark, he entered Princeton College at an advanced standing, and was graduated in 1805,—when he was a little more than eighteen years of age, with the highest honours of his class.

Immediately after his graduation, he entered upon the study of Law in Newark, and pursued it somewhat more than two years; at which time commenced a powerful revival of religion under the ministry of Dr. Griffin. In the winter of 1807–8, he became hopefully a subject of the revival; in consequence of which, his mind was turned away from the study of the legal profession, and he soon resolved to devote himself to the work of the ministry. He first made a public profession of his faith at the Communion season in March, 1808.

A few months after this change in his feelings and purposes, he accompanied his pastor, Dr. Griffin, to Andover, where he had then been recently appointed Professor in the new Theological Institution. Here he passed through the prescribed course of study, and, according to the usage of the Seminary, was licensed by the Professors, during his last year, to preach for a certain time and within prescribed limits. He was afterwards, in the autumn of 1812, formally and regularly licensed by the Presbytery of Jersey, with which he became connected. Previous to his leaving Andover, overtures were made to him in regard to a settlement as pastor of the

* MSS. from Mrs. Crane and the Rev. C. J. Hinsdale.

church which had then been recently vacated by the death of the Rev. Mr. French; but so modest was the estimate which he had formed of himself that he would not consent even to consider them.

Shortly after his return to Newark, he accepted an invitation from the church and society in Danbury, Conn., to supply their pulpit, as a candidate for settlement; and, after having preached to them with great acceptance for some time, he was suddenly arrested, in the midst of the most flattering prospects, by an attack of hemorrhage of the lungs. Sometime in the course of the next year, having partially recovered from this attack, he consented to undertake to supply the Presbyterian church in the Northern Liberties, Philadelphia; but, after being there a short time, he suffered a still more copious discharge of blood, and a greater prostration of strength, which seemed to cut off all hope, at least of being able to settle in the ministry.

By the advice of a skilful physician, he now made an entire change in his mode of living,—abstaining from all animal food, and every species of labour exhausting to body or exciting to mind, and confining himself rigidly to a milk diet. Having persevered in this course for two years and a half,—connecting with it moderate exercise, particularly on horseback, his constitution seemed to have become in a great measure renovated, and from that time he began gradually to return to the work of preaching the Gospel.

In May, 1816, he was united in marriage with Harriet, daughter of John Burnet, of Newark. They now went on a journey to the West; and some efforts were made to detain him permanently in Ohio, especially at Dayton; but he thought proper to discourage them. In 1818, he was invited to preach as a candidate for settlement to the First Congregational church in Middletown, Conn., having been preceded by twenty-two others, who had failed to unite the people. After a probation of four Sabbaths, commencing in August or September, he returned home, and was almost immediately followed by a committee conveying to him a unanimous call. This call he accepted, and on the 4th of November, 1818, he was ordained,—the Rev. Dr. Chapin of Rocky Hill officiating as preacher on the occasion.

Here Mr. Crane continued, labouring in a quiet, but diligent and effective way, during a period of almost thirty-five years. His labours were attended with manifest tokens of the Divine favour. Besides a descent of the dews of heavenly grace, in connection with his ordinary ministrations, he was privileged to witness several seasons of special religious attention among his people, which resulted in very considerable accessions to the church. He was eminently devoted to the interests of his flock, and enjoyed, in a high degree, their confidence and good will. Several years before his death, the Wesleyan College at Middletown evinced at once their own liberality, and their high estimate of his merits, by conferring upon him the degree of Doctor of Divinity.

Dr. Crane enjoyed his accustomed health until within ten days previous to his death. On Sunday the 7th of August, 1853, he began the day without any symptoms of disease, and performed the public service of the morning with his usual freedom and comfort; but he afterwards complained of violent pain in his stomach, which was followed by vomiting. He subsequently, however, seemed to obtain relief, and on Thursday following was so well as to go to the house of a parishioner and perform the marriage

ceremony. After this, his complaint returned with still greater power, and it was apprehended, for a time, that it might develop itself as the cholera. At a still later period, it seated itself upon his brain, when his case became hopeless. He lingered in extreme suffering till the next Wednesday morning, the 17th of August, when his spirit took its upward flight. The sermon at his funeral was preached by the Rev. Joab Brace of Newington; and, subsequently, another commemorative discourse was preached by the Rev. Dr. Hawes of Hartford, which was published.

Dr. Crane was the father of seven children,—two daughters and five sons. Three of his sons were graduated at Yale College, and the fourth entered College, but died in his Sophomore year. The eldest son, *James B.*, after leaving College, studied Law, but subsequently entered the ministry, and became successor to his father in the pastoral office. He has resigned his charge on account of ill health.

FROM THE REV. DAVID SMITH, D. D.

DURHAM, Conn., June 19, 1856.

My dear Sir: I know no reason why I should decline giving you my recollections of the Rev. Dr. Crane, as he was my neighbour during the whole of his ministry, and I had as many opportunities for forming a correct judgment of his character and habits as most—perhaps I may say any—of the ministers with whom he was more immediately associated. I was present at his ordination; we occasionally visited at each others' houses and preached in each others' pulpits, and more than once has he been in my family as a comforter in the hour of our domestic sorrow. Our relations were always of the most fraternal kind; and I felt his death to be a severe personal affliction.

Dr. Crane's physical, intellectual, and moral man seem to me to have been in admirable harmony. In his person he was well formed,—of about the medium height, rather inclined to be stout, and yet not so much so as to destroy the symmetry of his form. He had not what you would call a handsome face; but still there was a pleasant, thoughtful, intelligent expression, and often a sort of genial brightening up of the features, that could not fail to prepossess even a stranger in his favour. His manners, if not in the highest degree polished, were still urbane and gentlemanly, and would pass current in the best society. He was not a great talker; but what he said was always pertinent to the subject, and never otherwise than creditable to his head or his heart. His mind was much above the ordinary mould: he had an unusually retentive memory, a cultivated taste, an excellent judgment, and the reasoning faculty in much more than the common degree of strength. He was distinguished for his prudence,—always setting a watch at the door of his lips. His heart was kind and generous, ever prompting him, as he had opportunity, to acts of beneficence in his various relations. Like his great Master, he lived emphatically to bless his fellow creatures. There was no eccentricity about him,—nothing to make him an object of curiosity with the multitude; but the faculties of his mind and the qualities of his heart combined with the features of his countenance and the general bearing of his person, to secure to him the reputation of a remarkably well balanced character, and to give him an influence in the community, which your noisy, boisterous, meteor-like spirits never acquire.

What I have said of the elements of Dr. Crane's character may give you some idea of the general type of his preaching. He was not a startling and brilliant preacher,—one whose arrival in a city would put hundreds upon inquiry whether he was to remain over the Sabbath, or to what church they must go in order to hear him; but he was a preacher such as Cowper has described in those well known lines, as imperishable as they are beautiful; “such as Paul, were he on

earth, would hear, approve, and own." He sought not to please men by either withholding God's truth, or presenting it in any softened or qualified form; while, on the other hand, he had none of those false notions of ministerial fidelity that would lead him to invest his message with artificial terrors, and thus render it needlessly offensive and repulsive. His discourses were calm, logical, faithful exhibitions of Divine truth; fitted to enlighten the understanding, to quicken the moral sensibilities, to guide the inquiring, to resolve the doubting, and in all respects to accomplish the great ends of the preaching of the Gospel. They were not such discourses as the mere man of taste,—the hunter for eloquent preachers, would be likely to run after; but neither were they such as the man of the highest mental gifts and accomplishments would think lightly of, even as literary productions. They were delivered in a style corresponding well with their character;—not in a highly impassioned manner,—with an exuberance of gesture or remarkably varied or impressive intonations, but with a calm dignity combined with perfect simplicity and devout earnestness, well fitted to open a passage for them to the heart.

Dr. Crane was a highly acceptable and useful pastor. He looked well to the spiritual wants of his people, and mingled with them as a friend, a counsellor, and a comforter. In seasons of affliction he was not only remarkably attentive, but he seemed to have an intuitive discernment of the peculiarities of each case, as well as of the manner in which it might be most appropriately met; and his quick and lively sympathies enabled him easily to make the sorrows of other hearts his own. I can speak on this subject with the more confidence, from having had actual experience of his power to administer consolation in more than one instance, when my own dwelling has been turned into a house of mourning.

Dr. Crane could not be considered, in the common acceptation of the phrase, a *public man*. His natural constitution led him to form retiring habits, and made him averse to mingling much with the world, beyond his own immediate flock. His voice was rarely heard on any great public occasion; and his attendance even upon the meetings of the Association of ministers to which he belonged, was much less regular than his brethren could have wished. When he *was* present, they were always edified by the part which he took in their deliberations, and perhaps there was no member whose judgment was more readily and promptly deferred to. He has left an honoured name behind him, which is embalmed in many hearts.

Such are my recollections of Dr. Crane; and the fact that I have almost completed my eighty-ninth year, you will doubtless consider a sufficient reason why they are not more minute or extended.

Truly your affectionate friend,

D. SMITH.

SAMUEL JOHN MILLS, JR.*

1812—1818.

SAMUEL J. MILLS, JR., was a son of a venerable clergyman who was, for many years, pastor of a Congregational church in Torrington, Conn., and was distinguished alike for the fervour of his spirit, the success of his labours, and the eccentricity of his character. His mother, who was a daughter of Samuel Robbins of Canaan, Conn., had a high place in the esteem and affections of all who knew her. Samuel was their third child, and was born on the 21st of April, 1783.

Under the influence of an excellent Christian education, he became the subject of serious impressions in his early childhood; but it was not till the year 1798, during a season of revival in his father's parish, that his attention seems to have been decidedly and earnestly directed to his soul's salvation. For about two years from that period, he experienced without interruption the most pungent convictions of his own sinfulness, and the most fearful apprehensions in respect to his future condition; but when his case, in his own estimation, had become hopeless, light dawned upon his darkened mind, in consequence, as he believed, of the faithful counsels and prevailing intercessions of his beloved mother; though some months elapsed, before he ventured to appropriate to himself the precious promises of the Gospel.

Contemporaneous with the surrender of his heart to God was the purpose to devote himself, not only to the Christian ministry, but also to the evangelizing of the Heathen. This purpose, which seems to have originated in the very act of his conversion, he never lost sight of, for an hour, during the course of his education, nor in any subsequent period of his life. It seems to have been his expectation, originally, to devote himself to agricultural concerns, and he actually laboured, for some time, upon a farm that had been bequeathed to him by his maternal grandmother; but, at the period above referred to, he relinquished all secular pursuits, and commenced a course of study with a view to carry out what had then become the great purpose of his life. Having connected himself with the church under the pastoral care of his father, and having gone through a preparatory course of study, he joined Williams College in the autumn of 1806. During his connection with College he was not distinguished for scholarship,—owing, probably, in a great measure, to the fact that his faculties were fixed too exclusively upon the great objects by which he expected to be engrossed in after life, to allow him to reach that measure of literary and scientific acquirement of which he was capable. A revival of considerable extent took place in the College, during the period of his connection with it, in which he laboured with untiring zeal and no small success, and several of his fellow students who have since been distinguished for their usefulness in the Church, are said to have been hopefully converted through his instrumentality.

It was in the early part of his college life that his ruling passion for the salvation of the Heathen began more visibly to manifest itself. The idea of a Foreign Mission, which had then never been broached, at least in any pal-

* Spring's Memoir.

pable form, in this country, he first whispered in the ear of two or three of his college friends, who, he supposed might have kindred sympathies; and he met from them a most gratifying response, which showed that the same spirit which animated his bosom, had found a lodgment in their own. From this time, these young men were engaged, silently indeed, but most efficiently, in maturing a plan which finally developed itself in the establishment of the American Board of Commissioners for Foreign Missions, and which has already been the medium of an incalculable amount of blessing to the world.

After Mr. Mills graduated in 1809, he became a resident graduate for a few months at Yale College, with a view to accomplish the double object of pursuing his theological studies, and of finding, if possible, some other young men to engage in the missionary enterprise. In the following spring, (1810,) he joined the Theological Seminary at Andover; and there also his influence was constantly exerted, and deeply felt, in aid of the great cause to which he had devoted himself. At a meeting of the General Association of Massachusetts at Bradford, on the 27th of June, 1810, four young gentlemen from the "Divinity College" at Andover, of whom Mills was one, communicated a paper, expressing their deep interest and sense of obligation in regard to a mission to the Heathen, and asking the advice of the Association in respect to the course which the Providence of God marked out for them; and the result of this measure was the establishment of the American Board.

Soon after Mr. Mills was licensed to preach in 1812, he, in company with the Rev. John F. Schermerhorn of the Reformed Dutch Church, made a missionary tour through the South Western part of the United States, under the combined direction and patronage of the Connecticut and Massachusetts Missionary Societies, and returned the next year. The principal objects of this mission were to preach the Gospel to the destitute, to ascertain the moral and religious wants of the country, and to form Bible Societies and other religious and benevolent institutions. The Report of this mission embodied a vast amount of most important intelligence, and produced a powerful impression on the mind of the Christian public.

In July, 1814, Mr. Mills, accompanied by the Rev. Daniel Smith, performed a second missionary tour through the same region,—the extreme limit being New Orleans. This tour was projected by Mr. Mills exclusively, and was carried into effect, partly at least, by aid obtained from the Philadelphia Bible and Missionary Societies. One of the facts which they report in respect to Louisiana, is, "that so lately as March, 1815, a Bible in any language could not be found, for sale, or to be given away, in New Orleans." On this tour Mr. Mills did much to relieve the desolations with which his previous tour had made him acquainted, especially in the distribution of the Holy Scriptures. He returned to New England in the spring of 1815, and, on the 21st of June following, received ordination at Newburyport, in company with Messrs. Richards, Bardwell, Poor, Warren, and Meigs. The benign effects of these two missionary tours it is not easy adequately to estimate. A large number of missionaries were immediately sent into those destitute regions; many Bibles and Tracts were circulated; and the wilderness began to bud and blossom as the rose.

Shortly after Mr. Mills had completed his last tour through the Western and Southern States, he took up his residence in the Middle States, and

within the bounds of the Presbyterian church. He resided, for the next two years, at different periods, in Albany, New York, Philadelphia, and Washington; and in each of these places, he endeavoured to enlist all the influence he could in aid of his favourite objects. It is certain that the project of a national Bible Society had occupied his mind for some years before it finally took effect; and whether he may be said to have originated it or not, he had probably as much to do as any other individual in preparing the way for its establishment. The United Foreign Missionary Society also, which brought together in the missionary enterprise the Presbyterian, Reformed Dutch, and Associate Reformed, Churches, owed its existence, in a great measure, to him. At one time, he meditated a tour into South America, with a view to ascertain how far it would be practicable to introduce Christian missions into that country; and he even went so far as to make overtures on the subject to the American Board of Foreign Missions; but circumstances led him to postpone and finally to abandon it.

During the summer of 1816, which he passed in the city of New York, in preparing to carry out some of his plans, his attention was directed particularly to the moral wants of the poor of the city, with a view to supply them with Bibles and Tracts. Here he found himself in a most important field, which he occupied with great diligence and success. His journal, during that period, exhibits a course of the most untiring efforts to bring the Gospel, in its sanctifying and comforting influence, in contact with the degraded and outcast. Wherever he was, it was manifest that the spirit of Christian benevolence was glowing in his bosom; and the ruling passion of his soul came out, as well in the visits which he made to the hovels of the wretched, as in those great plans of benevolent effort, which had the world for their field.

But the object to which perhaps Mr. Mills devoted more of his energies than to any other, and to which he finally sacrificed his life, was the elevation of the coloured people in this country and the regeneration of the Continent of Africa. With the importance of this object and its powerful claims upon American Christians, he became deeply impressed, during his Southern and Western tours; and there was no sacrifice that he was unwilling to make,—that of life not excepted,—if this favourite object might thereby be promoted. It was chiefly through his instrumentality that the Synod of New York and New Jersey were induced, in 1816, to establish a school for educating young men of colour to become preachers and teachers to the African race. This institution was under the management of a Board of Directors appointed annually by the Synod. Soon after the Board was organized, Mr. Mills accepted an appointment as their agent in the Middle States; and, at the same time, he had a commission from the Foreign Mission School in Connecticut. His agency in behalf of the African School was generally successful, though the season was somewhat unpropitious for making collections.

The American Colonization Society was formed at Washington on the 1st of January, 1817. Mr. Mills, having been previously made acquainted with the movements of certain benevolent individuals on the subject, repaired to Washington to offer himself as a coadjutor. He was present when the Society was formed, and regarded it as marking an epoch in the annals of human philanthropy. As it was proposed to establish a Colony on the Western coast of Africa, it was thought expedient that some competent

person or persons should be commissioned to explore that country with a view to select the most eligible place for a settlement; and this important commission was entrusted to Mr. Mills, who was allowed the privilege of selecting another individual to be associated with him in the enterprise. The individual whom he chose was the Rev. Ebenezer Burgess, then recently a Professor in the University of Vermont, now (1849) pastor of a Congregational church in Dedham. Mr. Burgess, after taking a little time to deliberate, consented to accompany him, and they accordingly embarked for London, on the 16th of November, 1817, and arrived in England late in December.

On their arrival in London, they were met by various distinguished individuals with every expression of kindness, and every disposition to facilitate their enterprise. Among those who showed them special favour were Zachary Macaulay, formerly Governor of Sierra Leone, Mr. Wilberforce, Lords Bathurst and Gambier, and his Royal Highness, the Duke of Gloucester. Having accomplished their purpose in England by enlisting a large amount of influence in favour of their object, they embarked for Africa on the 2d of February, 1818, and arrived on the Western coast after a pleasant voyage of thirty days.

They remained in Africa, most industriously engaged in fulfilling the duties of their mission, for more than two months. Mr. Mills, while he manifested great interest in the scenes and objects around him, was yet nevertheless growing rapidly in spirituality, insomuch that it became a subject of remark among the Christian friends with whom he associated. Having accomplished the object of his mission in Africa, as far as was practicable, he was now ready to return home; and, as there was no American ship in the vicinity, he took passage for London in the brig *Success*, on the 22d of May, 1818. At the time he embarked, he was in good spirits, and seemed delighted at the thought that the dangers of their mission were past, and that they had the prospect of a speedy return to their native land. His health, previous to his leaving the United States, had become somewhat delicate, and serious apprehensions were entertained by his friends that he was already the subject of an incipient consumption. While he was in England, he suffered not a little from the humidity of the atmosphere; but while on the Atlantic and in Africa, his health seemed quite unimpaired. During the early part of the voyage, he was occupied in transcribing his loose papers, and arranging and embodying whatever had a bearing on the object of his mission. Two weeks after he sailed from Sierra Leone, he took a severe cold, and within less than two weeks more,—on the 16th of May, 1818,—he was called to his final rest, being in the thirty-fifth year of his age. When the news of his death reached his native country, it produced a deep and general sadness, and the friends of the American Colonization Society, and the friends of humanity in general, felt that an armour-bearer had fallen.

FROM THE REV. EBENEZER BURGESS, D. D.

DEDHAM, Mass., October 1, 1849.

My dear Sir: My personal acquaintance with the Rev. Samuel John Mills, Jr., commenced at Andover, when I was a student in the Theological Seminary, on his return from his first tour to the Western and Southern States. He was grave, sallow, and slow in conversation. His public discourse in the Chapel related

chiefly to his efforts to distribute the Bible among the French Catholic population of Louisiana. He gave his attention to the few individuals who were devoted to Foreign Missions. His stay was short. The next year, he returned from his second tour, terminating again at New Orleans. He was still zealous in the Bible enterprise, and glad to see the local Societies becoming auxiliary to the American Bible Society, which had just been instituted. He dwelt much too on the state and prospects of the descendants of Africans in this country, whether free or enslaved. I saw him a few times only, and did not pretend to claim any intimacy of friendship.

Two years after, as I was leaving the Professorship in the University of Vermont, he appealed to me to embark with him on a Mission of Inquiry to Western Africa, in the service of the American Colonization Society, just then organized; to which enterprise, he knew that my attention had been much turned. He had formerly viewed with favour the project which had been contemplated by eminent philanthropists in Virginia, such as Jefferson, Monroe, and many others, of finding a location on the Western or Southern borders of the United States, where to constitute the free people of colour a distinct community. The impolicy or impracticability of such an enterprise is now most apparent, as no permanence could be ensured to such a community, any more than to the Aboriginal tribes. I gave to Mr. Mills the precedence and the responsibility in this tour, as his superior age and experience justly demanded. We had no petty rivalry or diversity of judgment. If our qualifications for such an enterprise were humble, our means to prosecute it were surely limited. We had no ship or treasure at our command. In London and Sierra Leone, we were treated with all the civility to which the philanthropic nature of our embassy was entitled.

Having collected the best intelligence in our power respecting the climate of Western Africa, the power of the native tribes, the practicability of buying territory, the natural resources of the country for agriculture and commerce, and the probable connivance of the European Governments, who have Colonies on the coast, we set out on our return. Our progress on the voyage was slow, when, six days out, leaning on the taffarel in the evening twilight, and looking towards the Continent behind, he said, "I have now transcribed the brief journal of my visit to the coast of Africa, and turned my face towards home. If it please God that I may arrive safely, as I may reasonably hope, I think that I shall take Obookiah and go to the Sandwich Islands, and there I shall end my life." Within a week, saying little, taking medicine at his own discretion, sitting at the table and walking on deck to the last day, and with no apparent suffering, he fell asleep with a most benignant smile on his face. I closed his eyes and said, My Brother. His remains were decently enveloped, and committed to an ocean grave.

On my return to the United States, I inquired for Obookiah, and learned that he was dead. By a comparison of dates, I found that he died some months before his patron, which intelligence no angel-bird had borne to the mortal ear. What was his surprise on entering Heaven, to find Obookiah there, ready to congratulate him on his safe arrival!

If we wish to do justice to Mr. Mills, we must not contemplate him as a student, a writer, or a preacher, but as a philanthropist, wise in counsel, active, zealous, self-sacrificing, devoted to good works. He did not claim to be a classical scholar, a lucid writer, or a popular orator. While his figure was manly, his apparel studiously neat, and his manners rather graceful, his voice was not clear, nor his eye brilliant, nor his language fluent. Unlike his father, he had no wit. The prominent traits of character which gave him such efficiency as a philanthropist, were such as these:—He was sagacious to see what could be done and what could not be done. He embarked in no theoretic or impracticable enterprises. He had a more than ordinary knowledge of human nature. He did not attempt

to do himself any work for which he was incompetent, but he had the wisdom to solicit the able writer, the effective preacher, the noble statesman, the liberal merchant, to do each his appropriate work; and then he was willing that they should enjoy all the reputation of it, while he was himself unseen. He was sincere and zealous in his philanthropy. He expended the little patrimony of his maternal grandfather. He did not consult his own wealth, ease, or honour. His compassion to man was tender and large. His love to the Kingdom of Christ was as a flame of fire, enkindling his prayers, and warming him to action amid the coldness of others. He wasted no time in despondence or complaint. He was prudent in the use of his tongue. Whatever he might know, he did not speak to the disadvantage of any one, unless there was strong reason for it. Officers in the army and the navy, men of rank and wealth, writers, speakers, patriots, and philanthropists, would be likely in their turn to receive some expression of respect. He did not rail about the popular errors or vices, whether of nations or individuals. Slavery and war, drunkenness and sensuality, were almost never topics of remark. Intent on making the world better in the use of appropriate means, he did not expend his energy in ridicule or in tears. He was no bigot. He displayed the utmost liberality to persons of other denominations. He silently communed with the Baptists, prayed with the Methodists, loved the Moravians, praised the Friends. He could preach to a little group of slaves, and commend their rude psalmody, or he could suffer himself to be invested with a gown, as a military Chaplain, to read the Church prayers at a pompous funeral. When Messrs. Judson and Rice became Baptists, he rejoiced that, like the dissension between Paul and Barnabas, it was the means of establishing two missions instead of one.

He lived at the peculiar time when our National Societies, in imitation of the English, must have been instituted, with or without his efficient aid. It would be utterly unsafe for any one to attempt to imitate his example, except in the wide field of doing good in appropriate ways. No linguist, no mathematician, no eloquent speaker, "he had," said Dr. E. Porter, "a great heart." He was probably disappointed that he was not approved and sent out as a missionary with his best friends, Hall and Newell. He once alluded to it, but said that it was now the height of his ambition to be the pastor of any little church in the outskirts of our country, that he might feed a few of the sheep and the lambs of Christ's flock. Few men who were so moderately appreciated in life, have enjoyed a reputation so just and liberal, soon after their death. He was great in goodness, and is entitled to everlasting remembrance.

On a Sabbath at sea, he asked me to give him some confidential statement of my Christian experience. After which, he burst into tears, and said that it was not in a time of revival, but in a dark day, that he came into the Church, and that he had never enjoyed the high hopes and consolations of many Christians.

While in London, the Committee of the British and Foreign Bible Society held their usual monthly meeting, and Mr. Mills was invited to be present. By request, he stated that he had expended some labour in that department of charity, and particularly that he crossed the Mississippi at the hazard of his life, soon after the battle of New Orleans, to give Bibles to the English soldiers in the hospitals,—and that, at a subsequent visit, he was assured that they had wrapped up their Bibles carefully, when they went away. The eminent Wilberforce made a tender reply, saying that they sat on cushioned seats to talk about the distribution of the Bible, while others were bearing the burden and heat of the day in this work.

One remark more. His prayers were short, deeply reverent, and impassioned. One peculiar form of words was this: "We praise thee that we belong to a race of beings, who were made *by* Jesus Christ, and *for* Jesus Christ, and who have been redeemed by his blood."

If he were now alive, to see Liberia an independent republic,—a radiant point of civilization and Christianity to Western Africa, and the Pagan Sandwich Islanders, a Christian people, with self-supporting and missionary churches, he would probably say, “Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.” Such are a few of my reminiscences of one, who is no longer susceptible to human censure or praise. May his mantle fall to me and others.

I am, Reverend and dear Sir,

Your fellow labourer,

E. BURGESS.

JUSTIN EDWARDS, D. D.*

1812—1853.

JUSTIN EDWARDS was born in Westhampton, Mass., April 25, 1787. He was the second son of Justin and Elizabeth (Clark) Edwards, and was a descendant of Alexander Edwards, who came from Wales in 1640, settled in Springfield, Mass., and a few years after removed to Northampton, where he died in 1690. The mother of the subject of this notice was distinguished for her exemplary Christian character, though she was removed by death when this son was only five years old. He spent his early years, partly in labouring on his father's farm, and partly at a district school; and his early intellectual and moral developments were considered as of an unusually promising character. He dated his conversion to the year 1805, and to the circumstance of his witnessing the happy death of a Mrs. Parsons, memorable as having been the little girl, (Phœbe Bartlett,) of whose hopeful conversion at the age of five years, Jonathan Edwards has left a highly interesting account. He made a public profession of religion in April, 1806.

About this time he commenced the study of Latin under the Rev. Enoch Hale, † minister of the parish in which his father resided. He completed his course preparatory to entering College in about eighteen months, and was admitted into the Sophomore class of Williams College in October, 1807. As he was straitened in regard to pecuniary resources, he was occupied, during his winter vacation, in two successive years, in teaching a school—the first year in Easthampton, the second in Holliston; and his labours in this capacity were eminently acceptable and useful. He was graduated in September, 1810, on which occasion he delivered the Valedictory Oration, the subject of which was “the signs of the times.”

After his graduation, he engaged for a few months in teaching a school in Athens, N. Y.; and in March, 1811, joined the Theological Seminary at Andover. Here he pursued his studies with great ardour, and very soon came to be regarded as a young man of rare intellectual endowments and

* Memoir by Dr. Hallock.

† ENOCH HALE was born in Coventry Conn., in 1754; was graduated at Yale College in 1773; was ordained pastor of the church in Westhampton, Mass., September 29, 1779; and died January 14, 1837, aged eighty-three. He published a Fast Sermon in 1804. He was a brother of the celebrated Captain Nathan Hale, one of the heroes and martyrs of the Revolution.

of sterling Christian worth. The South parish in Andover having been, for some time, destitute of a pastor, the attention of some of the more prominent members was directed towards Mr. Edwards as a suitable person to fill the vacant pulpit; and at length a formal proposal was made to him that he should leave the Seminary, though he was then in the midst of his theological course, and assume the pastorate of the church. He at first discouraged the movement, on the ground that it would be unjust to himself, as well as to the people among whom his lot might be cast, that he should enter the ministry without more mature preparation; but they finally so far overcame his scruples, that he accepted their call, and was ordained pastor of the church on the 2d of December, 1812. The charge to which he was now introduced was a very arduous one, embracing, as it did, not far from two thousand souls, spread over a territory about eight miles by four in extent, with no other church organization within its bounds; to say nothing of the fact that, among his stated hearers, were not only the students, but the Professors, of the Theological Seminary.

On the 17th of September, 1817, he was married to Lydia, daughter of Asa Bigelow of Colechester, Conn., who, till the close of his life, was a vigorous and efficient auxiliary to him in the various departments in which he laboured.

In September, 1820, Mr. Edwards was chosen a member of the Board of Trustees of the Theological Seminary at Andover. From 1817 he had been a member of the Executive Committee of the New England Tract Society, and in 1821 was elected Corresponding Secretary, by which the labour and responsibility of superintending the press, and directly managing its concerns, were officially devolved on him.

Early in the year 1825, after much consultation with many judicious and excellent men, he united with the Rev. Dr. Woods and fourteen others,—ministers and laymen, in forming, in Boston, “the American Society for the promotion of Temperance.” In 1826, he was elected a Director of the American Home Missionary Society, and also a member of the American Board of Commissioners for Foreign Missions. The same year he received a call from the Park Street church, Boston, to become their pastor; but, after duly considering it in its various bearings, he felt constrained to return to it a negative answer.

In July, 1827, he was one of several prominent clergymen from the New England States and New York, who met at Lebanon Springs to consider and discuss the principles and measures proper to be observed and adopted in connection with revivals of religion. This convention was occasioned by a growing departure from the more simple modes of procedure which had characterized the revivals of preceding years, and an approximation, as it was thought, to the course which was adopted by certain zealous leaders in the revival that took place about 1740. As the result of their deliberations, a series of propositions was drawn up by Dr. Edwards, and unanimously adopted, expressing the utmost confidence in the commonly received doctrine of the church on the subject of revivals, and a deep sense of the importance of preserving them free from all spurious and fanatical admixtures. In September of this year, he was honoured with the degree of Doctor of Divinity from Yale College.

Dr. Edwards had now, for nearly fifteen years, been an eminently devoted and successful pastor, and had shown himself fertile in expedients for bring-

ing the Gospel in contact with the minds and hearts of all classes of his people. During this period, he had admitted to the church two hundred and thirty-nine on a profession of their faith; and this, not as the fruit of any one very extensive revival, but rather as the result of a Divine influence silently dispensed in connection with the instrumentalities stately employed. But the time had now come, when the bond that united him to his people must be sundered. The prevailing intemperance of the country was a subject which had long rested heavily upon his heart; and the American Temperance Society had been formed, in a great degree, through his influence. The eyes of many of his brethren and of the community at large were directed to him as the most suitable person to take the superintendence and conduct of this Society; and he accordingly requested a dismissal from his pastoral charge with a view to labour in this cause for three months, and then to be governed in his subsequent movements by what might appear to be the indications of Providence. The day before the meeting of the church to consider his request, he received a call from the church which had then just been formed in Salem Street, Boston, to become their pastor; and he presented this to be acted upon in connection with his other communication. The result was that the church and congregation, perceiving that his own mind was made up in respect to the course of duty, consented to the dissolution of the pastoral relation; and, accordingly, it was dissolved on the 1st of October, 1827.

He now entered immediately on the agency he had accepted for the American Temperance Society. But the call from Boston, owing to peculiar circumstances, pressed heavily upon his mind, and after it had been in his hands some weeks, he convened a council of brethren in whom he had confidence, and referred the question of duty to them, expressing his purpose to be governed by their judgment, provided it should be unanimous. It turned out that the council were unanimously in favour of his accepting it; and after further delay, and receiving proposals to occupy several other important places, all of which he negatived, he gave an affirmative answer to the call from the Salem Street church, and was installed January 1, 1828.

Dr. Edwards entered upon his new field of labour with great zeal and interest, and with most promising prospects of usefulness; but his health, which had suffered somewhat previous to his leaving Andover, very soon became so much impaired as to compel him to intermit his labours, with a somewhat dubious prospect of being able permanently to resume them. He, however, continued his connection with his people until the summer of the next year, (1829,) when, owing to his continued indisposition and the conviction which he had, that a more active habit was essential to the preservation of his life, he made a formal application for a dismissal from his pastoral charge. With this request the church felt it their duty to comply; and accordingly his pastoral relation was again dissolved on the 20th of August, 1829.

Being now again at liberty, and regarding the claims of the Temperance Society which he had left for the charge in Boston, as paramount to any thing else that solicited his attention, he resumed his labours in that department of benevolence, and accomplished a work which of itself would have shed an unfading lustre around his name. About this time, he was invited to a Professorship in a New England College; received overtures for the Professorship of Sacred Rhetoric in the Theological Seminary at Auburn;

and was appointed agent of the General Union, for promoting the observance of the Christian Sabbath.

Dr. Edwards continued his labours in aid of the Temperance reformation from 1830 to 1836; and, during this time, not only travelled extensively in various parts of the country, waking up the public mind to the importance of the subject by his powerful addresses and discourses, and doing much by his more private efforts to harmonize and concentrate public action, but produced a series of papers known as "Permanent Temperance Documents," which can never lose their interest or their power, so long as the cause they are designed to aid has not achieved a complete triumph.

In February, 1836, Dr. Edwards was chosen Professor of Theology in the Seminary then recently organized in the city of New York; and, in April following, he was elected President of the Theological Seminary at Andover. He accepted the latter appointment, and was inaugurated on the 7th of September following. As there was no pecuniary provision made for continuing this office beyond five years, it expired at the end of that time, and left Dr. Edwards at liberty to enter on some other field of labour. His connection with the Seminary ceased on the 19th of April, 1842.

In June following, the Executive Committee of the American Temperance Society reappointed him to the service which he left, when he became President of the Andover Seminary; with an understanding that he should combine with it, or even relinquish it for, labours in behalf of the Sabbath, or any other kindred object, which he might consider as claiming his attention. He accepted the appointment, and, after having continued his agency for nearly a year,—during which he may be said to have originated the great effort which was subsequently made for the sanctification of the Sabbath,—the American and Foreign Sabbath Union was organized in Boston, and he became its Secretary. In this capacity he continued most laboriously engaged from 1842 till 1849. He now performed substantially the same work in aid of the observance of the Sabbath, that he had previously done for the cause of Temperance,—not only travelling extensively, and addressing public assemblies in every part of the country, and placing himself in direct contact with many of the most powerful and influential minds, but producing another set of "Permanent Documents," which form perhaps the ablest and most condensed plea for the Sabbath, which the language furnishes.

The last four years of Dr. Edwards' life were spent chiefly in writing a condensed Commentary on the Scriptures, by request of the American Tract Society. He had gone through with the New Testament, and proceeded with the Old as far as the fiftieth Psalm, when death put an end to his labours. The result of this effort is now before the public, and is creditable alike to the author's head and heart. In April, 1852, owing, as was supposed, to long continued and intense mental excitement, he was prostrated by a fever, which obliged him entirely to suspend his labours for a considerable time, and, when he resumed them, it was in great feebleness, and only for a brief period. Early in June, 1853, he set out, in company with his youngest daughter, on a journey to the South, intending to try the efficacy of the Virginia Springs. After spending some time with his friend, General Coeke, and stopping a few days at the Rockbridge Spring, he proceeded to the Bath Alum Springs, where he arrived on the 13th of July. On the night of his arrival, he was taken suddenly and severely ill, and after lan-

guishing between nine and ten days, with no friend near him except his daughter, died in perfect tranquillity on Saturday morning, July 24th. His remains were brought back to Andover for burial, where his funeral was attended on the 2d of August.

The following is a list of Dr. Edwards' publications:—A Sermon at the installation of the Rev. Thaddeus Pomeroy, Gorham, Me., 1822. A Sermon entitled "Doing a great work," 1823. An Address before the Porter Rhetorical Society in the Theological Seminary at Andover, 1824. A Sermon at the installation of the Rev. Frederick Freeman at Plymouth, Mass., 1824. A Sermon before the Penitent Females' Refuge Society, Boston, 1825. A Sermon on Bible Classes, 1826. A Sermon on the way to be saved, 1826. An Address at the laying of the corner-stone of the new meeting-house in Andover, 1826. A Sermon on the Inspiration of the Scriptures, 1827. A Sermon entitled "The great change," 1827. A Sermon on Preparation for Eternity, 1829. A Sermon on the unction from the Holy One, 1830. A Letter to the friends of Temperance in Massachusetts, 1836. A Sermon before the American Board of Commissioners for Foreign Missions, 1841.

Of the Tracts published by the American Tract Society, he is the author of the following:—No. 167, Well conditioned farm; (on Temperance;) No. 177, Joy in Heaven over one Sinner that repenteth; No. 179, The way to be saved; No. 125, On the traffic in ardent spirits; No. 582, The unction from the Holy One.

To these may be added the Permanent Temperance Documents,—the main principles of which are presented in his Temperance Manual; and the Permanent Sabbath Documents, five of which are in his Sabbath Manual, together with his Commentaries on a considerable portion of the Sacred Scriptures,—all of which have been already referred to.

FROM THE REV. AARON WARNER,
PROFESSOR IN AMHERST COLLEGE.

AMHERST, March 25, 1856.

My dear Sir: It was my happiness to know Dr. Edwards from early life, his father's family and ours being often visitors at each others' houses. I recollect little of him, however, in these days of childish history, except that he seemed even then tinged with the gravity and soberness which were marked features in his after life. He was in the families of my father and brothers, during seasons of ill health, in the early part of his ministerial life at Andover; it was here that his character as a man and a Christian was developed in a manner which made him a most welcome guest. "We were always glad to see him," said one who had no special sympathy with his religious opinions.

While at Andover, I was a resident in his family for nearly a year, and at other times a familiar and frequent visitant; and had a full opportunity to know him intimately amid scenes where character finds no disguise deep enough to conceal its reality.

In personal appearance Dr. Edwards was more than ordinarily impressive; in size, though not large, he was muscular, erect, and tall, dignified and stately; and in his general manner and bearing, was such as naturally to attract the attention of others to himself. His forehead was high and prominent; his lips more than usually compressed; his small dark eyes deeply set in his head, overhung by full and heavy eyebrows, in public debate, and in animated private conversation, often gleamed with a keenness of intelligence that seemed to reach into

your most hidden purposes; and those penetrating glances were softened by the love that was still visible in every look, and by the gentleness that sat abidingly on his features. What might otherwise have seemed stern, distant, and repulsive, was relieved by a remarkable benignity of countenance and manner, that spoke greatness and goodness happily commingled.

His outward expression was a true index of himself, in some of the leading traits of his character. Occupied with the events of a Providence that he believed ever around him, and seeking to solve some of the deep problems of practical life, for human well-being, his countenance, though calm and mild, was ever sedate, thoughtful; and it were not strange if some might mistake his devout and serious air for indifference to passing events. In the currency of ordinary social life, he might be less dexterous and flippant in words of welcome than some; but if he lacked in the easy courtesies and outward grace of etiquette, it resulted from the circumstances of his life and from the intrinsic nature and character of his own spirit. As in nature the lofty mountain,—while it sheds down its gentle streams and dews on the plain below, but still stands high up, often dark and frowning in its sublimity,—cannot pliantly bend and shake hands with all the littlenesses at its base; so at times, in character, there is that which seems distant and inaccessible, fitted rather to excite our reverence and awe, than to allure and win us to an easy and familiar fellowship. There might be, to one slightly acquainted, something of this in the manner of Dr. Edwards;—a stateliness in bearing and look, that never forsook him in public debate, or in the social converse of the family; yet, with this was mingled a ready courteousness that won the confidence and respect of all who had opportunity to know him. His face, lighted with a quiet smile of Christian kindness, was an affectionate welcome to his home and to his loving and generous heart.

In his intellectual character, he was among the prominent men of his time. In mathematical and classical study he had no superior in his class in College. He had a clear, comprehensive intellect, which more readily perceived the relations and bearings of an intricate debate than most, and often would he disentangle the subject from what was irrelevant, and state it with a precision and clearness that at once revealed the true position of the topic in dispute, and made further discussion out of place. Inductive in his tendency, he gathered up from his particulars great truths and principles, that had been but dimly perceived by others, and stated them with such simplicity and calmness, that the integrity and impartiality of manner deepened and confirmed the logic that convinced the listener. He possessed the power of strict analysis, and did, at times, in social conversation with a few friends, show himself apt in tracing things to their ultimate principles; but his mind more naturally busied itself with the solutions of the practical. His range of intellect was eminently here; he had no pride to gratify in the metaphysical or the abstruse; no life to waste in speculations. His mental tendencies are well illustrated in a sermon preached on the “way to be saved”—no metaphysical distinctions, no doctrinal difficulties, no solution of objections; but it comes, all practical, like the voice of God to Lot, “Up, out of this city!” and the way to be saved is as plain as that from Sodom to Zoar.

While he possessed mental power that might have made him a keen dialectician, an eminent philosopher, his reflections were thrown on to another field. He felt with Bishop Butler, that “our province is virtue and religion, life and manners; the science of improving the temper, and making the heart better;” and that “he who should find out one rule to assist us in this work, would deserve infinitely better of mankind than all the improvers of other knowledge put together;” and his problems of practical life will live to embalm his memory for ages to come.

Dr. Edwards, as a preacher, was in manner deeply serious and impressive. He often spoke from a mere outline, and not seldom did he excite and strongly

move the hearts of his hearers. His preaching, like all he did, was practical beyond that of any one I have ever known. His order of arrangement and illustration was natural and obvious; his style simple and level to the capacity of the great mass of his audience. His plain statements of truths, enforced by a solemn and commanding manner, by a low and uncommonly heavy intonation, had at times a power in them that few could resist. I remember to have heard him once, in one of his unwritten discourses, while a pastor at Andover. He was portraying the perils incident to youth, and the many ways in which they were often allured from the paths of a virtuous life to their ruin. He became animated by his theme, and turning toward his hearers on the left, with his long arm extended, he uttered himself thus: "I saw a youth in the morning of life, ardent and hopeful; the confidence of his father, the pride of his mother. He turned aside from the highway of duty; I marked him gay and thoughtless, walking along the brink of an awful precipice. I looked,—and lo! he was gone!" Then turning quite round in his pulpit, he exclaimed in his own deep and prolonged intonation,—“Where is he? Let us pray.” The impression on my own mind was such as I shall never forget. There was evident in his preaching such deep conviction of the importance of the truths he uttered, such forgetfulness of himself, such sincerity and earnestness, that his words seemed to fall with more than wonted power on your heart. You felt that what he said demanded your consideration. Without ornament in style, or any striking peculiarity or originality in thought;—with no grace in gesture or manner, he was a preacher that held his hearers in strict attention, for he spoke in the kindness of his own full Christian heart, as one having authority. Such was he in the early stage of his ministry; his after life was more a life of business, and I am inclined to think that the perplexities and cares attendant on such a course, served rather to diminish than increase his power as a pulpit orator.

His moral and religious character was of a high order. His practical life, in originating and carrying forward some of the great schemes of Christian benevolence, that bless the world, distinctly illustrate this. But there were, in his own daily life, the distinct traces of a living piety: gentleness, humility, and an intimate converse with God were written on all that he said and did. Few men have passed through life and left a brighter example of what a Christian minister should be. In public, in private; at home, and abroad, the testimony to the morality and piety of Dr. Edwards is the same. In scenes of trial, when the calmness and quiet of most men forsook them, he exhibited the same steady, unvarying, dignified Christian simplicity. He never lost his self-control, but sustained himself unmoved and placid in the most trying exigencies of life. I shall not soon forget the admiration with which one of his colleagues spoke of him, when, in conformity with his own views of duty, he relinquished an important public trust. "It was a delicate matter to express our opinions in relation to his relinquishment of the trust, and I felt great misgivings in stating to him our difficulties." "And how," said one, "did he receive it?" "Receive it? with the most unruffled calmness." "Did he leave his charge quietly?" "Quietly! He left his position with the grace and dignity of an angel: I *thought* I knew Dr. Edwards. Not one word of complaint! I had not known the depth of his religious character till now." Such, in few words, was the outline drawn of him by one who knew him intimately in public and private life. There was in his Christian deportment a beauty none could rightly delineate, who had marked him only in his public and business movements; and even to those who knew him in the domestic and family relations, as well as in his wider sphere of action, the picture in its perfectness cannot be drawn. The family circle is the sacred and soft retreat of all that is most lovely in character; yet beyond a full and exact delineation. The thousand nameless but beautiful items that make up its history, when rightly passed, are like the soft and airy drapery that hangs around the

declining footsteps of an autumnal day. We feel it all; it pervades our hearts, but no skill can lift out its unutterable loveliness in any set forms of phraseology. Such was Dr. Edwards; quietly and evenly gliding on his way like nature,—in stricter accordance than most with the laws of his being, to the great realities of the future.

Very sincerely yours,

A. WARNER.

FROM THE REV. AMOS BLANCHARD, D. D.

LOWELL, Mass., June 25, 1856.

My dear Sir: My acquaintance with Dr. Edwards began with his entering the ministry, and continued till his death. My honoured father having been a deacon of his church, his nearest neighbour in one direction, and his confidential friend; I knew him, as he appeared in every relation of life, and in every variety of pastoral duty. I heard all of his sermons and addresses during his pastorate at Andover which have been published. Through his subsequent life, he frequently visited in my family and preached in my pulpit. It was my privilege also to share his hospitalities, and to meet him on occasions so diversified as to bring to view nearly every phase of his mind and character.

Greatness, as applied to men, hardly admits of definition, real or verbal. Its elements differ widely in men, all of whom make upon us the impression described by the word. It is often felt when it most completely defies analysis. Some men are indivisible; the physical, mental, and moral so coalescing that they cannot be separated; all conspiring to make what a British critic describes Rev. Sydney Smith to have been, "one whole individual person, honest and genuine in all his appearances, and entirely transcending, as a man, in natural force and influence, any thing that can be said of him, in any special character."

To this class Dr. Edwards belonged. His body, heart, and intellect combined to make him, as a man, something far beyond what he was simply as an author or preacher. All who came near him felt his power, when most at a loss to detect its hiding places, and even when most awake to his want of its more common constituents and helps. He owed nothing to courtly ease or polish of manners, or to the mental graces of elegant scholarship. Of rhetoric, in the exact sense of the term, he had none. The mention of belles lettres, in connection with his name, provokes a smile at the incongruity of the ideas. A learned allusion, a simile or trope beyond those of the sacred writers, or a poetical quotation, except from Watts or Cowper, can scarcely be found in all that he ever spake or wrote. Few men are more slenderly endowed with genius, in the sense of inventive or imaginative power. Its fire never plays over his pages. It never lent its aid, as in Dr. Payson, to kindle his feelings to extatic devotion. All his printed letters and discourses have, like Whitefield's, a striking air of mediocrity. To the rules of oratory, as an art, he seemed to be profoundly a stranger. Yet he often achieved the best results of oratory, in preaching, in deliberative assemblies, and on anniversary platforms. Imitation of him on any of these occasions by any person could result only in making himself ridiculous. Yet Dr. E. was often truly eloquent. He could practise none of the minor graces of conversation, which qualify one to shine in the general intercourse of society; owing perhaps, in part, as in Dr. Chalmers, to the massive character of his mental movements. He will be commemorated in no traditional anecdotes of his playful humour, smart repartees, or electric wit. Still, he was marked with peculiar attributes of person and manner, of thought and feeling, such as made him, with little help from art, not to say, in violation of most of its rules, one of the great lights of the New England pulpit.

Dr. Edwards was ordained over the South Parish Church in Andover, at the age of twenty-five, and after but six years of preparatory study, only thirteen

months of which were devoted to Theology. The last six of the fifteen years of his ministry there, were the culminating period of his pulpit ability. He had then become a recognised force; a living power felt by men, women, and children, throughout that extended parish. With an undisputed ascendancy among his own people, he was known far and near as a powerful preacher and a man of eminent practical wisdom. His occasional services were sought in places near and remote: and he was invited permanently to occupy stations of the gravest responsibility. Yet even then he had neither attractiveness nor popularity. He had, however, what is so much better, influence; an influence growing out of his personal qualities, and accumulating with every year of his pastoral life.

His face and figure, as shown in the frontispiece of the excellent Memoir of him lately published, will suggest to those who never saw him, the outlines of his spiritual portraiture. The harmony between the inward and the outward man was so marvellous as to be almost amusing. It gave a beauty of its own to his rugged simplicity of thought and diction, though in almost any other, it would have been felt as a deformity. He was, too, always the same. No varying moods operated, like shifting postures in the sitter before the sun-graven plate, to blur the impression. Always himself, and himself only, he had not a touch of quaintness or of eccentricity. His stiff and formal mannerism was untainted with affectation. Every thing which he did or said bore the stamp of his own individuality, but no one ever called him odd. He could not have been otherwise than stately even to the verge of dignity's grimace. A bearing, which would strike a stranger as ultra professional, was with him the only natural one. His native mould and make were precisely what in most men would be a purely technical character. He was born a Divine. He lacked elasticity, and the power of operating upon a wide range of susceptibilities. He had none of the fascination, which, in many persons, binds to themselves all on whom their spell is laid, without respect to their mental or moral worth.

Intellectually, his strength lay, where it is often found to lie, in those great men, who seem to have no other assignable point of superiority, in clearness, grasp, and compass of view. As Whateley says of Aristotle, his mind was at once telescopic and microscopic. He saw at a glance the relations of all parts of a subject to each other, and of the whole to other subjects. He intuitively separated the essential from the accidental. He discovered the line of action appropriate to each particular juncture, and the demands of a true expediency, as the same with those of right and duty *in given circumstances*. He was full of the "wisdom and prudence," in their human measure and manner, which the Apostle declares to have belonged to God's redeeming love. These qualities too were, in Dr. E., as in God Himself, vital forces, salient springs of sagacious and comprehensive plans well wrought out. His career as a pastor was marked by these attributes thus operating. They qualified him to project and execute charitable and reformatory movements. They clothed him with administrative ability. No civilian ever excelled him in presiding at the council-board, in an executive committee, or a deliberative assembly. Business, under his direction, never lagged, never hurried, never became confused. His timely hints and modest inquiries were frequently decisive. Such mental qualities could not but make themselves felt by common minds and on common occasions. But with the multitude, his influence was mainly that of manifest rectitude; of embodied duty to God and man. If others have better shown "virtue in her shape how lovely," it was his mission to make men feel "how awful goodness is." His gravity, however, had no tinge of austerity or gloom. His reserve, which had it been studied, would inevitably have repelled, was seen to be essential to his identity, and to be allied with the most genial affa-

bility of soul. He was not unsocial in his silence. It, therefore, only won confidence. It acted, in alliance with a native modesty and with the humility wrought by Divine grace, to prevent his speaking of himself, or seeming to think of himself. The remark made of Washington, that no one would have suspected from any thing said by himself that his career had been, in any respect, unusual, is strictly true of Dr. Edwards. He never complained of his trials; he never reported his successes. His mind and heart appeared to be so filled with Divine truth, and with the claims and wants of his fellow men, as to leave no room for any other contemplation of himself, than was essential to the best performance of duty. His caution was sometimes excessive. It kept him from committing himself when most men would have thought themselves bound to speak. Yet it was, in no degree, the offspring of fear. He knew nothing of fear in any form, but the fear of God. Least of all did it ever sink into cunning. His movements were explicit. What he could not effect in this way he left unattempted. Fearless in duty, he was not exceeded in circumspection by the most timid and time-serving. His greatness consisted largely in the perfect balance of these antagonist forces. He was an admirable illustration of tranquil energy, resulting from cool judgment united with unremitting earnestness. Never impetuous or rash, he was always working with a thoughtful momentum, which bore others along without their perceiving his agency. "Light and Love," was his favourite motto. And these powers exerted themselves in all his plans and movements, so as to commend them and him to persons of all varieties of temperament and training, of all professions and callings, and all grades of intellectual strength and culture.

If other men have equalled him in these qualities, he stood nearly alone in one grand particular,—the unconscious revelation of them all, whenever he addressed an audience. This was, beyond all others, his striking peculiarity, and the tower of his strength. He was not now the man and then the preacher: but as he preached, without intending it, with a kind of oracular authority in his common conversation, so his whole character, as a man, came out in his public preaching. This is so far true of all ministers as to make the pulpit, beyond any other place, to be, like the Divine Word which it proclaims, a revealer of the thoughts and intents of the heart. Discerning hearers will seldom fail to feel any serious defects in the preacher's personal character, however studiously it may be, for the time, concealed. But to few is it given to reveal instantaneously their various excellencies, especially when they are of so profound an order. Most good men require to have been observed for months and years, in order that their character may enforce their sermons. Dr. E.'s character encompassed him wherever he was, and attracted notice almost before the man himself was observed. This self-revealing power, one of the rarest of endowments in the degree to which it belonged to him, must be viewed as a special gift from Him who distributeth to every man severally as He will. No self-conscious discipline or purpose can acquire it, further than as it is incidental to abounding spiritual vitality. Yet many have probably equalled Dr. E. in all his excellencies, without his power of making them all to be intuitively perceived in the operation of each. That sharp analyst, John Foster, says of Sir Thomas More, that he "exerted and almost involuntarily, not in succession and alternation, but at one and the same time, the wit, the philosopher, and the Christian." A like happy complexity in simultaneous action of mental and moral forces, such as, in the aggregate, are better represented by Sir Matthew Hale, belonged to Dr. E. His occasional hearers will testify to the truth of this representation, whether they ever framed it or not by reflecting on their own impressions. They felt the influence of exalted character, *instantaneously disclosed*. Strangers knew themselves to be listening to a wise, modest, bold, ardent, and simple-hearted, yet far-sighted and sagacious man: full of tact in shunning needless collisions, yet ready joy-

fully to embrace the stake, rather than compromise, in an iota, his duty to God. Whatever he said, and even in his silence, these traits thrust themselves into view, and exerted a power in conversation and in preaching altogether beyond any thing to be found in his words or thoughts.

The foremost feature of his sermons and addresses was their Biblical cast. They were plain to the extreme of being thin, bare, and dry, except as relieved by scriptural quotations and pertinent facts. His manner was that of serious, earnest conversation, and had the effect of isolating his hearers and of making them feel themselves to be individually talked with on the subject in hand. They felt the power of the man *through* whom, rather than from whom, the words appeared to come. For so simple, so biblical, so self-recommending was all he said, and so in keeping with his commanding presence, his majestic though ungraceful mien, and heavy voice, as to appear like the utterances of a stern old prophet baptized into the tenderness of the Apostle John. The inspired words seemed "fitted on his lips." He thought in them more truly than ever did Jerome or Tertullian. His constant use of them made it impossible for his own phraseology, how plain or homely soever, to be, in the least degree or in a single instance, coarse or low. He gave even to casual observers the impression of his being a kind of speaking and walking Bible. He seemed not so much to have studied it, as it to have possessed him, body, soul, and spirit. Its tritest passages had to him apparently the freshness of a new revelation, because his experience of their power seemed ever new. This interest communicated itself by a sacred sympathy to his hearers. He constantly illustrated his own idea of sacred eloquence, as consisting in "declaring all the truths which God has revealed, in the connections in which He reveals them; and in declaring them with those feelings which these truths, clearly apprehended, cordially embraced, and faithfully obeyed, will inspire." His prayers were sometimes composed almost wholly of inspired passages applied with striking felicity to the instant occasion. No man ever better merited the praise of being a "living ritual." He made no pretension to critical lore. He struck intuitively into the heart of a passage and carried conviction to every hearer that his exposition was indeed the mind of the Spirit. His Bible-classes and expository lectures were regarded by Professors and Students in Theology as models in their kind. His countenance lighted up, in speaking, with a strange mixture of solemnity and cheerfulness, of authority and inviting tenderness. His eye frequently filled, and his voice, heavy as the sub-bass of an organ, though not as musical, trembled with an earnestness known by all to be real. He never assumed a character for the occasion. He spoke right on like a man intent upon his work, and wholly oblivious of himself. Without any thing positive, dogmatic, or dictatorial, he spoke with authority. His sayings were heard as law; i. e. *laid*, settled in a way never to be moved. They were felt to be almost like inspiration itself, an end of controversy.

All Dr. E.'s habits of mind were intensely practical; or, as the more learned phrase would be, objective. His ability for profound speculation was hardly surpassed among his contemporaries, as those are aware who knew him in the exercises of his clerical Association. He could analyse and discriminate acutely on the most abstruse points of metaphysical science. Yet the whole bent of his soul was towards the realization of abstract truth in life and character. His convictions had a sort of creative power. From a kind of intrinsic necessity, they wrought themselves into sensible forms. Accordingly, his *piety* was eminently practical. He had the air of a man who knew not how to speak or act, or how to refrain from speaking and acting otherwise than in imitation of the Divine Man. No hasty or petulant speech, no disparaging word about others, no expression, by look or manners, of any unchristian temper, was ever, as I believe, laid to his charge. His "soul was like a star," not only as "dwelling apart" from

all the petty egotism and other kindred foibles of many great and excellent men, but as shining for others' benefit and shedding down upon all who saw him the Saviour's reflected brightness. Altering and adapting an old comparison, you would almost as soon expect to see the sun diverted from his course by the fishes, scorpions, and lions of the zodiac, as to see him swerve from his integrity under any earthly temptation.

The same practical cast of mind appeared in the type of his Theology. His Calvinism was never doubted: though the biblical, with him, took precedence of the scholastic,—the evangelical, of the technically orthodox. Few did more true yeoman service in the Unitarian controversy. Yet he scarcely ever preached a strictly controversial sermon; and never on the points which divide the different schools of orthodoxy. He was intent upon making men feel that God is dealing with them in providence and grace, that Christ and the Holy Spirit are working for their salvation, and that the only hindrance to it is their chosen and cherished adherence to sin. He sought, therefore, to lead them to stop sinning, and that in the quickest possible way. He insisted on their instantly forsaking all known wrong doing, and entering upon every known duty for the sake of glorifying God and doing good, as the essence of repentance. To do this, relying on Jesus Christ for pardon, and on the Holy Spirit for strength, and guidance, and all else that is needed in order to doing this, and to being accepted of God in doing it,—this, in his view, was saving faith. It was with him an axiom, that right feeling comes from trying to do right, as often as right doing from right feeling. He believed that he had gained a great point with unconverted men, when he had set them to work in some department of Christian usefulness. The best extant specimen of his habitual style of preaching in his best days is the little tract entitled, "The Way to be Saved." In his application of a sanctified common sense to the interpretation of the Bible, he resembled Andrew Fuller, without his undue positiveness. Few of his hearers thought of inquiring whether he belonged to old school or new, to the adherents of the "taste" or the "exercise" scheme: yet his private conversation and his line of action on test questions showed beyond doubt that his convictions and particular sympathies were with the Hopkinsian wing of the Calvinistic host. A Congregationalist in head and heart, he delighted to co-operate in every good work with all that love our Lord. He probably was never heard to present the views of those with whom he differed in an odious light, or to allude to them at all, unless they happened to be identified with errors and prejudices known to exist in his hearers' minds, and which must be removed in the process of leading them to Christ.

Some of Dr. E.'s characteristic traits shone to better advantage, while he laboured in the service of the American Temperance Society, than while he acted as a pastor. At a time when Temperance Conventions were composed of the ablest and best men of the community, assembling, not to serve political ends, but to advance a high moral and Christian enterprise, the place of Chairman of the Business Committee was almost certain to be assigned to him. Thirty years ago, before any general agitation of the subject, he had prayed, preached, and conversed on total abstinence as a remedy for intemperance, till the principle had come to be generally adopted among his own people. His activity in this reform and in kindred ones came naturally of his practical turn: and his habits as a pastor had been a series of rehearsals preparatory to his career as a lecturer on temperance, Sabbath-keeping and the study of the Sacred Scriptures. These he believed to be the main pillars in the edifice of social morality and order. His sagacity and tact, his calm fervour and unresting diligence in promoting these reforms, had an air of true moral sublimity. His energy was like that of a law of nature. He laid out his course as if he stood alone, yet he was sure of the best co-operation, moral and material. He strode far in advance of others in many of his principles and plans, yet he appreciated all objections with the most

sensitive delicacy, and conceded all their just force. He was tenacious of his own convictions, knowing them to rest upon a deep insight into men and things and the profoundest reflection and prayer, yet none ever imputed to him obstinacy or self-will. Seldom as his plans were over-ruled, all knew that he could surrender them with the best possible grace. We are told of Queen Elizabeth's great minister, the prince of English statesmen, that "the character of his temper was a vigorous moderation, prompt and resolute in its measures, and yet seeking to accomplish the end by the most temperate means, and in the quietest manner. Moderation was conspicuous in the general scope and direction of his designs, as well as in the manner of effecting each particular object." This champion of the temperance reformation was a pattern of such "vigorous moderation," or, to adopt the cant phraseology of the day, of progressive conservatism. He resembled in this respect the prophet Samuel, as much as Luther did Elijah in his fiery vehemence. His comprehensive vision could never see in one direction only. His ardour in behalf of his favourite schemes never jostled other enterprises and duties out of their proper place. Vituperation, invective, and exaggeration, such as compose the staple of many a self-styled reformer's harangues, never polluted his lips. The spirit of the Gospel exhaled through all his addresses. They would have suited any part of the Lord's day, and would have promoted repentance and faith, if preached in the midst of a religious revival. The "hints," found in his Memoir, for his own and others' guidance in their temperance efforts, might have been transcribed from his own example. Without seeming to have formed any such resolutions as the following, or to have adopted them consciously and of set purpose, he was the impersonation of them all: "Never be discouraged; never be self-confident; never exaggerate, or state any thing more than the simple truth; never try to force people forward any further than, from the light you have thrown before them, they choose to go. Let your object be the glory of God in the salvation of men. Let every step of your course be sanctified by the word of God and prayer." He relied little upon philosophy, and made every thing of scriptural principles illustrated by facts. His logic consisted chiefly in marshalling facts so as to sustain and enforce his simple and luminous statements, without, however, any colouring or straining of truth. His Annual Reports on Temperance and the Sabbath are unsurpassed as exhibitions of the truth to the popular mind. They enshrine the very spirit of the man in their Doric simplicity and strength. He delighted in comparing Providence and the Bible, and in using them, though always cautiously, as mutual interpreters. Fortified at all points by scriptural principles and illustrative facts, he could address sages and children, legislative bodies and Sabbath schools; he could converse with the greatest statesman and the humblest woman with equal calmness and courage: impressing all alike with the sincerity and soundness of his views, and with their transcendent importance to the individual and the community. Rarely has any minister of the Gospel had equal success in influencing leading minds by personal conversation. Many a railroad corporation has suspended its Sabbath trains, in consequence of his private interviews with the Directors, when the public little suspected the occasion of the change. His public discourses on these subjects, usually written but in part, might seem as if made up of nude statements of principles and facts; his sentences might be ragged, and his gestures uncouth; but few thought of manner or style, while truth and duty seemed to assume a palpable presence. He was an eminent example of piety and philanthropy, now so often rudely divorced, acting in their natural union, and with a mutual dependance and symmetry, as complete as those of the trunk of a stately elm and its pendant branches.

I was a witness at my own house, in 1847, to Dr. E.'s department under the first severe attack of the painful disease, which, six years after, brought down his strong frame to the grave. Then and through the subsequent years of declining

health, he was still the same tranquil, majestic, and childlike man. The Bible was his constant companion. His lips dropped, as a honey comb, with its consolations. His greatness appeared, when he could no longer do great things, in the way of his doing little things, and of his submitting to the hardest of all tasks to such a man, that of doing nothing. He was as dignified in bearing privation and pain, as in the broadest theatre of public action. When his departure was announced, none doubted that for him to die was gain, or that a prince and a great man had fallen in Israel.

Few men ever left behind them a more distinct impression of their having been raised up for a specific work, and of their having done the work given them to do. He was a wise man in the inspired meaning of the term, including moral, quite as much as mental, excellence, and the selection of the best ends for himself to pursue, not less than the perception of appropriate means. His favourite maxim and the philosophy of his whole life was, "To be good is to be great in the best sense: and to be useful from the love of doing good is to be happy." Such wisdom saved him from placing himself in stations which he was often urged to accept, but which he never would have successfully filled. In the instances which may be thought to be exceptions to this remark, he is believed to have yielded his own judgment to the decision of an Ecclesiastical Council, or to the importunity of the best and ablest men. He honoured, also, in others, powers not exercised by himself. He appreciated scholarship and æsthetic culture in the ministry. Partly perhaps from the sense of his own deficiencies, he urged others forward in making these acquisitions. Certainly they would have multiplied his means of influence, especially with the young. They would have enabled him to gain and to keep an ascendancy over some minds, whom, after all, he failed to reach. They would have saved him from unduly repeating himself. They would have imparted the grace of the Corinthian capital, without weakening the strength of the column. They would have sustained him in the positions which he so wisely declined. As he was, he did a work, the fruits of which will long be witnessed in the parish which enjoyed his ministry, and in the schemes of benevolence, which bear the imprint of his wisdom, and which owe to his cautious energy so much of their healthful vigour. Many hundreds will forever bless God for his labours as the proximate means of their conversion. Many, now preaching the Gospel, in this and in other lands, will declare themselves indebted for much of their wisdom in winning souls, to his example as preacher and pastor. The praise awarded him by general consent will be higher than that of having been a brilliant, scholarly, and polished orator. It will be that of having been, every where and on all occasions, in the house and by the way, in his own parish and while preaching and addressing public bodies in every part of the land, a wise, good man, and a skilful, laborious, and eminently effective minister of Jesus Christ.

I am very faithfully yours,

A. BLANCHARD.

GAMALIEL SMITH OLDS.*

1812—1848.

GAMALIEL SMITH OLDS was born in the part of Granville, Mass., which is now Tolland, February 11, 1777. His parents, Benjamin and Via (Smith) Olds, were originally from Suffield, but removed first to Granville, and afterwards, when this son was about fifteen years of age, to Marlborough, Vt., where he resided several years previous to his going to College. He was graduated at Williams College in 1801, and was a Tutor there from 1803 to 1805. In 1806, he was chosen Professor of Mathematics and Natural Philosophy in the same institution. This office he held, discharging its duties with great ability and efficiency, for two years, when, in consequence of a difficulty that occurred in the College, rendering it inexpedient for him to remain, he tendered his resignation.

He engaged now in the study of Theology. He commenced his course under Dr. West of Stockbridge, and in 1810 became a student in the Theological Seminary at Andover; having united with the church at Marlborough, the place of his father's residence, about the beginning of the same year. On the 19th of November, 1813, he was ordained as colleague pastor with the Rev. Dr. Newton of the First church in Greenfield, Mass. The council first called to ordain Mr. Olds refused to proceed, on the ground that one of the clergymen who had been invited, and who took his seat as a member, was reputed a Unitarian. A second council, however, was soon called, consisting entirely of those who harmonized in their theological views; and by them Mr. Olds was duly set apart to the ministry,—the Rev. Dr. Samuel Austin of Worcester preaching the sermon.

Mr. Olds remained at Greenfield about three years, and was dismissed in 1816, a short time before the death of his colleague. This was with a view to his accepting an appointment to a Professorship in Middlebury College; but, in consequence of some disagreement between himself and some of the officers of the College, he never entered upon the duties of the office. He wrote, and by advice of the Franklin Association, published, a "Statement of facts" in the case. From 1819 to 1821, he was Professor of Mathematics and Natural Philosophy in the University of Vermont; and from 1821 to 1825, was Professor of the same branches in Amherst College. During several succeeding years, he held the same office in the University of Georgia. After returning to the North, he resided for some time at Saratoga Springs, and at one or two other places in the State of New York; and in the autumn of 1841, removed to Circleville, Ohio, where he spent the rest of his days.

From this time, he was the subject of much bodily infirmity, though he preached frequently for his brethren in the neighbourhood, and generally attended the meetings of the Presbytery of Columbus, of which, however, he never became a member. His death was the result of a distressing casualty. On Saturday, the 2d of June, 1848, he left home for the purpose of supplying two vacant churches in the town of Bloomfield, about twelve

* Packard's Hist. of the Franklin Association.—MSS. from Rev. Dr. Humphrey, Rev. Charles Scott, Rev. M. A. Sackett, and Rev. G. L. Kalb.

miles distant from Circleville. There he passed the Sabbath, preaching in two different places with more than common vigour and fervour. On Monday morning, he started for home; and when about a quarter of a mile from the place where he had spent the night, his horse took fright, and starting to the side of the road, threw him from his vehicle down a precipitous bank, a distance of ten or twelve feet. Two of his ribs were broken, and he experienced other severe injuries. He was taken to an inn about two miles distant from the place where he was hurt, on the way towards home, and being unable to proceed farther, was left there. His wife was sent for, and the best medical aid was immediately called, but the injury could not be repaired. He lingered in great pain until the 13th, when, in perfect tranquillity and submission, he expired.

Mr. Olds left his library, consisting of about three hundred volumes, at the disposal of the Presbytery of Columbus, to be given by them to some Theological Seminary under the care of the Old School General Assembly. They were accordingly given, in the spring of 1856, to the Alleghany Seminary.

Mr. Olds was married in 1812 to Julia, daughter of Deacon Jonas Whitney, of Marlborough, Vt. They had four children,—three of whom died in infancy, and the remaining one in the prime of his manhood. Mrs. Olds died in 1851.

The publications of Mr. Olds are an Inaugural Oration at Williams College, 1806; the Substance of several Sermons upon the subjects of Episcopacy and Presbyterian parity, 1815; Statement of facts relative to the appointment to the office of Professor of Chemistry in Middlebury College, 1818.

FROM THE REV. CHESTER DEWEY, D. D.

ROCHESTER, April 15, 1856.

My dear Sir: Mr. Olds, concerning whom you enquire, was my Tutor in College through my Junior year, 1804-5. He continued in that office the following year; at the close of which, he was elected the first Professor of Mathematics and Natural Philosophy in the College. Thus my acquaintance with him was for three years of my collegiate life; and for one of them was particular, as he was the sole teacher of my class during the whole year.

The studies of the Junior year then were chiefly mathematical and philosophical, commencing with Geometry and closing with Philosophy by Enfield. He heard the class in Cicero de Oratore, and showed us his fine scholarship in Latin, and also in History, with which his comprehensive mind was familiar. He delighted especially to range the fields of Mathematical Philosophy. The Mathematics of College he had at his entire command; and all the parts appeared as familiar to his mind, as the alphabet to a finished reader. The chief defect in his exhibition of the principles, was the rapidity of his demonstrations. The reasoning was so perfectly obvious to himself, that he seemed to wonder that a student should hesitate upon it, even though he had looked at it but a few moments. So, when he had presented the reasoning in his rapid way,—clear enough if the student could keep pace with him, he was accustomed to question the unfortunate wight, upon whose eyes the light had flashed, but made no distinct picture of the objects—"Do you see it?" Even this short question he was wont to abbreviate from the same rapidity of his thoughts, to "See it?" "See it?" These two words became, in the class, of frequent application in their reasonings with each other, and almost their designation of their

popular Professor, as the phrase was an admission of their high estimate of his talents.

Professor Olds possessed a playful spirit, and often opened a vein of the richest humour. His mind moved quickly, and he was keen, shrewd, sarcastic, strong. Though a fine disciplinarian, he often used such a method of reproof as was full of pleasantry, and yet adequately corrective. Several members of one of his classes had often collected in some of their rooms, and imitated the voices of various animals. They had practised, till they had become expert at barking, mewling, bleating, lowing, and the like. In the hours of study in the evening, the bleating begun, and was carried to high perfection by an excellent scholar. Mr. Olds rapped at the door and walked in; casting his eyes on this fine young man, he said,—“If I had known the old bell-wether was here, I should not have called,”—and left the room. So fearful was the fellow that “bell-wether” would become his designation, in and out of College, that he ceased the noises from that instant, and the nuisance came to a sudden termination.

I knew less of Professor Olds as a preacher than as a teacher in College; but, with a mind constituted as his was, it was impossible but that his sermons should have always been full of consecutive and thoroughly digested thought. His manner in the pulpit was somewhat earnest, and his elocution might, on the whole, be considered good; but I think the effect of his preaching would have been increased, if he had manifested a deeper sympathy with his audience.

Professor Olds carried his mathematical preferences into all his reasonings—he seemed to labour for certainty with the utmost energy, and to consider his religious and moral principles as having been demonstrated by him. He had the reputation of affixing Q. E. D. to many conclusions for which only *probable* proofs could be adduced. As he well understood the limits of Mathematics, of course he did not apply Geometrical principles to moral or political subjects; but he seemed to rest on his deductions as having absolute certainty. This habit of mind made him often appear to others as dictatorial, self-confident, perhaps uncharitable. Possessed too of more than an ordinary degree of sensitiveness, he was perhaps hereby led, at least in part, into those differences of views, which issued in the unfortunate termination of his relations to two or three Colleges, by means of which several years of his life were embittered. Under the pressure of a succession of serious disappointments, his mind had, at one time, well nigh lost its balance. But he lived to recover himself entirely. His last years were years of active and earnest service in the ministry of the Gospel; and when he died, the public papers in the region in which he had resided, bore honourable testimony to his character, his usefulness, and his fidelity.

Very sincerely yours,

CHESTER DEWEY.

JOHN BROWN, D. D.*

1812—1839.

JOHN BROWN was a native of Brooklyn, Conn., where his father, Shubael Brown, was a substantial and wealthy farmer. He was born on the 4th of July, 1786. He was one of a large number of brothers, apparently of vigorous constitution in early manhood, most of whom, however, became victims to consumption, while they were yet in the prime of life. While he was a mere child, he began to discover a passionate fondness for books, and used to appropriate to the purchase of them the small sums of money which children ordinarily spend upon their little sports and gratifications. After passing a few of his early years in labouring on his father's farm, he went to Plainfield Academy, and commenced his studies with a view to prepare for College. In due time he entered at Dartmouth, and through his whole course sustained a high reputation in all respects, and was graduated an excellent scholar in 1809. He became hopefully pious during his College life, and joined the church in his native place, about the time that he was graduated.

Soon after leaving College, he became a member of the Theological Seminary at Andover, then in its infancy, and remained there until 1811, when he accepted an appointment to a Tutorship in Dartmouth College, which he held for two years. Having received license to preach from the Orange Association, N. H., he went, after resigning his Tutorship, to preach as a candidate to the Presbyterian church in Cazenovia, N. Y. They gave him a call to become their pastor on the 24th of November, 1813, and on the 8th of December following, he was ordained and installed there by the Presbytery of Onondaga. He was married not far from this time, to Sarah Murdock of Norwich, Vt., by whom he had eight children. Mrs. Brown died in Hadley, December 26, 1838, aged forty-three.

Mr. Brown continued his labours here in great fidelity and with no small measure of success, for about fifteen years. The years 1816 and 1820 were distinguished by revivals which brought very considerable numbers into the church. He enjoyed the confidence and affection of his people in an unusual degree, and sustained a high reputation throughout the whole region.

The degree of Doctor of Divinity was conferred upon him by Union College in 1827.

When the Pine Street Church, Boston, became vacant, in 1828, by the removal of the Rev. Dr. Skinner to a Professorship in the Andover Theological Seminary, Dr. Brown was selected as a suitable person to become his successor; and, having accepted their call, was dismissed from his charge in January, 1829, and installed in Boston shortly after.

Dr. Brown's ministry in Boston was of short continuance. Though he was greatly esteemed by his people as an able and wise man, an instructive preacher, and a faithful pastor, he seems, from his peculiar tastes and habits, to have been less adapted to a city charge, and to have found himself less at home in it, than had been anticipated. The result was that, after remaining

* MS. from Rev. G. S. Boardman, Rev. G. J. Tillotson, and Rev. Dr. Woodbridge.

there about two years, he accepted a call from the church in Hadley, Mass., where he was installed on the 2d of March, 1831.

At Hadley, as in the other places in which Dr. Brown exercised his ministry, he was greatly esteemed for his solid and enduring qualities; and, while he found himself in a more congenial atmosphere, he laboured probably with more comfort and acceptance, than in the congregation which he had left.

Dr. Brown, after a ministry at Hadley of eight years, died there, of consumption, March 22, 1839, aged fifty-three. The disease which terminated his own life swept away, within a short period, almost his entire family. The Rev. Dr. Woodbridge, who was his predecessor, and is now (1856) his successor, in the pastoral office at Hadley, says, "Eight at least of his family, including himself, lie side by side, in our burying ground; and most of them died in the course of two or three years."

During his residence at Cazenovia, he published two Sermons on Baptism, which are considered a very able discussion of that subject.

FROM THE REV. ISRAEL W. PUTNAM, D. D.

MIDDLEBOROUGH, Mass., June 25, 1856.

My dear Brother: I regret my inability to reply, in any satisfactory manner, to your request for some account of the Rev. Dr. John Brown, formerly pastor of the Pine Street Church in Boston. We were indeed classmates at College; but, owing to peculiar circumstances, were not in very intimate relations with each other. I had spent my first two years at Cambridge, and was at Hanover only during the last two. Besides, he was then a decidedly religious character, which I was not; and we were not brought together by special and strong sympathies. Indeed, I felt myself quite a stranger at Dartmouth, and, owing to my College antecedents, was less familiar with the class than they generally were with one another.

Dr. Brown, as I knew him in College, was a man of fine personal appearance, of kind and gentle manners, of amiable dispositions, of commanding talents, and excellent scholarship. He was a diligent student, always orderly in his conduct, earnestly intent on the acquisition of knowledge, and aiming to do good in the use of it. I think he was, by the College Faculty, considered the second or third scholar in his class; and this, if my memory serves me, was indicated by his Commencement appointment and performance. As our fields of professional labour were remote from each other, during the greater part of his ministry, I had little opportunity of marking the progress of his career; but, from all that I have heard, I have reason to believe that he fulfilled his early promise of usefulness in the Church, and that his name deserves a place among the wise and good of his generation.

With much Christian regard,

I am truly yours,

I. W. PUTNAM.

FROM THE REV. HEMAN HUMPHREY, D. D.

PITTSFIELD, June 26, 1856.

Dear Sir: I had but little acquaintance with Dr. Brown till he settled in Hadley. From that time till his death, I knew him well, and esteemed him highly, as a minister, a Trustee of Amherst College, and a brother beloved in the Lord. I visited him, from time to time, during his last illness, and preached the sermon at his funeral; and the lapse of eighteen years has done little to diminish the distinctness of my impression concerning either his person or his character.

In person, Dr. Brown was somewhat above the middling stature; his complexion was rather dark; he had a fine eye and an open, benignant countenance. He was not a man of many words; his mind was not rapid in its movements, but it was clear and reliable. He had much more than an ordinary share of what is called common sense, and in making up his final judgments he seldom erred, because he took time to look at questions on both sides, and kept his personal preferences, if he had any, in abeyance.

He could not be considered as a man of brilliant parts, and he was as far as possible from any attempt or wish to pass himself off for more than he was worth. His talents, though highly respectable, were rather of the working and practical order, than the popular. He could not have excited the admiration of superficial or critical hearers, by fine, polished essays in the pulpit, if he had tried; and he had too high a sense of the great end of preaching, to have done it if he could. He heartily despised every thing like clap-trap every where, and above all, in the pulpit. His sermons were able, evangelical, and instructive. If not very attractive at first, he grew upon you. The more you heard him, the better you liked him. He gained your confidence by satisfying you that his grand endeavour was to preach not himself, but Jesus Christ, and himself the servant of Christ, for your sake. He was not a trained pulpit orator; but his voice was strong and emphatic; his delivery was solemn, earnest, and at times highly impressive. He was well rooted and grounded in the great doctrines of the cross; and he preached them so clearly, that if his stated hearers did not understandingly embrace them, it was their own fault. If Christians, sitting under his ministry, did not gradually "grow up to the stature of perfect men in Christ," it was not because he fed them only with milk. He gave them "strong meat," too, as they were able to bear it, and not in stinted allowances, whether they all relished it or not. He was a strong Edwardean Calvinist himself, and as he had no confidence in mere human suasion, however eloquent, to turn men from darkness to light, and from the power of Satan unto God, he prophesied over the dry bones, as Ezekiel did, when he said, Come, O breath, O Spirit, breathe upon these slain that they may live; and God blessed his labours to the edification of the Church and the conversion of sinners.

Dr. Brown was a minister out of the pulpit as well as in. He was "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." He "taught the people publicly, and from house to house." He was highly esteemed by his brethren in the ministry; had the confidence of all the churches as far as he was known, and when he died, his people felt that they had sustained a great loss.

In fine, Dr. Brown was one of that class of ministers who had more talent and merit than some others, of higher attractions and wider celebrity. He was one of those whom God has generally most highly honoured by multiplying the seals of their ministry, and who will "shine as the brightness of the firmament and as the stars forever and ever."

Accept, dear Sir, this brief and imperfect sketch, from

Your affectionate brother,

H. HUMPHREY.

MATTHEW RICE DUTTON.*

1812—1825.

MATTHEW RICE DUTTON was born in Watertown, Conn., on the 30th of June, 1783. His father was Thomas Dutton, and his paternal grandfather was of the same name—the last was one of the early settlers of the town, and was, for many years, a deacon in the Congregational church. His mother's family name was Punderson—she was a native of New Haven and a lineal descendant of one of the "seven pillars" of Davenport's church. When about eleven years of age, he removed with the family to Plymouth, Conn., where they remained about two years, and thence to Northfield, a small parish of Litchfield, in both of which places his father kept a small country store, and when not otherwise engaged, he assisted as a clerk. When about sixteen, he kept a school in Northfield during the summer, and the next winter in Harwinton. At seventeen, he entered the Law office of Ephraim Kirby of Litchfield. But, about this time he had a severe attack of the measles, which left him with a shattered constitution, and a weakness of the eyes, which caused him great pain and loss of time, and continued, to some extent, during the remainder of his life. In consequence chiefly of this calamity, he left Mr. Kirby's office and remained at home for about a year, unable to engage in any business. He had, in the mean time, become acquainted with the Rev. John Pierpont, whose father lived a few miles distant, and who commenced that literary career which has since made his fame national, with the Rev. Joseph E. Camp,† then the pastor of the church in Northfield. Mr. Pierpont, while pursuing his studies, boarded with Mr. Dutton's father. Influenced partly by his own inclination, and partly by the advice and encouragement of his uncle, Mr. (afterwards the Rev.) Aaron Dutton, and of Mr. Pierpont, he changed his plan and concluded to endeavour to obtain, by his own substantially unaided efforts, a collegiate education.

During the succeeding period until 1806, he repeatedly taught district schools in Watertown, and in the intervals prosecuted his studies, part of the time at home, and part of the time with Dr. Baekus of Bethlem, with the Rev. Mr. Starr of Warren, at the Academy at South Farms, and at the Academy at Woodstock, Conn., then under the charge of his uncle already referred to. He entered the Junior class in Yale College in the autumn of 1806, and graduated in 1808 with the highest honour, which could, under the circumstances, be awarded to him. It was during a revival of religion which took place in the College in 1807 that he embraced the hopes of the Gospel, and united himself with the College church.

Before he was graduated, he obtained leave of absence and taught an Academy for several months at Farmington. For a year or more after his graduation, he had charge of the Academy at Fairfield; and, on leaving it, went to Andover and joined the Theological Seminary, where he passed the following year in preparing for the ministry. From 1810 to 1814 he was a Tutor in Yale College. During the whole period, he suffered severely from weak

* MS. from Governor Dutton.

† JOSEPH ELEAZAR CAMP was graduated at Yale College in 1787; was ordained pastor of the church in Northfield in 1790; was dismissed in 1837; and died in 1838.

eyes, and was dependant, in a great measure, on the voluntary assistance of students, even in preparing himself for the duties of his office. In the last year of his Tutorship, he received a call to settle as pastor of a church in Portsmouth, N. H.; but his imperfect health induced him to decline it. In the autumn of 1814, he was ordained pastor of the church in Stratford, Conn., the sermon on the occasion being preached by President Dwight.

Mr. Dutton continued pastor of the church in Stratford, universally esteemed and beloved, until the autumn of 1821, when he was elected to the Professorship of Mathematics and Natural Philosophy in Yale College, as successor to the lamented Professor Fisher. Mathematics had always been a favourite study with him, and he excelled in it probably more than in any other branch of learning. He accepted the appointment, and entered on the duties of the office with great alacrity and ardour; but his constitution was not equal to the effort. His mind appeared to gain in activity, as his body declined in vigour. After a short time, it became apparent to his most intimate friends that his intellect, though operating with unusual strength and clearness, had lost all subjection to his will, and governed the whole man with the power and cruelty of a tyrant. The night brought no cessation to his mental labours; but the hours of sleep were spent, apparently with great satisfaction to himself, in solving difficult theorems in mathematics or abstruse questions in metaphysics. No physical machinery could have lasted long under such constant pressure and such incessant friction. It is not surprising therefore that his feeble frame soon gave way. He died partly from general debility and partly from pulmonary affection, in July, 1825. He retained apparently the full possession of his intellectual and moral faculties to the very moment of dissolution; and it was evident that he understood what was passing after the power of speech was gone. The last manifestation of consciousness was an index to the whole tenor of his life—a peaceful smile. His last days and hours were worthy of his earnest and devoted Christian life. His funeral sermon was preached by the Rev. Dr. E. T. Fitch from Acts XIII. 36.

Shortly after Mr. Dutton's settlement in Stratford, he was married to Maria, daughter of Dr. Asa Hopkins of Hartford. They had two sons, the eldest of whom was graduated at Yale College in 1837, but, on account of an hereditary weakness of eyes, was prevented from following a professional life. Mrs. Dutton, with her two sons, still (1856) survives.

When I entered Yale College in 1811, I found Mr. Dutton there as Tutor, and he continued in that capacity till the commencement of my Senior year. Though I was not at any time under his immediate instruction, I was brought into more intimate relations with him than most of even his own pupils, as I frequently served as his amanuensis; and my recollections of him have always been among the most cherished of my college life. In person he was rather above than below the medium height, was slender and graceful, had a countenance that always wore a benignant aspect, while it easily lighted up with intelligence or took on a cheerful and winning smile. His manners were perhaps less courtly and polished than those of his intimate friend and fellow-Tutor, Mr. Hull;* but they were natural and simple, and had that admira-

* AETIUS BEVIL HULL was born at Woodbridge, Conn., October 12, 1778; passed through Yale College with high reputation and was graduated in 1807; engaged in teaching a school at Wethersfield, Conn., but was obliged to relinquish it and travel to the South on account of pulmonary tendencies; was a Tutor in Yale College from 1810 to 1816, at the close of which period he was licensed to preach the Gospel; was ordained as pastor of the First church in Worcester,

ble quality of making themselves felt without being noticed. So universally was he esteemed by the students that amidst all the difficult passages of college life, which so often array the students on one side and the Faculty on the other, I cannot recall an instance in which I ever heard a word dropped to Mr. Dutton's disparagement. It was not that he was unduly tolerant of evil, or that he was wanting in vigilance or energy; but so universal and entire was the confidence that was reposed in him, that it seemed to be taken for granted that even where he originated or concurred in decided and even severe measures, he was incapable of being influenced by any other than the highest and purest motives. I have always understood that the same qualities which gave him so much favour as a Tutor, rendered him equally popular after he was advanced to the Professorship.

As a preacher, my estimate of him is formed partly from having heard him preach once or twice in the College chapel, partly from having written, by his request, some of his discourses, but chiefly from the testimony of some of my friends who were among his constant hearers at Stratford. His voice was not one of great power, but it was distinct, and not otherwise than agreeable. He had little gesture, and not a high degree of animation; but there was an admirable propriety in his mode of utterance, and a manifest conviction of the truth and importance of what he was saying, that could hardly fail to secure the attention, and enlist the feelings, of his audience. His sermons had little in them that was startling or brilliant; but they were written in excellent taste, full of appropriate and weighty thought, and constructed with such logical accuracy as not only to gain, but keep, their lodgment in the memory, as material for subsequent meditation. Though he was distinguished for metaphysical acumen, he thought, with the great Edwards, that the pulpit is not the legitimate place for its exercise—*there* he was contented to know nothing save Jesus Christ and Him crucified.

In his whole character,—intellectual, moral, Christian, there was a beautiful symmetry. All who knew him, loved and admired him while he lived; and his few surviving friends cherish his memory as a treasure, and never speak of him but in a tone of unaccustomed reverence.

FROM THE HON. HENRY DUTTON.

GOVERNOR OF CONNECTICUT.

NEW HAVEN, April 23, 1856.

Dear Sir: I have no distinct recollection of my brother, the late Professor Dutton, prior to the time when he was struggling in various ways to fit himself for College, and to procure funds to pay his expenses while there. He was absent from home the greater part of the time, but the pleasure which his short visits gave to every member of the family, is indelibly impressed on my memory.

With a feeble constitution, weak eyes, and an empty purse, the prospect must have been dark; but he was never desponding, and was usually hopeful and cheerful. He took a great interest in all the younger members of the family, and spent a great part of the time, during his vacations, while teaching

May 22, 1821; and, after having laboured faithfully several years and been taken off from his labours for one year by the return of the malady which had previously threatened him, died on the 17th of May, 1826. He was a person of an uncommonly attractive exterior,—small but well formed, with a face expressive of great intelligence, and manners that combined simplicity and dignity in an unusual degree. He had a highly cultivated taste, and wrote in a classical and elegant style, but his manner in the pulpit was characterized rather by that graceful propriety which every body admires, than by that deep kindling of the soul that nobody can resist.

school and in College, in rambling with them through the fields, or sporting with them in the house. He had a remarkably mild blue eye, which never, to my knowledge, lost its amiable expression, through anger, vexation, or malevolence. A favourite species of amusement with him was to excite the wonder of his young friends by the statement of some remarkable scientific phenomenon, and then gratify them by a familiar explanation of it. He apparently enjoyed himself highly in debating moot questions in Moral Philosophy and Theology with his father,—who, although deprived of early advantages, had a strong mind and a great taste for such discussions. He took a peculiar interest in the mental improvement of one of his younger sisters, whose disposition and tastes were very similar to his own, and who afterwards, for a while, was an inmate of his family. Observing in me also, a greater fondness for study, than for the labours of a farm, he encouraged me to follow his example in obtaining an education by my own exertions, and aided me by the loan of books and such other means as were in his power.

After an interval of a number of years, I took charge of the same Academy in Fairfield, Conn., which he had previously superintended. It was very gratifying to me to find such a pleasant recollection of him among his former pupils and patrons—they uniformly spoke of the patience and cheerfulness with which he bore the trial of being often obliged to sit in a darkened room, and of the pleasure and profit which they derived from his conversation. He was, at every period of his life, extremely affable with all, without regard to age or position in society. It has often been my lot to meet with persons of an humble situation, who have related with much satisfaction some remark which he had made to them. Long after his death, I casually met with a sea-faring man of Stratford, who had been one of his parishioners. Having learned that I was a brother of his former pastor, he spoke of him in terms of warm commendation, and mentioned particularly that my brother once took a voyage with him, on a small vessel, along the sea coast, for the benefit of his health. He described, in glowing terms, the delightful conversations which they had, on the deck of the vessel, and closed by remarking that Mr. Dutton, on leaving, presented him with an earthen jug, in which he had carried medicines,—which, on his account, he valued highly, and would not part with, till the day of his death.

Whenever I visited him, whether while pastor of the church in Stratford, or Professor in Yale College, he was always the same. Though his conversation was easy and natural, it did not consist of the ordinary chit-chat of the day, but soon assumed a philosophical turn. He was not destitute of humour, but it was never sarcastic or vulgar, but always, even when under the least restraint, refined and delicate. His whole influence was calculated to enlighten and improve his fellow men.

With the highest respect,

Yours,

HENRY DUTTON.

JAMES RICHARDS.*

1812—1822.

JAMES RICHARDS the second son of James Richards, was born at Abington, Mass., on the 23d of February, 1784. While he was very young, his parents, with their family, removed to Plainfield in the same State, where he received his early education. He became hopefully pious during a revival, when he was about thirteen years of age; but he did not make a public profession of religion until he was nineteen. He had a strong desire to devote himself to the ministry; but the circumstances of his father's family rendered it difficult that he should be spared from the farm, and it was not until he was far advanced in his twentieth year that he was able to commence his studies preparatory to entering College. He entered Williams College when he was twenty-two, and graduated in the class of 1809. Though he was obliged, even during his college life, to make vigorous efforts for his own support, he maintained a highly respectable standing as a student, and in the mathematics particularly, was distinguished. His highest distinction, however, consisted in the depth and vigour of his piety, and in his being one of those few students, with whom may be said to have originated the American Foreign Missionary enterprise.

Immediately after his graduation, he became a member of the Theological Seminary at Andover. Here he had much to do in awakening and diffusing a missionary spirit among his fellow students; and he was one of the number who originated the Memorial to the General Association of Massachusetts, that led to the formation of the American Board. His name was originally subscribed to that paper, but was subsequently withdrawn, on account of an apprehension expressed by some members of the Association, that, in the then existing state of public opinion on the subject of foreign missions, too many names might prejudice the application.

In September, 1812, he finished his theological studies, and was licensed to preach. Having been accepted by the Committee of the American Board, as a candidate for missionary service, he went, in November following, to Philadelphia, where he spent nearly two years in the study and practice of medicine, as part of his missionary education. Here he often preached to destitute congregations, and was employed, for a time, as a missionary in the suburbs of the city.

In 1814, when Mr. Richards' training for the missionary work was completed, the Board were prevented from sending him forth, by the war then existing between the United States and Great Britain. He accordingly accepted an invitation to preach to a small but greatly divided congregation in Deering, N. H. His labours were instrumental, not only in restoring harmony to a distracted church, but in bringing a considerable number to the saving knowledge and experience of Divine truth.

In May, 1815, he was married to Sarah Bardwell of Goshen, Mass. On the 21st of June following, he was ordained at Newburyport, in company with Messrs. Warren, Mills, Meigs, Poor, and Bardwell,—the sermon on the

* *Missionary Herald*, XIX.—*Missionary Heroes and Martyrs*.

occasion being preached by the Rev. Dr. Worcester of Salem. On the 23d of October, he embarked, in company with eight missionary brethren and sisters, for Ceylon; and, after a favourable passage of five months, they were safely landed at Columbo.

The Government received the missionaries favourably, and assigned them stations in Jaffna, at Tillipally and Batticotta. Mr. Richards, who was stationed at Batticotta, commenced his studies at Jaffnapatam, where a temporary residence was obtained, till the necessary buildings should be prepared. But here he was subject to great embarrassments in the prosecution of his work. He was attacked with a severe inflammation of the eyes, which incapacitated him for study; and the remedies which he applied, operated unfavourably upon his general health, and are supposed to have brought on the pulmonary disease which ultimately terminated his life. But, though his studies were interrupted, he was enabled to turn his medical knowledge to good account, and occasionally to preach to the natives through an interpreter. In September, 1817, his health became so much reduced, that he was obliged to desist from every kind of labour; but a visit of a few months to Columbo considerably relieved him; and it was subsequently thought desirable that he should visit that place again, and eventually that he should accompany Mr. Warren, then at Columbo, to the Cape of Good Hope. Accordingly, they set sail from Columbo in April, and arrived at Cape Town in July.

Mr. Warren survived the voyage but a short time; and such was the state of Mr. Richards' health, that it appeared almost certain that the two friends were destined to but a brief separation. The first three months indeed seemed to show some improvement in his symptoms; but a severe hemorrhage then took place, in consequence of which he entirely lost his voice. In the latter part of November, he embarked for Madras, and thence proceeded to Columbo, and by water to Jaffnapatam. His journey by land to Batticotta, though a distance of only seven miles, was followed by such extreme exhaustion that both himself and his brethren supposed that the time of his departure had nearly come. In the course of the following summer, however, he recovered so much strength as to be able to visit the mission schools, and sometimes to communicate religious instruction by means of an interpreter.

In April, 1820, he had recovered his voice, and so much general vigour as to justify the hope that many years of missionary usefulness might be in store for him. For about one year, he rendered himself highly useful to the mission, not only by his wise counsels, but by his active labours. But he attempted more than the state of his health would justify. In consequence of overtaking his powers, he relapsed into his former debilitated state, from which he was destined never to emerge. But he had the pleasure to see that the smiles of Providence were evidently resting on the work to which he had devoted himself,—not less than fifteen natives being, at the close of the year 1821, in church fellowship, and others in an inquiring and hopeful state.

Mr. Richards continued to decline till the 29th of June, 1822, when he experienced a sudden change from gradual decay to the most acute suffering. He lingered in this state till the 3d of August, when he died, joyful and triumphant, in the thirty-ninth year of his age.

He had three children,—one son and two daughters. The son is a teacher of idiotic children in the city of New York. Mrs. Richards was married again after his decease, but died in the spring of 1825.

FROM THE REV. DANIEL POOR, D. D.

AUBURN, N. Y., February 8, 1850.

My dear Sir: My first acquaintance with the Rev. James Richards was formed at Hanover, at the close of my collegiate course at Dartmouth College. Mr. Richards and his companion, the Rev. Edward Warren, came to Hanover for the purpose of attending a course of medical lectures in reference to their contemplated service as foreign missionaries; and it was there that I had my first interchange of thought and feeling with them on the subject of foreign missions. Subsequently, at Andover, I had free intercourse with both these brethren, in reference to my joining the little band, who had pledged themselves (D. V.) to the Foreign Mission field. From the time of our embarkation, I was personally associated with these beloved brethren, till their removal from the mission field; and as each of them was successively my fellow-labourer at the same station,—Tillipally, in North Ceylon, they are so closely associated and embalmed in my memory that I cannot, in compliance with your request, satisfactorily give a sheet of reminiscences of the one, without a passing notice of the other.

Mr. Warren, the only one of our mission company of nine, who was unmarried, was distinguished by his affability and kind attentions to his associates, both as a friend and as a physician. On our arrival at Columbo, Ceylon, Mr. Warren, being free from the cares of a family, was deputed by the mission to proceed to Jaffna, by land, in a palanquin, to make arrangements at the two stations of Tillipally and Batticotta for the mission families, who, some months subsequently, proceeded thither by sea. On entering upon our labours at Tillipally in October, 1816, Mr. Warren's services among the natives as a physician, and more especially as a surgeon, turned to great account in opening the way for more direct missionary labours, and for awakening attention to the nature and importance of the Gospel message. But alas, for us, his useful course on earth was soon finished. After the lapse of one short year from the time of our settlement at Tillipally, he was again seized with a pulmonary affection,—a disease by which he was afflicted before leaving America, and by which he was now threatened with speedy dissolution. At this trying period, he had rich experience of the promised presence of our Lord and Saviour,—“Lo, I am with you.” As indicative of his state of mind in the near prospect of closing his probationary course, he once observed, on being interrogated as to the state of his mind, “I have as great joys as this weak frame can endure.” On partially recovering from this state of extreme weakness, he was advised to proceed to Columbo, the metropolis of the Island, for change of climate and for medical aid. In accordance with this advice, he proceeded thither in company with Mr. Richards, who also was an invalid, and suffering from the same disease. After spending several months at Columbo, they both proceeded in accordance with medical advice, to the Cape of Good Hope. On the passage, Mr. Warren being invigorated in body, lamented that he had not those sensible manifestations of the Saviour's presence with which he was favoured in Ceylon. On giving expression to this state of feeling, he was appropriately reminded by Mr. Richards, his brother physician and fellow sufferer, that “the good Physician keeps his choicest cordials till they are needed, and can be duly appreciated.” Mr. Warren derived no essential benefit from his voyage to the Cape; but gradually declined till he departed in the triumphs of Christian hope and faith on the 18th of August, 1818,—nearly three years from the time of leaving his native country. He did indeed receive the choicest cordials when most needed, in the hour of nature's

extremity, when flesh and heart do fail. His last expressions were with rapturous emotions, "Oh, thou kind Angel, conduct me, conduct me!" This death-bed scene was made, in the wonder-working providence of God, the means of the hopeful conversion of a thoughtless young man, who attended Mr. Warren as a watcher, and who ministered to him in his last hours.

After Mr. Warren's decease, Mr. Richards resided for some months in the family of Mr. Melville, an engineer in the service of the English Government, at the Cape, and a pious man. This gentleman, owing in a great degree to Mr. Richards' influence, subsequently left his employment, and engaged as a missionary in the service of the London Missionary Society. This was an exceedingly gratifying event to Mr. Richards, as he regarded it, in some sort, as the result of his temporary banishment from the mission field in Jaffna. Mr. Melville laboured many years successfully as a missionary in different parts of South Africa, and kept up a continued correspondence, first with Mr. Richards and subsequently with the Rev. Joseph Knight, of the Church Missionary Society, who also was a fellow-labourer with me in the mission field. Thus, by means of these providences, Mr. Richards' ill health and undesired voyage to the Cape became a connecting link between the interesting mission field in South Africa and that of North Ceylon; for in Mr. Melville's communications we were usually favoured with a condensed view of what was in progress touching the affairs of our Zion in that part of the world.

On Mr. Richards' return to Ceylon, in the year 1819, it was manifest that the insidious disease with which he was afflicted had made great progress, and that his days on earth must be few. His frame was emaciated, and he could speak but in a whisper. Contrary, however, to our fears and quite beyond all our hopes, his useful life was prolonged, much in the same state, for the space of more than three years, until the 3d of August, 1822. Though in so feeble a state of health, he was able to render important assistance as a physician, as a Christian companion in the midst of idolaters, and as a counsellor in the incipient stages of our Missionary operations.

On the decease of my late wife, in May, 1821, I was left alone at my station with the care of three young children, a boarding-school establishment for heathen children of both sexes, and an extensive village-school establishment, as the appropriate basis for village preaching. In this emergency, Mr. and Mrs. Richards were, at my request, removed from Batticotta, where they had from the beginning been associated with Mr. and Mrs. Meigs, to the station at Tillipally, to take charge, with the aid of native assistants, of the family concerns of the two boarding-schools at the Station. In this dispensation of Providence, it seemed to be revealed to us why Mr. Richards' life had been lengthened beyond its apparently appointed time. And here too, is an instructive illustration of the advantages of what we aimed at from the beginning,—namely, to establish a concentrated and mutually sustaining mission, so situated that the fruits of our labour might not be lost by the death or failure of one or more individuals. And in the light of this same illustration, which shows what a sick man may do, may be seen the serious losses to which Missionary Societies are subjected by not sending seasonable and adequate reinforcements of men and money to their respective missions.

While a boarder in Mr. Richards' family, I found myself in circumstances more favourable than before, for coming into close contact with the natives throughout an extensive village circuit, for the purpose of *technically* preaching the Gospel of the grace of God. In addition to the assistance which Mr. Richards rendered in providing for the family and boarding-school establishments, he took charge, in connection with a native teacher,—also a pupil, of the first class in the boarding-school, in English Grammar. In this important branch, it fell to Mr. Richards' lot to lead the way. Hereby, he put forth a forming band in

the education of some who were subsequently the first graduates from the Batticotta Seminary. While thus associated with Mr. Richards it was that I was brought into close fellowship with him as a Christian brother and fellow-labourer in the mission field, and as one of the pioneers in the foreign missionary enterprise. He took a lively interest in my appropriate sphere of labour, and did much in various ways to strengthen and encourage me in the work. He was habitually in a cheerful frame of mind, and though he conversed but little, usually had some weighty remark for the occasion; and hence he contributed his share of interest to our social prayer meetings. He ever took a conservative view of the affairs of the mission,—believing that we were highly favoured in regard to our field of labour and future prospects. In conversation with him respecting the early movements of Mills and his associates, (of whom Mr. Richards was one,) he informed me that from the time of his enlistment as a foreign missionary, he had his mind made up to the point of working his way before the mast to some part of the Pagan world, in case that should be found necessary to carry out the object of his enlistment.

For months previous to his dissolution, it was a severe trial to him that his mind so deeply sympathised with the extreme apathy and morbid state of his body. On my accosting him one morning in the way of inquiring after his health, he replied, "Strange to say, I am *hoping* to be in Heaven in the course of a few days, and yet am stupid as a stone!" During this period, he greatly enjoyed the hearing of the Scriptures read, and the visits of Christian friends; and though his remarks were few, they were an ample compensation to those who ministered to him in his feebleness. His case furnished, in this respect, a happy specimen of the intellectual and moral wealth which the infirm and fainting, whether old or young, may possess, and which they have to impart to those who wait upon them in the season of nature's extremity, when otherwise their society might be shunned, instead of being sought. As I was once sustaining him on the side of his bed, while seated in full view of our mission church burying ground, he burst forth with deep emotion and said, "How surprising and joyful it will be to wake up here in Tillipally on the Resurrection morn!" The whole scene of that day, as described by President Davies in a sermon which Mr. Richards much admired, seemed to pass before his mind in blessed anticipation.

About fifteen days before his death, a change came over him. He was subjected to frequent paroxysms of pain, grievous to be borne. But his mind was equally wrought upon, being greatly roused, invigorated, and made joyful in God his Saviour. It was my privilege to minister to him the last night of his sufferings on earth: on his obtaining temporary relief from intense pain, he observed, "I should be willing to have my bodily pains increase, if the joys I have arising from my views of the Saviour were increased also." "And what are those views?" said I, "which you have of the Saviour?" "Can't tell," said he—"in a word, 'tis *love* and *suffering*."

I also was in joyous attendance on that pleasant morning, when, in a state of sweet repose of body and mind, he made his last adjustments and girded up his mind for his final exit. I heard him call for the little Bible which he had kept in reserve for the occasion, and saw him present it to his young and only son. I also distinctly heard the three accompanying requests,—requests suggested and sanctioned not less by the blessed volume itself than by the deep yearnings of a father's love. I, too, was in the secret of the last signal agreed upon by him and his surviving and attending partner,—that the last expiring gaze *upon her*, after the power of utterance failed, should be the accepted token that *all was well*, at the last sundering of all earthly ties.

In regard to his personal appearance, Mr. Richards may have been about five feet eight inches in height; but being of a slender frame, or rather the reverse of being a corpulent man, he was in appearance rather tall. He was of a sandy

complexion, and his countenance was a fair index to the man—though cheerful, yet mild, grave, and prepossessing. His manner of preaching was plain, didactic, and pointed, evincing an earnest and devoted spirit rather than very remarkable talents. In this connection, however, it is to be remembered that he attained to a good degree of respectability in two professions, theological and medical, in the time usually allotted to one. But it was in imparting counsel and encouragement to his associates, that he most excelled, and for which he was sincerely loved and highly esteemed.

I remain, Rev. and dear Sir, yours very truly,
D. POOR.

ALFRED MITCHELL.*

1813—1831.

ALFRED MITCHELL was born in Wethersfield, Conn., on the 22d of May, 1790. Both his parents were of Scottish extraction. His father was the Hon. Stephen Mix Mitchell, who held various important offices under both the State and National governments, and died at a very advanced age, after a long career of both civil and Christian usefulness. His mother was Hannah, daughter of Donald Grant, a lady of distinguished excellence, who also survived to old age and adorned every relation she sustained. It was no small privilege to have been born of such parents, and especially to be the subject of such a training as their high intellectual, social, and Christian qualities would be likely to secure.

Alfred, the youngest son, spent his early years at home, and was fitted for College at the public school in Wethersfield. He was a good scholar, and was particularly distinguished for a judicious, fearless independence, united with great conscientiousness, though he was diffident in his manners to a fault. His favourite amusement was cultivating flowers and fruit; and he retained his relish for this through life. He entered Yale College in 1805, and graduated in 1809. During this period, he became the subject of deep and abiding religious impressions; and, at the age of seventeen, made a public profession of his faith, by uniting with the College church.

Having completed his collegiate course, he commenced the study of Theology under the direction of the Rev. Ebenezer Porter, then of Washington, Conn. He continued with him until Mr. P. accepted the Professorship in the Theological Seminary at Andover; whither also he followed him, and completed his theological studies, after a course of three years. On leaving the Seminary, he preached, for a short time, to a congregation in Bridgewater, Mass., and then accepted an invitation to preach in the church at Norwich, rendered vacant by the then recent death of the Rev. Asahel Hooker. Having preached there about six months, he received a unanimous call to the pastorate; and, having accepted it, was ordained in October, 1814,—the ordination sermon being preached by his theological teacher, the Rev. Professor Porter.

Here Mr. Mitchell continued a laborious and faithful minister, for seventeen years. During this period his congregation greatly increased in numbers,

* MSS. from his sister and the Rev. R. Robbins.

intelligence, and respectability; and there were three extensive revivals, which brought large numbers into the church. But he was arrested by death at the period of his highest usefulness; and probably in consequence of his having over-tasked his physical and moral energies, in connection with a revival of religion. The disease which terminated his life was a derangement of the digestive organs, terminating in chronic inflammation, and attended with paroxysms of intense agony. During the eight weeks in which it was accomplishing its work, he exhibited the utmost serenity of spirit; and, as the closing scene drew near, his mind evidently kindled into a rapture, in anticipation of the glory that was about to open upon him. He died on the 19th of December, 1831, in the forty-second year of his age. His funeral sermon was preached by the Rev. Charles Hyde of Norwich, and was published. Another sermon on his death was subsequently preached by the Rev. Dr. Tenney of Wethersfield, and was also published.

Mr. Mitchell was married in 1814 to Lucretia, daughter of Nathaniel Shaw Woodbridge of Salem, Conn.,—a lady distinguished for her intellectual powers and Christian attainments. They had nine children,—three of whom died in infancy. His eldest son entered Amherst College, but was unable to complete his collegiate course, in consequence of the development of a pulmonary disease, which terminated his life at the age of twenty-one. His second son, *Donald Grant*, was graduated at Yale College in 1841, and is well known as one of the most popular writers of the day. His fourth son, *Alfred*, entered the Sophomore class in Yale College, but was unable to pursue his collegiate course on account of being threatened with the disease which had terminated the life of his brother and some other members of the family.

Mr. Mitchell published a Sermon on occasion of returning to a place of worship which had been enlarged and improved, 1829; a Sermon on the death of Mrs. Sarah Lanman, 1829; a Sermon on I. Thess. III. 8, 1830; a Sermon on the death of Bela Peck Williams, 1831; a Sermon prepared to be presented at the "Saybrook Platform Meeting." The last two were printed in the Evangelical Magazine.

FROM THE REV. ALBERT T. CHESTER, D. D.

BUFFALO, January 25, 1854.

My dear Brother: It gives me great pleasure to comply with your request to write out some of my personal recollections of the friend and pastor of my childhood and youth,—the Rev. Alfred Mitchell of Norwich. My mind always recurs to that portion of my life with deep interest, and no form that presents itself to my imagination, amid the reveries of the past, awakens more pleasant memories than his. His clear voice, shrill but fine, was the first to present to my infant ear the story of redeeming love, with the authoritative tones of a herald of the Cross. To him I recited the Assembly's Catechism, at set periods, with others of my age, receiving from him religious tracts as rewards; and I remember many a toilsome journey to his house, alone, in days when a walk of a mile was a long journey, to repeat passages of Scripture and Hymns, when, with kind words of faithful exhortation and prayer, he would give me some other token of his approbation. His teachings of the way of salvation in these private interviews, and from the sacred desk, have been the basis of all my experience of the blessings of the Gospel and my knowledge of the way of life. My earliest impressions of the dignity and exaltation of the pastoral office were received from him

He was a minister of the old school, still maintaining the distinctive character of the venerable preachers of the former generation, at a time when veneration for the ministry had begun to fail. The proclamation of the truth from his lips was blessed of God to my awakening and conviction of sin, and by him was I directed to the Saviour who giveth life by his death. His solemn voice uttered the words of the public covenant with God, into which I entered with many others, the fruits of a blessed revival, just before I entered College in 1830—and from his hands I first received the memorials of the Saviour's dying love. Can I fail to hold him in grateful remembrance, or refuse to bear my testimony to his excellence and faithfulness as a servant of Jesus Christ? I recall one interview with him which affected me deeply at the time, and which has ever been an example to me, when called to give instruction to young Christians. After venturing to indulge hope in Christ, I visited him to tell him how happy I was, when, instead of rejoicing with me, he commenced a most heart-searching examination, and finally dismissed me, feeling more than ever as if there could be no mercy for me. It led me, I trust, to a clearer view and a stronger hold of Christ as the only Saviour.

His personal appearance was prepossessing; his form was manly; his countenance benignant, though exceedingly grave and solemn; his gait and attitudes were all dignified. In speech, he was deliberate; every thought was well examined before it was permitted to pass his lips. This gave him an appearance of reserve and coldness, which, however, his uniform kindness and amiable temper ever contradicted.

His sermons were always most carefully studied and written. It was well understood that he would not preach to his own people, unless his sermon had been finished to please him, but would exchange with some neighbouring pastor, and take another week to make his work complete. It was a common remark among his parishioners, as I well remember, when the Sabbath morning came, "We are not at all sure that we shall hear our own minister to-day, but we are perfectly certain, if we do hear him, that we shall have a good sermon." Nor were his discourses merely correct in style, and unobjectionable in expression,—polished but pointless;—they often contained passages of great power, which, delivered, as they were, with increased animation, fairly startled the congregation. A sermon from the text, "The glory of this latter house shall be greater than that of the former," on the occasion of entering the church which had been much enlarged and improved, partook largely of this impressive character, and may be considered as the commencement of an extensive and powerful revival of religion. This sermon was published, and presents a fair specimen of the author's abilities.

He did not make many visits among his people, except those incident to a faithful attendance upon the sick and the afflicted. His residence was remote from the centre of his flock, and his habits of study and a natural timidity contributed to render him less social than it is desirable a pastor should be. Yet this in him was not accounted a fault. There were so many excellencies of character as entirely to cast this into the shade, and leave nothing to prevent the strongest possible attachment on the part of his people. It partook of the nature of worship,—a feeling which his seclusion tended to increase; and when he was taken away, in the very prime of life, the excessive grief of the people showed to what an extent he had been idolized among them. I well remember, on one occasion, when he had read from the pulpit at the beginning of the service, a publication or notice of an intended marriage, with what unearthly solemnity of voice and with what a grieved expression of countenance, he announced, at the close of the service, that he had just been informed by one of the parties who, to the amazement of the audience, had been seen to ascend the pulpit stairs, that the notice which had been read was not genuine,—that he and the congregation

had been imposed upon, and the Sabbath and the house of God profaned by such trifling. The deep indignation of the people was expressed against the author of this serious joke, especially because it seemed to be an insult offered to their excellent minister, though it was only intended by the wicked wag who furnished the notice, for the annoyance of the young man, who was so unceremoniously advertised as a candidate for matrimony.

Mr. Mitchell's entire ministerial life was spent among his people in Norwich. There he laboured faithfully in the service of his Divine Master, and had the happiness of introducing many precious souls into the Kingdom of Jesus Christ. There he died amid the tears of a most affectionate people, who could scarcely be comforted in their great bereavement. There he is buried, and still, many a mourner is seen shedding tears of grateful remembrance at the foot of his monument; and many a son of Norwich who comes back from his distant abode to view the romantic scenery of his native place, is not content to return until he has also wept at the grave of his early pastor and friend.

My dear brother, I wish I could be sure that any of my people in future years would remember me as affectionately as I do him. Thus far have I written with great pleasure according to your request. I wish it were more and better, but I find it difficult to recall the past, so as to be sure of the truth of what I write, and I am not willing to draw upon my imagination.

Very truly yours,

A. T. CHESTER.

FROM MRS. L. H. SIGOURNEY.

HARTFORD, JUNE 19, 1854.

My dear Sir: I am glad you have asked me for some reminiscences of the Rev. Alfred Mitchell; for they are of so agreeable and elevating a character, that it is a pleasure to restore them. I first saw him at Wethersfield, his native place, at an evening festivity given in honour of his marriage with a young lady of uncommon beauty and loveliness.

I was then engaged in my school at Hartford, and invited, as a stranger, to accompany my friends, Mr. and Mrs. Wadsworth. It was the depth of winter, and the excitement of a pleasant sleigh-ride of four miles quickened the spirits for social enjoyment. The circle was large and one of high intelligence and refinement. There was the venerable father, Judge Mitchell, long revered as a Statesman and Senator of our nation, whose life was protracted in happiness and honour, until past the age of ninety; and the mother, serene in dignity, of whom it is no slight praise to say that she was worthy of her life's companion and of the affection and confidence he ever reposed in her. The youngest of their family of eleven,—six sons and five daughters, all ably endowed, both physically and mentally,—was the bridegroom, who, with the sweet and graceful bride, was the centre of attraction to every eye. He was of more than common height, of a fair complexion and most amiable and interesting manners.

To me he was an object of heightened interest, from having just accepted the charge of a church in Norwich, my dear native city. It was in Chelsea, two miles from my father's residence; yet, when at home during school vacations, I sometimes availed myself of the privilege of hearing him preach. His sermons were clear and well written, and his manner in the pulpit simple and fervent. He was the idol of his people, acquainting himself with their concerns, and entering into their joys or sorrows with sympathy. In the spirit of Christian love, he spoke and lived.

In rearing a large family of children, one of whom is now among the most distinguished writers of our country, the gentleness and good judgment of the young parents were remarkable. Their abode was in one of the pleasantest

spots of that peculiarly romantic region; and in a thick grove at the extremity of his grounds he constructed a study, where, in the sweet solitude of nature, he might meditate on the high themes and duties of his profession. It was characteristic of him that his only book there should be the Bible. Not to imbue his mind with theological controversy was his object, but to deepen the humility and charity of that Gospel which he taught and loved. Metaphysical hair-splitting, or the severe supervision of differing opinions, which is sometimes allowed to alienate and embitter the hearts of holy men, had for him no charms.

Not of that band was he who toil and strive
 To pluck the mote out of their brother's creed,
 Till charity's forgotten plant doth miss
 The water-drop, and die; but of the few
 Who bear Christ's precept on their lip and life,—
 "See that ye love each other."

Very sincerely yours,

LYDIA H. SIGOURNEY.

WILLIAM COGSWELL, D. D.*

1813—1850.

WILLIAM COGSWELL was born in Atkinson, N. H., June 5, 1787. His father, Doctor William Cogswell, was distinguished as a physician and a magistrate, and held the office of Surgeon in the army during the war that gave us our independence. His mother was a daughter of the Hon. Joseph Badger of Gilmanton, a gentleman of great respectability and for a long time in public life.

Under the influence of good parental instruction, his mind was early formed to a deep sense of the importance of religion; but it was not till he was fitting for College at Atkinson, that he received those particular religious impressions which he considered as marking the commencement of his Christian life. He did not make a public profession of religion until the close of his Junior year, September, 1810: at that time he, with both his parents, and all his brothers and sisters,—eight in number, received baptism, and were admitted to the church on the same day, in his native place, by the Rev. Stephen Peabody.

He became a member of Dartmouth College in 1807. Having maintained a highly respectable standing in a class that has since numbered an unusual proportion of distinguished men, he graduated in 1811. For two years after leaving College, he was occupied in teaching in the Atkinson and Hampton Academies. But, during this time, having resolved to enter the ministry, he commenced the study of Theology under the direction of the Rev. Mr. Webster of Hampton; and subsequently continued it under Dr. Dana of Newburyport and Dr. Worcester of Salem,—chiefly the latter. Having received license to preach from the Piscataqua Association, September 29, 1813, he performed a tour of missionary service in New Hampshire, and at the close of December, 1814, returned to Massachusetts, and accepted an invitation to preach as a candidate for settlement, in the South parish in

* Fun. Sermon and MS. by Rev. Daniel Lancaster.

Dedham. After labouring there a few weeks, he received a unanimous call, which, in due time, he accepted; and on the 20th of April, 1815, he was duly set apart to the pastoral office. Here he continued laboriously and usefully employed about fourteen years; during which time, the church under his care was doubled in numbers, and enjoyed a high degree of spiritual prosperity.

In June, 1829, he was appointed General Agent of the American Education Society; and he accordingly resigned his pastoral charge with a view to an acceptance of the place. He entered upon the duties of his new office in August following; and so acceptable were his services, and so well adapted was he found to be to such a field of labour, that in January, 1832, he was elected Secretary and Director of the Society. His duties now became exceedingly arduous, and his situation one of vast responsibility. In addition to all the other labours incident to his situation, he had an important agency in conducting the Quarterly Journal and Register of the American Education Society,—a work that required great research, and that has preserved much for the benefit of posterity, which would otherwise have been irrecoverably lost.

In 1833, he was honoured with the degree of Doctor of Divinity by Williams College.

It became manifest, after a few years, that Dr. Cogswell's physical constitution was gradually yielding to the immense pressure to which it was subjected. He accordingly signified to the Board of Directors of the Education Society his intention to resign his office as Secretary, as soon as a successor could be found. He was induced, however, by their urgent solicitation, to withhold his resignation for a short time; though, in April, 1841, his purpose was carried out, and his resignation accepted. The Board with which he had been connected, rendered, on his taking leave of them, the most honourable testimony to the ability and fidelity with which he had discharged the duties of his office.

On the same month that he determined on resigning his place in the Education Society, he was appointed by the Trustees of Dartmouth College, Professor of History and National Education. Here again his labours were very oppressive; as he was obliged not only to prepare a course of Lectures on a subject comparatively new, but to perform much other service, especially in the way of collecting funds to endow his Professorship. He was chiefly instrumental at this time, in establishing the Northern Academy of Arts and Sciences, and of gathering for it a library of about two thousand volumes.

But while he was thus actively and usefully engaged, he was invited to the Presidency of the Theological Seminary at Gilmanton, in connection also with the Professorship of Theology, and a general agency in collecting funds. There were many circumstances that led him to think favourably of the proposal, and finally to accept it. He accordingly removed his family to Gilmanton in January, 1844.

His expectations in this last field of labour seem scarcely to have been realized. The removal of one of the Professors to another institution, devolved upon him an amount of labour which he had not anticipated; and he found it impossible to attend to the business of instruction, and at the same time to be abroad among the churches, soliciting pecuniary aid. At length, finding that the public mind was greatly divided as to the expediency

of making any further efforts to sustain the institution, he recommended that its operations should, for the time being, be suspended; though he considered it as only a suspension, and confidently believed that it had yet an important work to perform. He held himself ready after this to give private instruction in Theology, whenever it was desired.

In 1848, Dr. Cogswell suffered a severe domestic affliction in the death of his only son,—a young man of rare promise, at the age of twenty. This seemed to give a shock to his constitution from which he never afterwards fully recovered. He acted as a stated supply to the First church in Gilmanton until the early part of January, 1850, when he was suddenly overtaken with a disease of the heart that eventually terminated his life. He preached on the succeeding Sabbath, (January 13th,) but it was for the last time. He performed some literary labour after this, and read the concluding proof sheet of a work that he was carrying through the press, for the New Hampshire Historical Society. When he found that death was approaching, though at first he seemed to wish to live, that he might carry out some of his plans of usefulness, not yet accomplished, he soon became perfectly reconciled to the prospect of his departure. He died in serene triumph,—connecting all his hopes of salvation with the truths he had preached,—in April, 1850. His funeral sermon was preached by the Rev. Daniel Lancaster of Gilmanton and was published.

Dr. Cogswell was a member of the Massachusetts Historical Society, of the American Antiquarian Society, and of the New England Historic and Genealogical Society. He was also an Honorary member of the Historical Societies of New Hampshire, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, and Georgia, and a Corresponding member of the National Institution for the promotion of Science at Washington.

The following is a list of Dr. Cogswell's publications:—A Sermon on the nature and extent of the Atonement, 1816. A Sermon containing the History of the South parish, Dedham, 1816. A Sermon on the suppression of intemperance, 1818. A Catechism on the doctrines and duties of Religion, 1818. A Sermon on the nature and evidences of the Inspiration of the Sacred Scriptures, 1819. A Sermon before the Auxiliary Education Society of Norfolk county, 1826. Assistant to Family Religion, 1826. A Sermon on Religious Liberty, 1828. A Valedictory Discourse to the South parish, Dedham, 1829. Theological Class Book, 1831. Harbinger of the Millennium, 1833. Letters to young men preparing for the ministry, 1837. In addition to the above, Dr. Cogswell wrote the Reports of the American Education Society for eight years—from 1833 to 1840; and two Reports of the Northern Academy. He was the principal Editor of the American Quarterly Register for several years; was Editor also of the New Hampshire Repository, published at Gilmanton, N. H.; of the first volume of the New England Historical and Genealogical Register; of a paper in Georgetown, Mass., called the Massachusetts Observer, for a short time; and of the sixth volume of the New Hampshire Historical Collections.

Dr. Cogswell was married on the 11th of November, 1818, to Joanna, daughter of the Rev. Jonathan Strong, D. D., of Randolph, Mass. They had three children,—one son and two daughters.

FROM THE REV. SAMUEL G. BROWN, D. D.
PROFESSOR IN DARTMOUTH COLLEGE.

HANOVER, April 10, 1856.

My dear Sir: I had the pleasure of considerable acquaintance with the Rev. Dr. Cogswell, though only during the later years of his life. He was not then accustomed to preach, except occasionally to supply a vacant pulpit, or as a part of his duty as Secretary of the Education Society, or in connection with his Professorship in Dartmouth College, or the Theological Seminary at Gilmanton. He had formed his style on the model of the older preachers and theologians, and if he had something of their formality, he had much of their scriptural simplicity of statement, and devoutness of feeling. His sermons, so far as I remember them, though showing a careful adherence to the doctrinal opinions of the Fathers of New England, were not of a polemic character, but were marked by good sense, earnestness, a biblical mode of address, and warm Christian sympathies.

From natural kindness of heart, he avoided unnecessary controversy, and was especially solicitous to harmonize and unite by charity, rather than by acuteness to discriminate differences among brethren, or to separate them by severity of judgment. Not ambitious, he was yet gratified by the approbation and good opinion of others, and loved a position where he might be prominent in labours of charity. Neglect or contumely wounded, but did not embitter him. No feeling of ill-nature was suffered to disturb his peace or check his liberality.

Among the prominent traits of his character, was a sincere and unwearied benevolence. He was interested in young men, and his labours as Secretary of the American Education Society, were stimulated even more by love of the work, than by a sense of official responsibility. He was thoroughly devoted to the objects which interested him, and though one might differ from him in judgment with respect to measures, none doubted his sincerity or refused him the praise of unsparing fidelity.

His tastes led him to antiquarian pursuits, and he was prominent in founding and conducting several learned Societies which have done much to rescue valuable knowledge from oblivion, and thus to secure the materials for future history.

He bore adversity with meekness and patience. What might have crushed a harder spirit, but gave his greater symmetry. The latter years of his life, though darkened with many disappointments, were illustrated by the exhibition of admirable and noble traits of character, such as few, except his most intimate friends, supposed him so fully to possess. The death of an only and very promising son while in College, and the failure of some favourite plan, seemed only to develop a touching and beautiful Christian resignation and a high magnanimity. Not a murmur was heard from his lips under his irreparable loss, nor an unkind or reproachful word at the disappointment of his expectations; nor did an unsubmitive or harsh thought seem to find a place in his heart. Those especially who witnessed his last sickness were deeply impressed with the Christian virtues and graces which found a free expression in the hour of trial.

Dr. Cogswell was portly in appearance, grave and dignified in his bearing, and eminently courteous in manner. He will be remembered with kindness by all who knew him, and by many with a feeling of strong gratitude and affection.

With great regard, your obliged friend and servant,

S. G. BROWN.

THOMAS HOPKINS GALLAUDET, L. L. D.*

1814—1851.

THOMAS HOPKINS GALLAUDET was born in the city of Philadelphia on the 10th of December, 1787. His father, Peter W. Gallaudet, was descended from a Huguenot family which fled from France on the revocation of the edict of Nantz, and settled at New Rochelle, N. Y. His mother, Jane Hopkins, was a daughter of Capt. Thomas Hopkins, a descendant of one of the first settlers of Hartford, Conn. The family removed to Hartford in 1800, where the son ever afterwards made his home.

He pursued his studies preparatory to entering College at the Hartford Grammar school, and became a member of the Sophomore class in Yale College in 1802, when he was in his fifteenth year. Though he was the youngest member of his class, he took rank at once among the best scholars, and held it till the close of his college life. He was remarkable for accuracy in every department of study, while he was particularly distinguished for his attainments in Mathematics, and for an exact and graceful style of composition.

Soon after leaving College, he commenced the study of Law in the office of the Hon. Chauncey Goodrich; and here also he gained great credit by his recitations, and gave promise of attaining to eminence in the profession. The state of his health, never robust, compelled him, at the close of the first year, to suspend his legal studies, which he never resumed. For the next two or three years, he devoted the greater part of his time to English literature. In 1808, he accepted the office of Tutor in Yale College, and held it two years. His health now requiring a more active life, he undertook a business commission for a large house in New York, which took him over the Alleghanies into the States of Ohio and Kentucky,—and, on his return, he entered a counting room in New York, in the capacity of clerk, with the intention of engaging permanently in mercantile pursuits. But he had aspirations which neither Law nor Commerce would satisfy; and it was not long before he gave up the idea of being a merchant, and found a more congenial employment in the study of Theology.

About this time, Mr. Gallaudet made a public profession of religion, by connecting himself with the First church in Hartford, then under the pastoral care of the Rev. Dr. Strong. In the autumn of 1811, he joined the Theological Seminary at Andover, where he prosecuted his studies with great vigour and success, though not without some interruptions by reason of delicate health. He was licensed to preach in 1814; and was immediately invited to occupy several important posts of ministerial labour; but Providence had designed for him another field, in which his philanthropic spirit, not less than his noble intellect, was to find ample scope.

Dr. Cogswell of Hartford had a little daughter, (Alicie,) who was deaf and dumb; and, as Mr. Gallaudet lived in the Doctor's immediate neighbourhood, he became deeply interested in this little girl, and, at length, succeeded in arresting her attention by the use of signs. This was the

* *Barnard's Eulogy*.—MS. from his son, Rev. Thomas Gallaudet.

starting point of the enterprise that resulted in the establishment of the "Connecticut Asylum for the education of deaf and dumb persons," which was incorporated by an Act of the Legislature of Connecticut in May, 1816.

On the 13th of April, 1815,—chiefly at the instance of Dr. Cogswell,—a meeting of some of the most wealthy and public-spirited gentlemen in Hartford was held at Dr. C.'s house, to discuss the practicability of sending some suitable person to Europe to acquire the art of instructing the deaf and dumb. The meeting resulted in a resolution to undertake the enterprise, and in the appointment of a committee to collect the necessary funds, and to secure, if possible, the proper person. The funds were immediately collected, and all eyes were turned upon Mr. Gallaudet as the individual, in every respect, best fitted to engage in this mission. After taking a little time to consider the subject, he gave an affirmative answer to the application, and on the 20th of May following, sailed from New York, in the prosecution of his benevolent object.

After arriving in England, he found that he had to encounter unexpected obstacles in obtaining admission as a pupil in the institutions both at London and Edinburgh; and while his patience was thus tried by protracted delays, he became acquainted in London with the Abbe Sicard, who was on a visit there for the purpose of delivering a course of lectures explanatory of his mode of teaching the deaf and dumb. This eminent man cordially invited him to visit Paris, and proffered him every means of improvement in the art he had come to learn, which it was in his power to furnish. He accepted the invitation, and realized in the result all and more than all that he had been led to expect.

During his residence in Paris, Mr. Gallaudet preached for a considerable time in the Chapel of the Oratoire,—his audience consisting chiefly of English and American residents and visitors. His discourses were heard with profound attention and admiration, and several of them were published in a small volume after his return to this country.

Mr. Gallaudet's residence in Paris was somewhat abridged by the unexpected offer of Mr. Laurent Clerc,—himself a deaf mute,—one of the most distinguished of the Abbe Sicard's pupils, and one of the ablest teachers in the Paris institution,—to accompany him to this country as an assistant teacher, provided the Abbe would give his consent. That illustrious man, however reluctant to spare him, did not feel at liberty to interpose any objection to the benevolent proposal; and, accordingly, they soon after embarked for America, and arrived on the 9th of August, 1816. It is hardly necessary to say that this event had a most auspicious bearing on the interests of the institution.

The eight months immediately following their arrival in this country, were spent in endeavouring to enlist public sympathy and patronage in aid of the institution. On the 15th of April, 1817,—after two years had been given to making the requisite preparation for a permanent establishment, the Asylum for the deaf and dumb was opened in Hartford, by an appropriate and beautiful discourse delivered by Mr. Gallaudet in the Centre church, from the words of Isaiah—"Then the eyes of the blind shall be opened, and the ears of the deaf unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness waters shall break out and streams in the desert."

From this time, for more than a dozen years, Mr. Gallaudet's labours in connection with the asylum were intense and unintermitted. Besides all that he accomplished in the way of direct instruction, he was accustomed, in company with Mr. Clerc, and sometimes a class of pupils, to present the claims of the deaf mute before the Legislatures of the several New England States, in the Halls of Congress, in the large cities of the Northern and Middle States, and by every means in his power to elevate the institution in the public regards. When he saw that the great work on which he had expended so much thought and effort was accomplished, in the establishment of the institution upon a permanent basis, he felt that he had a right so far to consult his own health and comfort as to resign his place as Principal; and accordingly he did resign it in 1830, though he still took an active interest as director in its affairs, and continued one of its most vigilant and efficient friends to the last.

For several years after he left the Asylum, he was engaged chiefly in various literary enterprises, and in helping forward, by every means in his power, whatever pertained to the great cause of Christian education. His judgment on all subjects of this kind, matured as it was by a large experience, accurate observation, and profound philosophical reflection, was regarded as well nigh oracular; and not only his opinion but his active efforts were often put in requisition, in aid of the various educational movements of the day. In 1837, the county of Hartford erected a prison on a plan which admitted of the prisoners receiving appropriate moral and religious instruction. Mr. Gallaudet not only sympathized deeply with the movement, but volunteered the services of a Chaplain without compensation. For eight years he continued to perform religious service every Sabbath morning, besides making frequent visits to the prison during the week,—and always, in cases where he had reason to believe that his presence and prayers were especially desired.

In June, 1838, he became connected as Chaplain with the Connecticut Retreat for the Insane; and he continued to hold this office, and to discharge its duties with most exemplary fidelity, as well as consummate wisdom, till the close of his life.

Among the religious and benevolent enterprises in which Mr. Gallaudet took a special interest, was the American Tract Society, of the Connecticut branch of which he was for many years President; the American Peace Society, whose great object he endeavoured to promote by diffusing information concerning the anti-Christian tendency of the war-spirit, and inculcating upon both individuals and communities the peaceable spirit of Christianity; and the American Colonization Society, which he looked upon as the most hopeful instrumentality for elevating the condition of the African race, and diffusing the blessings of the Gospel throughout one of the darkest portions of the earth.

Mr. Gallaudet's labours, though often prosecuted in a state of health in which many persons would have found an apology for absolute inaction, were yet rarely intermitted even for a brief period, from the time that he first entered on his philanthropic career till he was prostrated by the disease that brought him to his grave. On the night of the 20th of July, 1851, he was attacked by an aggravated form of dysentery, which his constitution had not sufficient strength to resist. He lingered in the exercise of great patience and joyful hope until the 10th of September, when he

passed gently into the world unseen, in the sixty-fourth year of his age. The tidings of his death spread general sadness abroad; and well they might; for the world had parted with one of its purest, most gifted, and most accomplished minds, as well as one of its rarest benefactors. A Discourse commemorative of the life, character and services of Mr. Gallaudet, was addressed to the citizens of Hartford on the 7th of January, 1852, by Henry Barnard, L. L. D., which was published, with a copious Appendix. It is a pamphlet of great interest, not only for its graceful and graphic delineation of Mr. Gallaudet's character, but for its valuable historical details.

Mr. Gallaudet was married on the 10th of June, 1821, to Sophia Fowler, of Guilford, a deaf mute, who was a member of the first class of pupils instructed by him at the Asylum. They had eight children,—four sons and four daughters. One of his sons, *Thomas*, is (1856) an Episcopal clergyman in the city of New York, and another, *Edward M.*, is now a member of Trinity College, Hartford, with the expectation of being permanently connected with the American Asylum for the deaf and dumb.

The following is a list of Mr. Gallaudet's publications:—A Discourse on the opening of the American Asylum, 1817. Discourses on various points of Christian faith and practice; most of which were delivered in the chapel of the Oratoire in Paris in 1816, 1818. Early History of the American Asylum; in a Letter to the Editor of the North American Review, 1819. Papers on Deaf-Mute instruction published in the Christian Observer, London, 1819. An Address in behalf of the Sandwich Islands, 1819. An Address at the annual meeting of the Hartford Tract Society, 1820. A Discourse at the dedication of the American Asylum, 1822. A Plea in behalf of the deaf and dumb, delivered in the principal cities in New England, 1824. Papers "on Oral language and the language of Signs," and "on the language of Signs auxiliary to the Christian missionary," 1826. Remarks on Teachers' Seminaries, 1826. A Discourse on Female Education, pronounced at the dedication of the Hartford Female Seminary, 1827. A Statement with regard to the Moorish pupil Abdahl Rahhman, 1828. An Address in behalf of the American Colonization Society, 1829. Annual Reports of the American Asylum from 1817 to 1830. The Child's Book on the Soul, 1830. The Child's Book on Repentance. The Child's Book of Bible Stories. Youth's Book on Natural Theology. Lecture on the principles of Association in giving dignity to Christian character, 1833. Every day Christian, 1836. Public Schools, public blessings, 1837. Schoolmaster's Manual: an American edition of Dunn's Principles of Teaching, 1838. The Child's Picture, Defining, and Reading Book. The Mother's Primer. The Practical Spelling Book, with Reading Lessons. The School and Family Dictionary and Illustrative Definer. Scripture Biography, published by the American Tract Society,—namely: Adam to Jacob, 1838. Joseph, 1834. Moses, 2 vols., 1839. Joshua and Judges. Ruth and Samuel. David and Saul, 1843. Solomon, Josiah, Jonah. He also contributed many important articles to the American Annals of Education, the Common School Journal, and the Mother's Magazine.

Mr. Gallaudet was honoured with the degree of L. L. D., by the Western Reserve College in 1851.

FROM THE REV. HORACE HOOKER.

HARTFORD, October 23, 1851.

Dear Sir: I cannot find it in my heart to refuse your request, and yet I feel utterly incompetent to the task you set me. I had opportunities abundant to study the character of our lamented friend, but I have no skill in graphic painting. The few thoughts I shall throw out, you can use in any manner that will best suit your convenience. I shall follow the order of suggestions in your letter.

In stature, Mr. Gallaudet was, as you know, below the ordinary height. In person, he was erect and dignified. In manners, he was cultivated and courteous; and though not specially formal, I think he would strike a stranger as somewhat particular. He was always attentive to the proprieties of life, which he well understood; and I never knew him betrayed by any sudden impulse to wound the feelings of others by a word or look. In this respect he bore more resemblance than most men of the present age to your venerable friend, Dr. Miller. No one had a keener insight than he into the characters of men; but he seldom alluded to the defects of individuals, even in the most unrestrained intercourse.

His conversational powers were of a high order. He had a command of language such as few possess. He was humorous often, but not distinguished for sprightliness and brilliant flashes of wit. Rich in ingenious speculations and practical remarks, and enlivened by apposite anecdotes gathered from a wide acquaintance with books and men, his conversation was ever entertaining and instructive. He excelled almost any one I ever knew in gaining the good-will of children, winning their confidence by his kind and benevolent manner, and fastening their attention by the simplicity and pertinence of his instructions. Often in our walks he had a pleasant word for the little boys and girls we met, or dropped some good counsel which showed them he felt an interest in their welfare.

You know, I presume, his sympathy with the poor, the sick, and the unfortunate. I think there is not another individual among us, who could more appropriately be said to possess the religion which consists in visiting the fatherless and the widows in their affliction. He was often made the almoner of the bounties of others to the needy, because he knew their wants from personal observation. Practical benevolence was the distinguishing trait in his character. The field of human wretchedness which some visit from a sense of duty, he delighted to explore, and never seemed so happy as when inventing schemes to relieve the suffering or to raise the fallen. How many volumes have I heard him utter, in our rambles in the outskirts of the city, respecting institutions for the reformation of the intemperate, long before they were publicly advocated, and how many ingenious plans have I heard him devise for institutions to shelter and give employment to the discharged prisoner, until he can regain his character and the confidence of the community. I can hardly realize that such institutions are not in being,—so vividly were they sketched and so minutely were all the details presented to the mind.

His sympathy for the erring, whether in conduct or opinion, was peculiar. The rigid and austere might sometimes mistake his charity for laxness, but it was nearer akin to the kindness of Him who came "to seek and to save that which was lost." His candour was not indifference. While he was firm in his own opinions, he was not harsh in judging those of others. No man among us was more highly esteemed by all denominations than he. This arose in part from his strict regard to the courtesies of life and the respect with which he treated every one's opinion and religious forms.

He never took the freeman's oath, nor exercised the elective franchise, until he was sixty years of age. This was not because he had no settled opinions on political subjects, or was indifferent to the welfare of the country. He was conscientious in thinking that he could do more good to his fellow men by taking no part in such matters, as thus he could secure the co-operation of all parties in promoting his benevolent schemes.

Mr. Gallaudet was indefatigable in executing, as he was in devising, his projects. He had a rare sagacity and tact in gaining others over to his views. It was done in so quiet and noiseless a way and with such uniform success, that to some it might seem the result of management. He was eminently a wise man in practical matters, especially in measures for carrying forward benevolent enterprises. One cause of his success was his uncommon attention to the minutiae of whatever business he had in hand. On this he was accustomed to say depends a great deal in attaining your object. He did not stop with a good plan, but saw for himself that every thing, however seemingly unimportant, was done at the proper time.

He was methodical to an extent I have rarely found in literary men. Sometimes I have thought he was needlessly so; but he was not. He carried the virtue of method a great ways, but not to excess. He had a habit of promptness in keeping his engagements, which I wish was more common. He thought it neither just nor Christian for an individual to delay the business of a Board or any other meeting, merely for his private convenience or pleasure.

Mr. Gallaudet, though a "constitutional projector," was cautious beyond most men. He saw so clearly the possible results of an action or measure, that he was slow to enter upon a new project. I do not know but that he might, in later life, have shrunk even from that grand enterprise with which his name and his fame are so closely and honourably associated. His caution saved him from embarking in wild enterprises, but when he was once engaged in a project, he would not timidly forsake it. He would cling to it under discouragements which few could long resist. He had great tenacity of purpose.

When Mr. Gallaudet returned from his visit to Europe for the Deaf and Dumb, he was one of our most favourite preachers. No man could command a better audience or was listened to with more pleasure. His language was polished, his imagination chaste, his manner graceful, his thoughts select, well-arranged, and poetical. I think his preaching was more characterized by persuasiveness than force; the hearer was borne along by a constantly swelling tide, rather than swept away by a sudden billow. It is possible that, in later years, he was led to simplify his thoughts and extend his illustrations at the expense of force.

As a writer of books for the young, Mr. Gallaudet had many excellent qualities. Familiarity with the Deaf and Dumb mind qualified him to be a "*teacher of babes*,"—a high office which many think it easy to fill, and yet which so few can fill well. He was fond of analysis, and he had been so accustomed, while teaching at the Asylum, to take a complex idea in pieces and exhibit and illustrate its several parts, that few were his equals in making an abstruse subject intelligible and interesting to the young. "The Child's Book on the Soul," will readily occur to you as elucidating this remark. Several of his books have been translated into different foreign languages.

My information respecting his character as a teacher of the Deaf and Dumb, I suppose is no better than yours,—so I will merely say that he not only introduced the art of instructing the Deaf and Dumb into this country, but the elevation of the art here above what it has attained in Europe is perhaps due to him more than to any other man. As to his Chaplaincy in the Retreat for the Insane, his fidelity and success are best estimated by the sorrow which the patients manifest at their loss. His philosophical acuteness, his kindness of manner and sympathy with suffering, his gentleness and self-possession, his unwearied devotion to

the bodily, mental, and spiritual good of the inmates, his quiet, hopeful, deep-toned piety, all combined to qualify him for the station, and his death has left a chasm which every one feels that it will not be easy to fill.

Very truly yours,

H. HOOKER.

CYRUS YALE.*

1814—1854.

CYRUS YALE, the son of Josiah and Ruth Yale, was born in Lee, Mass., May 17, 1786. His father was a farmer; and the son divided his early years between labouring on the farm; teaching a school in his native town, and preparing for College under the instruction of his pastor, the Rev. Dr. Hyde. He became a member of the Congregational church in Lee in 1806. Having passed through Williams College with distinguished reputation for talents and diligence, as well as exemplary conduct, he graduated with the highest honours of his class, in 1811. He commenced the study of Theology under Dr. Porter, then of Washington, Conn.; afterwards Professor in the Theological Seminary at Andover; but subsequently placed himself under the instruction of Dr. Yates, at that time the minister of East Hartford. He was licensed to preach by the Hartford North Association; and was ordained pastor of the church in New Hartford, Conn., on the 12th of October, 1814.

Mr. Yale continued to labour with great assiduity and acceptance among his people for twenty years. On the 24th of December, 1834, he was dismissed, at his own request, by an ecclesiastical council, with a view to being installed at Ware, Mass. He seems, however, to have been little satisfied with the change; for, in the autumn of 1837, he returned to New Hartford, resumed his pastoral charge there, and lived in great harmony and usefulness with his people until his death.

Mr. Yale had a good constitution, and enjoyed excellent health, until within a few weeks of his death. He preached his last sermon on the 2d of April, 1854. On the 4th he had a fit of apoplexy, producing a partial paralysis of both body and mind. He gradually failed from that time until the 21st of May, when he rested from his labours. The little he said during his last days showed that he was fully resigned to his Heavenly Father's will, and felt prepared for the momentous change which was approaching. The portions of Scripture which were frequently read to him, by his request, were the 103d Psalm and the 14th chapter of John—he seemed to derive great comfort from them, and several times exclaimed, as they were read,—“Precious truths.” His funeral sermon was preached by the Rev. Frederick Marsh of Winchester.

Mr. Yale was married, November 9, 1813, to Asenath Bradley of his native place. They had nine children,—one son who is a practising physician in Ware, Mass.; and one daughter who is married to the Rev. E. R. Beadle of Hartford. Mrs. Yale died at Ware, after a short illness, December 14, 1854.

* MSS. from his family.

The following is a list of Mr. Yale's publications:—A Sermon at the ordination of Harley Goodwin at New Marlborough, Mass., 1826. A Sermon preached at Torrington on the death of Sophia Eliza Hawley, 1827. An Address delivered before the Adelpic Society of Williams College, 1827. The Life of the Rev. Jeremiah Hallock, 1828. A Plea for union in erecting a house of God at New Hartford, 1828. A Sermon on the scriptural evidence of a living faith, (without date). An Address delivered before the Hartford County Peace Society, 1832. A Thanksgiving Sermon at Ware, 1835. A Sermon delivered at Canton at the funeral of an only child of Dr. Kassan, 1839. A Discourse before the North Consociation of Litchfield County at their annual meeting in Goshen, 1849. A Miniature of the Life of the Rev. Alvan Hyde, D. D., (without date). Biographical Sketches of the ministers of Litchfield County after the year 1800, delivered on occasion of the Convention to commemorate the Centennial anniversary of the primitive organization of the North and South Consociations in that County, 1852.

FROM THE REV. JOSEPH ELDRIDGE.

NORFOLK, Conn., February 9, 1856.

My dear Sir: The memory of the Rev. Cyrus Yale is very dear to his ministerial brethren who had the happiness of his intimate acquaintance. I knew him well, as we were, for more than fifteen years, members of the same Association of ministers; and the grateful respect with which I call to mind his many admirable qualities renders it a pleasure to me to comply with your request.

The simple mention of his name calls up before my imagination his familiar form and features. Rather above the middle height, his figure was massive. His head was large and thickly covered with curly black hair. His broad, full, unwrinkled face had, notwithstanding its size, a peculiarly refined and affectionate expression. His manner in private conversation and in public address was such as one naturally anticipated from his appearance. In society he was retiring and respectful. An attentive listener, he spoke in gentle tones, and never indulged in banter or boisterous merriment. When with intimate friends, and perfectly at his ease, his conversation was often illumined with gleams of genuine humour; and no one appreciated better, or relished more keenly, a flash of good-natured wit. In such circumstances he would relate an anecdote, or describe an incident, with great power.

He was endowed with quick sensibilities of the gentler sort. A touching story or incident would immediately bring the moisture to his eyes. Yet, though quick to feel, he was slow to wrath—a harsh word, a bitter retort, never fell from his lips. While kind and courteous to the present, he never disparaged the absent. No spark of envy or jealousy seemed to exist in his bosom. He rejoiced unaffectedly in the attainments, the reputation, and the success, of his brethren.

His modesty was extraordinary. Generally he had to be urged,—sometimes almost forced, to take the positions to which he was entitled by his age, his experience, and his talents. This shrinking sensitiveness was never overcome—it attended him through life. If, however, any should thence infer that he must have been timid, they would be mistaken. He possessed true moral courage. Let any important interest of religion or morality be in jeopardy, and he would be found among the first to come to the rescue. On such occasions he was bold; and it was touching to witness the struggle between his constitutional diffidence and high principle, and to behold the victory of the latter over the former.

His piety, most undoubted, exhibited a lovely union of intellect and emotion. In this respect, his public discourses served as a just exponent of his own reli-

gious character. They were full of truth, clearly stated and sustained, yet so presented that while the understanding was enlightened and the reason satisfied, the heart was also moved. His manner in the pulpit was uncommonly tender and persuasive. His enunciation was distinct, his intonations somewhat plaintive; and on the whole he seemed better fitted to announce the mercy of the Cross than to depict the terrors of Sinai. He was the honoured instrument of many revivals of religion, some of them of great power. His influence over his brethren was eminently favourable to their growth in grace and their increased fidelity and usefulness.

With sincere regard, truly yours,

J. ELDRIDGE, JR.

DANIEL POOR, D. D.*

1814—1855.

DANIEL POOR, a son of Deacon Joseph and Mary Poor, was born in Danvers, Mass., June 27, 1789. His parents, who were both distinguished examples of Christian excellence, reared a family of twelve children to respectability and usefulness. His father's occupation was that of a tanner, which then, as now, characterized the place where he resided. Daniel was his youngest son. He was early marked by sobriety, thoughtfulness, and a love of reading. He became hopefully converted at the early age of ten, and not long after joined the church. Even at this period, his mind was drawn towards the missionary work by perusing the journals of Vanderkemp and Kercherer, missionaries to the Cape of Good Hope; and he expressed a desire to imitate their example. As if in anticipation of his future calling, he often employed the hours he passed in tending the bark mill in his father's tan-yard, in the composition of short sermons, which he, in the evening, would commit to writing, and which are still extant.

This decided aptitude for study induced his father to give him a liberal education. Accordingly, at the age of seventeen, in the year 1806, he commenced his preparatory course in the Andover Phillips Academy, under the tuition of Mr. Newman. Here he remained a most diligent and successful student until the spring of 1809, when he joined the Sophomore class in Dartmouth College. Throughout his whole college course he maintained a very high standing as a scholar and the most exemplary walk as a Christian; while his uniform cheerfulness and good-humour served to render him a universal favourite.

On leaving College, he went to the Theological Seminary at Andover, entering in the autumn of 1811. Here, after mature deliberation, he formed the purpose of becoming a missionary; and he prosecuted his studies with an absorbing zeal, with this as his ultimate and commanding object. On the 21st of June, 1815, he was ordained in company with Mills, Richards, Warren, Bardwell, and Meigs, in the Presbyterian church in Newburyport,—the sermon on the occasion being preached by the Rev. Dr. Worcester. On the 9th of October following, he was married to Susan

* MS. from his son, Rev. D. W. Poor.

Bulfinch of Salem; and on the 23d of the same month, with all of the above company, excepting Mr. Mills, he sailed in the bark Dryad from Newburyport for Ceylon, where he arrived, March 22d of the following year, landing at Colombo.

It was not long before he took his station at Tillipally, Jaffna, with his fellow missionaries located at short distances from him in the same district. He made rapid acquisitions in the Tamul, notwithstanding all the difficulties attendant on the founding of a new mission, and in less than a year ventured to preach his first sermon. On the 7th of May, 1821, Mrs. Poor was removed by death in triumphant hope of a glorious immortality, leaving three infant children,—one boy and two girls. This bereavement, dark and trying as it was, was nevertheless brightened with cheering blessings. The exhibition of a strong Christian hope in the dying hour was a powerful testimony to the truth of the Gospel, which resulted in the conversion of several of the natives, who saw and wondered at this strange sight.

Mr. Poor was married, a second time, on the 21st of January, 1823, to Ann Knight of Stroud, England, who was sent out to labour with her brother, the Rev. J. Knight, by the Church Missionary Society. In July following, he removed to Batticotta to take charge of the Mission Seminary, which was to be opened there for the training of native youth, in the higher branches of English, and familiar science, and particularly in a knowledge of the Scriptures, with a view to their acting the part of catechists and preachers. The charge of this institution thus became his chief employment, until the commencement of 1835. Yet he was far from being exclusively devoted to teaching during these years. It devolved upon him to supply the pulpit half the time at the station. He was constant also in holding meetings at the village school bungalows, two or three evenings in the week, and also in itinerating, as license was afforded, into more distant portions of the country. The Seminary flourished under his charge. Instruction there was frequently attended with conversions. Revivals of unusual power occurred also from time to time. An influence likewise went out from the institution far and wide through the community, arresting the attention of the learned classes, and weakening the confidence of the people generally in the correctness of their Puranas. The Heathen were constrained to confess the superiority of the missionaries over their own long trusted guides, and the difficulties in the way of approaching them fast melted away. Besides the advantage thus gained, a corps of able, well trained Christian teachers was soon secured, who manned the stations in the district, and proved valuable assistants to the missionaries. The establishment and maturing of this important institution, well designated by one of the natives, as "the eye of Jaffna," has been considered Mr. Poor's great work in the first half of his missionary career.

Having thus secured a good character and extensive reputation for the Seminary, he was ready to consign the management of it into other hands, and betake himself to the more congenial employment of preaching the Gospel exclusively. Accordingly, in March, 1836, he, by advice of the mission, removed to Madura on the Continent, for the purpose of aiding the brethren labouring there. His preaching and conversation in this new field soon began to excite attention and hopeful inquiry, especially among the intelligent and influential classes. By an adroit use of means, he drew them in crowds to listen to his instruction, and, before the close of the year, there

were opened, mainly through his agency, in this large and idolatrous city, together with its adjacent villages, thirty-seven schools, containing eleven hundred and forty-nine boys, and sixty-five girls. His plan was to mount his horse every morning, and make it his first business to visit all these schools in order. Oftentimes seated upon his docile animal, turning it into a portable pulpit, he would address audiences of adults, who counted upon meeting him at the bungalow. In this way he kept up a constant intercourse with the people, and seemed always to be before them. He threw himself directly as a forming element into the society of the place, and rendered himself essential to its welfare. All classes were brought under his influence,—the young and old, learned and ignorant, and he improved every opportunity to preach Jesus unto them. Science and education were valued only so far as they opened an entrance for Gospel truth. In this delightful work he was soon checked by the curtailment in missionary operations occasioned by the pecuniary embarrassments in 1837; and how he lamented the reverses of that year will never be forgotten by those who heard him at the meeting of the Board in Pittsburgh in 1849. Crippled in his means of usefulness, he yet worked on, as best he could, “bating not one jot of heart or hope” and looking for a return of prosperity. Better times soon came. Funds were contributed both at home and in India. The schools were restored and increased in number, and he entered with new zeal upon his work. In 1840, there were numbered in all the schools of the mission at its three stations, no less than three thousand three hundred and sixteen scholars. Twelve additions were made to the church that year.

In consequence of a failure in health, he found it necessary in 1841, to return to Ceylon, and this too, at a crisis which called for great increase of labourers. Arrived at Ceylon, he occupied the station at Tillipally, where he lived at the first. His old acquaintances here flocked around him, rejoicing at his return. He addressed them all a circular letter, advising them of his aims, his hopes, his plans, and closed by pressing upon them anew the Gospel message. Two peculiarities characterized his manner of working now. One was the visiting of the people in their own homes, taking them in order, and then directly, in close, personal interview, urging upon them the truth as it is in Jesus. These visits were always closed with prayer. In this way he got access to the hearts and minds of thousands who could not otherwise have been approached. Neighbours and friends often clustered together in one house, forming a sort of meeting, which transferred itself from house to house, as he passed on, morning by morning. Another feature of his work was his assembling his Sabbath congregations in classes,—having the children by themselves, the women by themselves, and the men by themselves, in successive hours, thus enabling him to address each company in a style and manner suited best for its edification. These efforts were carried on in addition to the regular operation of the mission, in the management of its schools, in the conduct of its bungalow meetings, in the training of teachers and catechists, and in the building up of the station church. These extensive labours were attended with marked success. Many were hopefully converted, and much truth was put in active circulation.

In the spring of 1848, it was decided, in view of his failing strength and the advantages of a visit to this country, both to himself and the cause of missions, that he have leave to return home. His journey was by way of

England, and he landed in New York, on the 15th of September of that year. He was received by the churches with the warmest enthusiasm, and, during his stay in the country, did much, in various ways, in aid of the great cause to which his life was devoted. He was present and spoke at the anniversaries in New York and Boston, at two anniversaries of the Board,—at Pittsfield and Oswego, at Associations, Consociations, General Assemblies, and College Commencements, from Maine to Ohio. He was all alive to the great subjects of the day, and was ever gathering and imparting information, by letter or conversation.

After two years of canvassing and recruiting, he returned to his labours, embarking from Boston in the autumn of 1850. On his arrival, he settled at Manpy, carrying on here the same system of operations which he had adopted at Tillipally. It appears from one of his later letters written in 1854, that he had just finished his three thousand four hundred and thirtieth visit among the people. Preaching in private and public, in the church, in the school, in the family, along the wayside, was his ceaseless vocation. In connection with this, he kept up his supervision of every other department of labour. He looked after the interests of the Seminary, wrote for "the Morning Star," co-operated in Tract and Bible and Temperance Societies, maintained an extensive correspondence with natives, and English residents, and friends at home, endeavouring in every way to promote the cause of his Master. One measure of his that deserves special notice, was the erection of village churches, at the expense, at least in part, of the natives. One of the last things he did before leaving Ceylon, was to lay the corner-stone of the *first* village church erected under the auspices of the mission, and one of the first things, on his return, was to dedicate this church. Five more were before long in process of erection, securing the ground where they stood, for the Gospel. These were places for stated preaching by the native ministers, who had been reared in the Seminary. In these, therefore, he found the labours of forty years ago, maturing into rich and precious fruit. Nothing delighted him more than the sight of these buildings, going up as the centres of sanctifying influence for that crowded territory, where, through the voice of native preachers, the Gospel should be proclaimed long after he was dead.

The time of his departure was nearer than he anticipated. It had always been his desire to live until seventy years had exhausted all the energy he possessed. But in the very fulness of his strength, the cholera, which was fearfully ravaging Jaffna, arrested his labours, February 2, 1855, and after the short illness of twenty-four hours, he sank to his rest, with his armour on, and exclamations of joy upon his lips. Mr. Spaulding preached his funeral sermon at Tillipally where he was buried. The lamentation over him by the natives, Heathen and Christian, is represented as being very great. His kindness, his faithfulness, generosity, learning, piety, won him the esteem of all ranks and classes. Even the Brahmins revered his character. One of them is reported to have said that "to drink even the water in which Mr. Poor's feet were washed would be enough to merit Heaven." And when it was known that the disease had done its work, there was one burst of grief from the hearts of those who had anxiously watched the issue, and of the still larger number who were suddenly smitten by the sad tidings.

FROM THE REV. NATHAN LORD, D. D.

DARTMOUTH COLLEGE, JUNE 24, 1856.

My dear Sir: By reason of absence and many engagements, I have been unable to send you, at an earlier day, my recollections of the missionary Poor.

I knew him first as a student in Theology, at Andover. He was a year my senior. But circumstances led me to an early intimacy with him. We were fully conversant with each other till he left the country; and had occasional correspondence till his death. Immediately on his only visit home, I found him out at the place of his nativity. The mutual recognition, after a separation of thirty years, was immediate, and we fell upon each others' necks.

Mr. Poor was an Apostle John in our brotherhood at Andover,—the most loving, and the most loved, of our then small company. He was easily distinguishable by his low stature, his broad shoulders, his bending head, his light and graceful step, his costume always plain, but neat and fashioned to that of the last preceding generation, his somewhat freckled, but always brilliant, face, his gleaming and dissolving eye, his air of indescribable suavity and gentleness, and his lively and winning speech. His form had not symmetry, nor his countenance beauty, nor his manners secular refinement. But whenever he appeared in any circle, evil spirits fled away, and he was felt to be the genius of the place. All instinctively yielded, and he unconsciously presided: yet not he, but the heavenly love that shone out in every look, and word, and movement, and insensibly assimilated all things to itself.

He was a man of noble intellect, and one of the best of scholars. He read whatever belonged to his course, understood his authors, analyzed their different methods and systems, and subjected them rigidly to his infallible criterion,—the Bible. No master could ever lead him but his only Master in Heaven; and no common man would ever presume to question the accuracy of his knowledge or the soundness of his judgments. Yet we never thought of him as an *intellectual* man. In that day merely intellectual men were not much thought of at all. We were drawn deeper,—to his loving heart, which, however, always kept his active faculties in vigorous and harmonious play, yet subordinate and subservient to the simplicities of revealed truth. He affected not the wisdom that Paul condemns, but the wisdom of faith. We thought of him not as a philologist, a critic, a rhetorician, an adept in logic or metaphysics, though he was behind none, and could have gained the highest honours in any of these departments, if such had been his aim; but as an oracle through whom Christ's loving spirit spoke forth the mind of God according to his word.

He never became otherwise; never less of a believer nor more of a philosopher: and his faith looked down upon what many dignify under that deceitful name, with perfect intelligence of it, but lofty disregard. He knew what it was; but he also knew what it was not, and what was infinitely better. He looked with displeasure upon all affectations of it among his brethren. On his visit to this country, shortly before his death, he was struck and greatly offended by the strained efforts of many preachers who had grown up during his absence, to interpret Scripture, and expound the Divine Government, by the speculative reason. "If they will preach so," he once said to me, "let them go to the East whence this kind proceeded, and learn its highest types. They are but tyros in comparison with the old Brahmins."

Yet he made more of his Tamil schools as means of propagating the faith, than I should have expected of such a mind; or, as I think, he would have done, if they had not grown up under his paternal care. He was, however, perfectly honest in telling what he had not realized from them in fact; and he never exaggerated his actual successes, either in his schools or in his ministry, for the sake of effect upon the churches at home. But his hopes respecting them took their colour

rather from the fervour of his love than from his experience. He trusted that what he greatly desired would come to pass, though neither his general views of propagandism, nor the known course of Providence, justified his benevolent expectations. I do not remember that we ever disputed on any other point. And I could wish that all disputants might be as good-tempered as we were in that respect.

His course was wise, benevolent, dignified, and consistent, through life. I do not believe that a better taught, a truer-hearted, or a more devoted and exemplary, missionary has ever gone out from our churches. He had but one object in life,—to save as many as God should please from among the Heathen, and swell the triumphs of the King of Glory. He never lost sight of it, on the land or waters, till God called him to his rest. Greater purity, unselfishness, unworldliness, greater simplicity of faith, and confidence towards God, I have not known. He did nothing, and he wanted nothing, but for Christ and the souls of men. When this College sent him, spontaneously, a few years ago, an honorary Diploma of Doctor in Divinity, he refused it, saying that it was not for such as he; and adding, with his characteristic frankness and good-nature, that “he, the rather, ought not to accept it, because Alma Mater might not have conferred it if she had known his heresy.” But she did know it; or, otherwise, would have thought it no disparagement to his intellectual ability, or his moral worth, that he should believe as he did, in the premillennial coming of his Saviour. Whether he was right or wrong in that respect, though it be made a question, yet it is out of question that, if Christ have a people in this world, he was one of them, and among the chief; or, that whenever, or however the Saviour shall appear, he also will appear with Him in glory.

I am, very truly and with highest regards, yours,

N. LORD.

PLINY FISK.*

1815—1825.

PLINY FISK was a native of Shelburne, Mass., and was born June 24, 1792. His parents, Ebenezer and Sarah Fisk, were in moderate worldly circumstances, but were persons of great moral and Christian worth. From his earliest childhood, he evinced an amiable and rather a thoughtful disposition, though he was not destitute of vivacity and good-humour. His early advantages, which were only those furnished by a common district school, were very diligently improved; and, with a remarkable habit of perseverance, which seemed to grow immediately out of his peculiar constitution, his progress in the different branches of study, especially the mathematics, was unusually rapid.

At the age of sixteen, his mind was directed with great earnestness to the subject of his own salvation; and having, as he believed, entered on the religious life, he made a public profession of his faith, and joined the church in his native place, under the care of the Rev. Theophilus Packard.

In connection with the change which he underwent in his feelings on the subject of religion, originated the desire, and if Providence should

* Bond's Memoir.

favour it, the purpose, of devoting himself to the Christian ministry. Accordingly, with the approbation of his parents, he commenced his preparation for College, under the instruction of the Rev. Moses Hallock of Plainfield, Mass. In 1811, he was admitted to an advanced standing in Middlebury College.

During his collegiate course, he was distinguished rather for his great devotedness to the cause of Christ and his eminent attainments in piety, than for any remarkable success as a scholar: indeed, there is reason to believe that he allowed his zeal for the promotion of religion to interfere somewhat with his appropriate College duties. He was graduated in the year 1814; and, having been obliged to incur something of a debt, in order to meet his necessary expenses, he commenced the study of Theology under his pastor, the Rev. Mr. Packard, instead of going immediately to the Andover Seminary, as his wishes would have prompted. He was licensed to preach by the Franklin Association, in January, 1815; and, almost immediately after, accepted an invitation to supply a vacant pulpit in Wilmington, Vt. Here he laboured for some time; and his labours were instrumental, not only in restoring union to a distracted church, but in bringing about an extensive revival of religion.

Mr. Fisk, almost as soon as he determined to study for the ministry, meditated the purpose of devoting himself to a mission among the Heathen; and this purpose he never lost sight of in any of his subsequent arrangements. That he might enjoy the best opportunities of qualifying himself for such a destination, he became, in November, 1815, a member of the Andover Seminary. Here he made respectable progress in each of the various departments of study; though it was his moral, rather than his intellectual, power, that chiefly excited attention. It was an occasion of some embarrassment to him, that his respected Professors had expressed an opinion, if not positively adverse to his going abroad for a field of labour, yet much more favourable to his remaining at home, either in the capacity of a Domestic Missionary or an agent for Benevolent Societies; but, with all the respect which he bore for them, he felt constrained to adhere to his original purpose. Accordingly, he offered himself to the American Board of Missions, to be employed under their direction, in any part of the Pagan world which they might designate. In September, 1818, the Palestine mission was established, and Mr. Fisk, together with his intimate friend and classmate, Levi Parsons, was appointed to that important station.

It was deemed expedient by the Board that Mr. Fisk, before leaving the country, should make a tour through some of the Southern States, with a view to communicate missionary intelligence, and to collect funds in aid of the missionary cause. He accordingly received ordination in the Tabernacle church, Salem, November 5, 1818, and shortly after sailed from Boston for Savannah. On his arrival there, he met with much kindness, though he had to encounter some unexpected obstacles. He laboured in that part of the country, during the winter and spring, dividing his time between South Carolina and Georgia, diffusing information, forming various Missionary Societies, and collecting a considerable amount of money. He returned to the North by land, and at Washington made the acquaintance of John Quincy Adams, then Secretary of State, who kindly offered to furnish him with letters that might be useful to him on his intended mission. He

reached Massachusetts in July, and went immediately to Andover, with a view to continue his studies, till near the time of his embarking for Asia.

Having almost perfected the arrangements for his departure, he went, towards the close of October, to Shelburne, to take leave of his widowed father and other friends who resided there. When he had performed this tender and solemn duty, he proceeded to Boston; and, on the succeeding Sabbath evening, preached in the Old South church an appropriate and impressive sermon, which was published. At the same time, the instructions of the Prudential Committee were read to him and his colleague in the mission, Mr. Parsons. The next Monday, he met a large assembly at the monthly concert of prayer; and on the Wednesday following, (November 3, 1819,) he embarked with his colleague, on board the ship *Sally Ann*, for Smyrna. After a favourable voyage, the ship reached Malta, on the 23d of December; and, having remained there a little more than two weeks, proceeded onward to Smyrna, where she arrived on the 15th of January.

At Smyrna he was received with great kindness by several persons to whom he had an introduction. After spending several months here, chiefly in the study of the languages, he determined to pass the summer at the Island of Scio, that he might have the advantage of the instruction of Professor Bambas, an eminent scholar and teacher, who withal took a deep interest in the cause of missions. This purpose he fulfilled, and found every thing in Professor B. that he had anticipated. He remained at Scio about five months, and returned to Smyrna in the latter part of October. During this period, he put in circulation thirty-seven thousand Tracts, and forty-one copies of the Sacred Scriptures.

In November, 1820, Mr. Fisk, in company with Mr. Parsons, made a journey of great interest, of about three hundred miles, to visit the places on which stood the Seven Churches of Asia. After they had accomplished this journey, they came to the conclusion that the interests of the mission would be best promoted by their being temporarily separated from each other;—Mr. Parsons proceeding immediately to Syria, with a view to ascertain the most eligible place for a permanent missionary establishment, and Mr. Fisk remaining at Smyrna, to prosecute his studies and carry forward his work in the best way he could. Accordingly, on the 5th of December, the two friends were separated,—Mr. Parsons taking a vessel with a view to go to the Holy Land. This separation continued during nearly a year, as Mr. Parsons did not return until the beginning of December, 1821. It was a season of great trial to Mr. Fisk; as the revolt of the Greeks from the Turkish dominion at various points so excited the jealousy and wrath of the Turks, that they seemed well nigh ripe for a universal massacre; and not unfrequently a single day would witness to the assassination of several hundreds. Mr. Fisk, though in circumstances of great jeopardy, continued his studies, as far as he could, besides performing a considerable amount of missionary labour.

Mr. Parsons had suffered from severe illness during his absence, and returned in a somewhat enfeebled state of health. By the advice of his physician, he resolved to make a journey to Egypt; and Mr. Fisk, unwilling that he should go alone, determined to accompany him. They embarked for Alexandria, on the 9th of January, 1822, and within less than a month after their arrival there, Mr. Fisk had committed his companion in labour and trial to the grave.

Mr. Fisk remained at Alexandria for a few weeks after the death of his colleague, confining his missionary labours chiefly to the Jews. In March following, he proceeded up the Nile to Cairo, with an intention to pass through the desert to India, or to Damietta and Jaffa. At Cairo, he heard of the arrival of Mr. Temple at Malta, and for reasons which he deemed sufficient, hastened thither to meet him. At Malta, where he arrived in April, he continued labouring in various ways till the beginning of the next year; and meanwhile he was joined by the Rev. Jonas King, who had arrived from Paris to take the place of Mr. Parsons. Mr. Fisk and Mr. King sailed together for Egypt early in January, 1823, in company with the celebrated Wolff, who had some years before been converted from Judaism, carrying with them a large quantity of Bibles and Tracts. After stopping a little at Alexandria, they proceeded to Cairo, and thence to Upper Egypt, and in twenty-two days arrived at Thebes. They remained in the country about three months, during which time they distributed nearly four thousand Tracts, and about nine hundred copies of the Bible, selling a part, and giving away a part, as circumstances seemed to dictate.

On the 7th of April, 1823, Mr. Fisk started in company with Mr. King and Mr. Wolff for Jerusalem; and, after a most dreary but most interesting journey through the wilderness, they reached there on the 25th of the same month. For the first few weeks after their arrival, Mr. Fisk confined his labours chiefly to Jerusalem and its neighbourhood; but he subsequently visited the more distant places, distributing Bibles and Tracts as he could find opportunity. Having determined to spend the hot season at Mount Lebanon, he reached there by way of Tyre, Sidon, and Beyroot, on the 16th of July, after a journey of nearly three weeks from Jerusalem.

In the month of September, the Rev. Mr. Jowett, an English missionary, having arrived from Egypt, Mr. Fisk went to Beyroot to welcome him; and they subsequently travelled together to Jerusalem. Here Mr. Fisk resided for the most part for about eight months. He then returned to Beyroot, and towards the close of June set out with Mr. King and Mr. Cook, an English Wesleyan missionary, to visit some of the principal cities in the North of Syria. Having accomplished this purpose, he returned to Beyroot, with an intention of passing the winter in Jerusalem. But, instead of proceeding immediately thither, he and Mr. King took up their residence at Jaffa, where they arrived on the 29th of January, 1825. Here they continued till about the close of March; and when they reached Jerusalem on the 1st of April, they found the city in a state of great consternation, on account of the desperate outrages which were constantly committed by the Pasha's soldiers. Mr. Fisk, however, for some time, kept quietly at his work; but, at length, being satisfied that he could labour to better purpose in some other place, he resolved to return to Beyroot; notwithstanding, owing to the disturbed state of the country, the journey must be attended with some hazard. The Sabbath preceding his departure,—the last that he ever spent in the Holy City,—he preached in Greek, and had among his hearers ten priests of the Greek order. They left Jerusalem on the 9th of May, and reached the mission family at Beyroot on the 18th. Here Mr. Fisk continued prosecuting his studies and his missionary labours, till the close of his earthly career.

In the autumn after Mr. Fisk's return to Beyroot, a malignant fever prevailed there, which numbered many victims. On the 11th of October he

first spoke of being ill; though, for several days, his disease did not assume an alarming aspect. It turned out, however, to be the prevailing fever; and at length it became quite certain that it must have a fatal termination. When he was apprized of his condition, he received the intelligence with the utmost serenity, and dictated, immediately after, several letters to his friends, expressive of the most unqualified submission to the Divine will. He died on Sabbath morning, October 23, 1825, at the age of thirty-three. His funeral was attended the next afternoon, and his remains were deposited in a garden belonging to the mission family.

FROM THE REV. ALVAN BOND, D. D.

NORWICH, July 10, 1852.

My dear Sir: The lamented individual concerning whom you inquire, was not only my class-mate but my room-mate in the Theological Seminary at Andover; so that I had abundant opportunities for an intimate acquaintance with his character. My personal recollections may have lost somewhat of their vividness, during the lapse of so many years, and some interesting incidents may have passed from my memory; but I think I may recall enough to furnish a likeness which they will recognise, who knew him during the years of his collegiate and theological studies.

The personal appearance of Mr. Fisk was that of manly vigour rather than grace. In stature he was somewhat above the medium height, with broad shoulders, and head inclining forward. A heavy growth of bushy, raven hair, a dark complexion, a black, piercing eye, looking out from a shaded brow, and coarsely chiselled features, gave to him an aspect of intellectual strength and firmness. There was not wanting the bland expression of benevolence, sincerity, and cheerfulness,—qualities which were developed in tides of sympathy and hearty cheer in his social intercourse. In his homespun costume and careless trim, (for he was not a devotee of the toilet,) he might have been taken for a stalwart farmer, rather than a cloistered student. He affected no airs, made no pretensions, produced no other impression than that of a cheerful, consistent, honest Christian friend and brother, having a heart glowing and flowing with true charity,—“an Israelite indeed in whom there was no guile.” Possessed of much of the spirit of self-reliance, kindness, and energy, he was a person on whom his friends could rely with confidence for support and counsel.

Among the qualities more strikingly exhibited in his life, some of which I will endeavour to specify, I may mention that of quick discernment. With a sort of intuition, he would look into the characters of those with whom he had intercourse, and form an estimate which he would generally have little occasion to modify after a longer acquaintance. Having studied himself with severe scrutiny, thus becoming informed with respect to the little world within, he was aided thereby in forming an estimate of the characters of others.

It was this that gave him such facility in adapting his conversation to the peculiar temperament of those whom he might address on the subject of religion. If he encountered a skeptic or an opposer, he would readily detect the position in which his antagonist was intrenched, and meet him with weapons which would be likely to silence, if they did not disarm, him. In conversation with a religious inquirer, he readily detected the points of difficulty with which his mind was embarrassed, exposed them clearly, and gave counsels well suited to the case. If he found a Christian walking in darkness, he seemed to apprehend at once the causes of depression, and directed him to the appropriate sources of comfort and relief.

Another striking characteristic was his ardent love for the Holy Scriptures. No man ever entertained a more profound reverence for the word of God, and

few probably devoted more time to its study. He treasured large portions of it in his memory, and could say in truth,—“Thy word have I hid in mine heart that I might not sin against thee.” It was not so much a critical and philosophical investigation of the original Scriptures, that inspired his enthusiasm, as that earnest, devout study, which enabled him to drink freely from those spiritual fountains opened by the Sacred Word. His manner of studying the Bible was systematic; and it was so conducted as to give him a ready command of such portions as he might need in elucidating any doctrine or duty on which he had occasion to speak.

Another quality prominent in his character, as developed in the Theological Seminary, was a burning zeal for doing good, both within and beyond the limits of the institution. It was sometimes thought that his partiality for the activities of Christian life interfered with that devotion to theological studies, which was the primary end of his residence in the School of the Prophets. From communications made by him, after he entered on the difficult duties of missionary life, it is evident that he entertained a higher idea of the importance of extended theological attainments, than while he was prosecuting his preparatory studies. If his zeal carried him sometimes to an extreme in respect to active Christian effort, scarcely compatible with the duties of a theological student, the subsequent fruits of this kind of labour offered, in his case, no slight apology for it. If the limits of this communication would admit, I might instance various ways in which he made his untiring efforts tell most benignly on the spiritual interests of those who were within the reach of his influence.

Perhaps no element in the character of Mr. Fisk was more prominent than common sense. He understood the proprieties of the position he occupied, the duties of the relations he sustained, and adjusted his deportment accordingly. Unsophisticated and unassuming in his manners and bearing, he was uniformly courteous and respectful to superiors in age and station, and in cases of conscious superiority, he was affable, gentle, and obliging. The little child was not repelled from him by austerity or coldness; poverty and ignorance did not hesitate to approach him as a friend of generous sympathies; while acknowledged superiors in rank and learning were favourably impressed with the manly elements of his character, and were delighted with his simple and deferential manner. Without compromising his principles, he manifested towards those who differed from him a candid and charitable spirit, which won their confidence and respect. Firm without dogmatism, and faithful without obtrusiveness, he could approach all classes of people on the subject of their spiritual welfare, without exciting prejudice or creating embarrassment.

In the disposition of his time, and in his diversified engagements, method was a marked feature. He valued time as a precious talent; and, in its expenditure, observed a rigid and habitual economy. His duties were subjected to systematic arrangement, so that when one thing was done, he knew what came next in order. In his devotions, his studies, his exercise, his social intercourse, he was governed by a method so precisely adjusted as to secure to each its appropriate share of time and attention. In this way he was enabled to accomplish much, without ever seeming to be in haste, and when the day was ended, the work of the day was done.

But the feature in Mr. Fisk's character that attracted most attention was his missionary spirit. His interest in the cause of missions commenced almost simultaneously with his conversion. During his connection with the Seminary, he laboured to enkindle in other minds zeal similar to that which glowed in his own bosom. And he succeeded in awakening the attention of at least some of his brethren to personal inquiry as to their duty in relation to this work; and some who subsequently determined to devote themselves to the service of Christ in the foreign field, received from this devoted brother their first missionary impulses.

Such are some of my recollections of the man who nobly carried into execution his purpose to preach Christ Jesus to the perishing Heathen. His term of service was indeed short; but during that time, he was diligent in business, fervent in spirit, serving the Lord.

Yours in the bonds of the Gospel,

A. BOND.

FROM THE REV. JONAS KING, D. D.

ATHENS, (Greece,) February 20, 1852.

My dear Sir: Your letter of the 15th of December, 1851, in which you express a desire to obtain one from me, containing personal recollections illustrative of the character of my former missionary associate in Palestine and Syria, Pliny Fisk, I received the 19th ult.; and my first feeling was that of joy, that an opportunity was thus offered me of expressing publicly, through you, what I had often expressed in private,—namely, that the character of Pliny Fisk appeared to me to exceed, in point of interest, any representation of it that I have seen in print; and I regret that the state of my health, and the unavoidable duties of my mission in this place, do not allow me the time necessary in order to write such a letter with regard to him as I could wish.

Nearly twenty-seven years have elapsed since I bade him adieu, and since he, soon after, in a letter which he wrote on his dying bed, sent me his last “farewell;”—a precious letter which I seldom read without tears.

He was a man calculated to gain the affection and respect of all with whom he had intercourse, by his unaffected simplicity of manners, by that charity which “seeketh not her own,” and by that humility with which he seemed ever to be clothed.

During the three years we were together in Egypt, Palestine, and Syria, the dispute never was, I believe, between us, who should be *first*. On the contrary, he used to express a wish that I should come forward and take the lead,—if I may so say,—more than I did. My answer was, that he had the precedence of me in age; that I came to assist him, and desired to conform myself, as much as possible, to his plans and wishes with regard to our movements and missionary operations. This, he said, he did not wish, but insisted that my feelings and opinions should be consulted as much as his. I dwell on this the more because it constituted a lovely trait in his character, and one which is not always to be found in those who are otherwise very excellent people, and even zealous supporters of the truth.

When I went to join him in his mission, my health was delicate. I had been ill of a fever at Paris, and brought so low, that a place was, I believe, chosen for me in “Père la Chaise,” not long before he wrote to me to come and take the place of Parsons, his first associate, who had fallen by disease, and whose mortal remains he had, “with a heart overflowing with grief,” buried in the land of Egypt. Under these circumstances, it was very natural that he should feel some anxiety with regard to me, and he expressed a fear lest I too should be taken from him before the expiration of the three years for which I had engaged to assist him in his mission. His own health seemed perfect. A rose was on his cheeks, and his strength firm. And as, in travelling, we had sometimes hardships to endure, he endeavoured to make them as light for me as possible. If any thing heavy in the baggage was to be lifted, he lifted it for me. If there was any snug, comfortable place in the tent, or in the corner of a hut, or a stable, in which we sometimes had to lodge, he gave it to me. His heart seemed to be a fountain from which kindness was continually flowing.

ATHENS, May 21, 1852.

My dear Sir: While writing the above letter, I was suddenly interrupted by a summons to appear before the Criminal Court of Athens, to be tried for having

preached and taught doctrines contrary to those of the Oriental Greek Church, and I was obliged to leave every thing else, in order to make preparation for that trial, which terminated, as you have probably ere this learned through the public papers, in my condemnation to imprisonment and exile.

While in prison, I was taken ill, and confined to my bed for seven days; and for some time after, I was too feeble to resume my pen; and when I recovered so as to be able to write, I was too much occupied with my own affairs, in making communications with regard to them, and in preparing to go into exile, to be able to add any thing to what I had written as above. And even now, I hardly feel able to commence anew. I have been wearied by my long struggle, and feel the need of a little repose. Besides, though the sentence of exile has not yet been put in execution, I am expecting every day that the order may be sent for my departure. Under these circumstances, you will pardon me, I hope, if I send you this letter, all imperfect as it is, in the delineation of the character of the person with regard to whom you wished me to write, as exhibited during the time I was connected with him as a missionary.

Our journeyings together for three years in Egypt, in the Desert, and in Palestine and Syria, were full of incidents, which, had I time to recount them, would tend to show his strong faith in Christ, and his fervent love to God and man. His last letter to me, written on his dying bed, has been read by many in Europe, I believe, as well as in America, with great interest.

I will only add that, by his conduct and conversation, by his meek deportment and his prayers, by his zeal in the cause of Christ, by his letters when in health, and when on the bed of death, he showed that he was a faithful messenger of the churches that sent him, and a devoted servant of the Lord.

I am, my dear Sir, yours truly,

JONAS KING.

SERENO EDWARDS DWIGHT, D. D.*

1816—1850.

SERENO EDWARDS DWIGHT, the fifth son and child of the Rev. Dr. Dwight, President of Yale College, was born in Greenfield, a village in the town of Fairfield, Conn., May 18, 1786. From very early childhood, he manifested great quickness of apprehension, and was in all respects a boy of unusual promise. It is scarcely necessary to say, living as he did in his father's family, that he grew up under influences the most favourable to both intellectual and moral culture. In December, 1795, when he was between nine and ten years of age, he was removed with the other members of the family to New Haven,—his father having then become President of Yale College. From this time, he was diligently engaged in his classical studies at Hopkins' Grammar School, until his admission into Yale College in 1799. He at once took, and ever after retained, an honourable position among his class-mates; though of about seventy, many of whom have risen to no small distinction, he was one of the two or three youngest, if not the very youngest. He passed through College, distinguished for his talents and scholarship, and with an irrepachable moral character.

* Memoir prefixed to his Posthumous Sermons.

Immediately after leaving College, he, with several other graduates, accompanied his father on one of those journeys through New England, which supplied the material for President Dwight's four volumes of "Travels." On his return from this delightful excursion, he became assistant teacher in an Academy, in the village of South Farms, Litchfield, of which James Morris was Principal. Though he was now but seventeen and a half years of age, he had great maturity of physical as well as mental development, and succeeded admirably, not only in imparting instruction to his pupils, but in commanding their confidence and respect.

Having been thus engaged for a year, he returned to New Haven, and passed the succeeding year as his father's amanuensis. The year after that,—the third from his leaving College, he devoted, as is supposed, to a course of study more or less general. At the commencement of the college year in 1806, he became a Tutor in Yale College, and held the office with great dignity and efficiency until 1810. During this time he prosecuted the study of Law, first under Judge Chauncy, and afterwards under Nathan Smith, Esq.,—both of them among the most eminent jurists in the State. He was admitted to the Bar in New Haven County, in November, 1810,—two months after his connection with the College had terminated.

In August, 1811, he was married to Susan Edwards, the eldest daughter of the Hon. David Daggett of New Haven,—a lady of vigorous and cultivated mind, and fine social and Christian qualities. Their union continued for twenty-eight years. They had but one child,—a daughter, who died in the earliest infancy.

Mr. Dwight was, for several years, engaged in the practice of Law in New Haven, and acquired a high reputation for legal knowledge and ability; though his ardent temperament is said to have been in some degree adverse to his success. About two years after his admission to the Bar, being confined by a lingering fever,—his physician prescribed for him a dose of mercury, which, instead of its usual healthful action, exerted a most noxious influence; producing an eruption that spread itself over different portions of his body, and that proved the beginning of a malady (the salt-rheum) from which he suffered severely during the remainder of his life.

In the summer of 1815, during a revival of religion in the First Congregational church in New Haven, of which Mr. (now Dr.) Taylor was then pastor, Mr. Dwight experienced, as he believed, a radical change of character. In October following, he made a public profession of his faith; and in October, 1816, was licensed to preach the Gospel by the West Association of New Haven County. Shortly after, he preached his first sermon in the pulpit of the First Congregational church; and it was a noticeable circumstance that the first discourse of the son, and the last discourse of the father, were delivered on the same Sabbath and in the same pulpit.

Mr. Dwight was chosen by the Senate of the United States their Chaplain for the session of 1816-17, and accepted the appointment. In the succeeding summer, he was invited by the Park Street church and congregation in Boston to become their pastor, and having accepted the invitation, was ordained on the 3d of September of the same year. The ordination Sermon was preached by the Rev. Dr. Lyman Beecher, and was published. Here he continued labouring with great zeal and success for about ten years. In 1822-23, a powerful revival took place under his labours, which was the

means of adding greatly to the number of communicants as well as increasing the stability and influence of the church.

Mr. Dwight's labours during the revival overtasked his physical strength, and ultimately created the necessity for his taking a protracted season of relaxation. His church, with commendable liberality, voted to release him from his pastoral duties for a year, with a view to his visiting Europe,—at the same time, making ample provision for meeting all the expenses incurred by his tour. He accordingly set sail from New York for Europe in the month of August; and, after visiting France, Switzerland, Italy, Austria, Germany, and Great Britain, returned in August, 1825.

On his return, he was cordially welcomed by his people, and resumed his official duties with his usual alacrity. At the close of January, 1826, in consequence of unusual exertions in speaking in the pulpit, his voice was so much injured that every subsequent effort to speak was attended with much difficulty—an evil which he ascribed at least partly to what he considered the disproportionate dimensions of the edifice in which he preached. As this was an evil which could not be easily remedied, he began now, though most reluctantly, to meditate the resignation of his pastoral charge; and he was actually dismissed on the 10th of April, 1826,—both the people and the council bearing honourable attestation to his fidelity and usefulness.

Soon after his dismissal, he returned to New Haven, in which city and its vicinity he resided the seven succeeding years. During this time, he was occupied chiefly in writing the *Life of President Edwards*,—a work which he had had in contemplation, and for which he had been gathering materials, many years. This *Biography*, in connection with a new and enlarged edition of *President Edwards' works*, was published in 1829.

In 1828, Mr. Dwight commenced, in conjunction with his youngest brother, Henry, a large school for boys in New Haven, which was modelled on the plan of the German Gymnasiums. This school was continued not far from three years. Towards the close of the period of its continuance, Mr. Dwight's health became much more seriously impaired, and the malady already noticed as having originated in medical treatment many years before, assumed an aggravated form, and subjected him to frequent and intense suffering.

In March, 1833, he was chosen President of Hamilton College, at Clinton, N. Y. In April following, he signified his acceptance of the appointment, and in August was inducted into office. In September of the same year, he received the degree of Doctor of Divinity from Yale College.

Dr. Dwight's connection with Hamilton College continued until September, 1835, when, in consequence of the unpromising pecuniary state of the institution and some other circumstances, he tendered his resignation. After this, he returned to New Haven, where he resided until the fall of 1838; and, during this period, was employed a few months in an agency in behalf of the Pennsylvania Colonization Society. He now took up his residence in the city of New York, where he remained during the rest of his days. His malady which, by this time, had gained the complete mastery over him, and disabled him, as he believed, for all active service, led him to court retirement; and, for many years, little was known concerning him beyond the fact that he was a resident of New York. In October, 1850, he visited Philadelphia with the purpose of trying the effect of hydropathy. After he had been there a few weeks, he was suddenly seized with chills and fever,

and the attack soon extended to the brain. His brother, Dr. Dwight of Portland, was speedily summoned to Philadelphia by telegraph, and, on his arrival, found him greatly reduced, and, though able to recognise him, yet too feeble in body and mind to hold any continuous conversation. He died on the 30th of November, 1850, and his remains were shortly after conveyed to New Haven, and deposited in the beautiful cemetery which embosoms the dust of many of his kindred.

The following is a list of Dr. Dwight's publications:—A Sermon at the funeral of the Rev. Joshua Huntington, 1819. A Sermon before the Foreign Mission Society of Boston and the vicinity, 1820. Memoirs of David Brainard, octavo, 1822. An Address on the Greek Revolution, 1824. A Sermon at the installation of the Rev. Charles Jenkins, 1825. The death of Christ: the substance of several Sermons delivered at the Park Street church, Boston, 1826. The Life of President Edwards, 1830. The Hebrew wife, 1836.

In 1851, a duodecimo volume of Dr. Dwight's Discourses was published, together with a Memoir by his brother, the Rev. W. T. Dwight, D. D., of Portland.

FROM THE REV. WILLIAM T. DWIGHT, D. D.

PORTLAND, JUNE 16, 1856.

Dear Sir: In compliance with your request, I shall transmit to you a few brief notices concerning my brother, Rev. Sereno E. Dwight, D. D.

He was more than six feet in height, well formed, rather slender, perfectly erect, and easy and graceful in his motions. His face was oval, his features were regular. His forehead was high and broad, and his eye bright with intelligence. He was generally thought one of the handsomest men of his time. His manners were easy, polished, and dignified.

His intellect was naturally both vigorous and acute. These qualities he displayed in very early youth, anterior to his admission into Yale College. One of his instructors, Rev. Dr. Murdock, the learned annotator on Mosheim, described him as the best scholar that himself had ever had under his care. His progress in every department of study while in College was rapid and thorough, and his reputation for scholarship very high, although he was graduated at the premature age of seventeen. Subsequently, as a Tutor, his success in imparting instruction was corresponding. Naturally inquisitive, he very early formed a taste for the acquisition of useful knowledge, and this taste he continued to cultivate through life. His memory was retentive, his imagination,—when he chose to indulge it,—highly poetical, and his logical powers were strong. His natural and acquired resources would have enabled him, independently of the ill health which attended him for the last half of his life, to excel in any department of study, and in any profession. He chose the Law for his profession; and he prepared himself for its practice by close study, so that, when leaving it for the ministry after six years, he was then deemed a learned lawyer. His acuteness of discrimination and his fluency of address, would have almost certainly secured him a very high rank, had he continued at the bar.

He was, from childhood, characterized by uncommon conscientiousness, by sincerity, frankness, and generosity of spirit. These qualities were conspicuous through his life. He was perfectly honest and open in his intercourse with other men, a stranger to all manœuvring and intrigue, and scorning it when adopted by others. He avowed his opinions every where frankly, whether they were popular or the reverse. Constitutionally ardent, he was unfitted to practise concealment; and, like most ardent men, he would occasionally urge his own sentiments

with such earnestness and directness, that the timid and the phlegmatic were silenced rather than persuaded. He was, as those who knew him best doubted not, a truly Christian man; one who feared God and loved the Saviour, and who cherished a large benevolence toward his fellow men. His change of profession from the Bar to the ministry was dictated by convictions of duty; and after he had entered the pulpit, and while he continued to be a pastor, few have appeared so single hearted and devoted to the great work of glorifying God in the Gospel of His Son. His piety was deemed uncommonly elevated and ardent; and he consulted not his own ease, nor sought for popular applause, nor expended a portion of his powers in other and half secular spheres of effort, but he studied, prayed, visited, preached, lived, that the Kingdom of Christ might be extended through a revolted world.

His preaching was marked by its intelligibility and its directness of appeal to the conscience. Whatever the subject, his own vigour of intellect enabled him to exhibit it clearly, so that every class of hearers received instruction. He was not addicted to metaphysical disquisitions in his sermons, but he aimed at practical and immediate results. He preferred, accordingly, in most cases, brief processes of argumentation; and then, when the subject had been distinctly expounded and illustrated, he brought every thing to bear on the conscience and the heart. The Volume of his Select Discourses, edited by the writer of this brief account, and published at Boston in 1851, is thus characterized. The Discourses on the death of Christ, which it contains, exhibit his power as a reasoner, his attainments as a Biblical critic, and the elevation of his evangelical views on this fundamental topic. The Address on the Greek Revolution, which is also there to be found, treats of a subject requiring a departure from that simplicity and plainness of style, which, on principle, he introduced into his common discourses; and as a specimen of richness and power of thought, clothed in the best language, it is believed to have very few equals among the most eloquent productions of the American pulpit.

His manner, as a preacher, was earnest and solemn. His voice was clear and pleasant, except when raised to a high key, and his enunciation forcible. Had he studiously aimed to excel in the delivery of his sermons,—a matter often overlooked by many preachers, it is thought that his speaking would have been uncommonly impressive.

Very truly yours,

WILLIAM T. DWIGHT.

ELIAS CORNELIUS, D. D.*

1816—1832.

ELIAS CORNELIUS, the son of Dr. Elias Cornelius, was born at Somers, Westchester county, N. Y., July 31, 1794. His father was a native of Long Island. Having studied medicine in the city of New York, and the war of the Revolution being then in progress, he entered the army at the age of twenty, as Surgeon's mate in the second regiment of Rhode Island troops, then under the command of Colonel Israel Angell. He was soon taken prisoner and confined, for some time, in New York; but in March, 1778, he escaped and returned to his place in the army. He quitted the service

* American Quart. Reg. IV. and V.—Hawes' Fun. Serm.

in 1781, and settled as a physician at Somers, where he spent the residue of his life. His history was peculiar in this respect,—that he received his first permanent religious impressions *while he was in the army*. It was partly through his instrumentality that a Presbyterian church was gathered in the place where he resided, and he held the office of Deacon in it forty years. He died June 13, 1823. He attained to great respectability in his profession, and was distinguished for his energy, industry, and benevolence.

The subject of the present sketch was one of five children, though he was an only son. His childhood was marked by a strong relish for youthful amusements, and uncommon buoyancy of animal spirits; though the influence of a Christian education was felt, to some extent, even at that early period, in that painful disquietude which results from a consciousness of being estranged from God.

His studies preparatory to entering College were prosecuted, partly under the instruction of the Rev. Herman Daggett, for some time Principal of the Foreign Mission School at Cornwall. It was here especially that he acquired that strict regard to order, that admirable habit of accuracy and systematic arrangement, that gave him such advantage as a man of business, in the various important places which he filled in after life.

In September, 1810, when he was a little past sixteen, he joined the Sophomore class in Yale College. During the first two years of his college life, he made no great improvement in the classics, owing partly to his not suitably appreciating his responsibility as a student, and partly to his attention having become, in a great degree, absorbed in Natural History. He afterwards deeply lamented this neglect, and atoned for it as well as he could, by his vigorous and successful application, especially to the Greek and Hebrew.

In the spring of 1813, during a season of unusual attention to religion in College, young Cornelius became deeply affected, and, for many weeks, if his countenance was a true index to his feelings, (for I was accustomed to meet him in my daily walks,) he was on the borders of despair. At length, the clouds in which his mind had been enveloped, broke away; and he stood forth among those who had been the witnesses and the companions of his gaiety, a striking example of the subduing and renovating power of Christianity. As the great purpose of his life was now changed, so his energies and efforts were all directed in a new channel; and from that period to his dying day, he seems to have been like the great Apostle of the Gentiles,—a man of one idea,—consecrated in all his views, and feelings, and actions, to the honour of his Redeemer and the best interests of his fellow men.

Mr. Cornelius took his degree of Bachelor of Arts in September, 1813. For nearly two years after his graduation, he remained at New Haven, pursuing his theological studies under the direction of President Dwight; after which, he repaired to Litchfield, and completed his preparation for the ministry under Dr. Beecher. He was licensed to preach by the South Association of Litchfield county, June 4, 1816; and, within two or three weeks, received an appointment as an agent of the American Board of Commissioners for Foreign Missions. His first efforts in the pulpit, in aid of the missionary cause, were alike acceptable and successful. The spirit of benevolence was awakened by his earnest appeals, and the most intelligent friends of the cause predicted that, if his life was spared, he would be found a highly efficient auxiliary in the great work of evangelizing the world.

About this time, a deep interest was awakened in behalf of the Indians in the Southwestern part of the country;—an interest in which, not only Christians of different communions, and general philanthropists, but even the national government, participated. To enable the Board to accomplish its benevolent purpose in sending the Gospel among these children of the forest, Mr. Cornelius was appointed, in December, 1816, a special agent to raise the necessary funds. Having visited several of the more important towns at the North, he resolved, with the consent of the Board, to make a tour to the Southwest, as far as the Cherokee country, and then to pass six months as a missionary in New Orleans, under the patronage of the Missionary Society of Connecticut. He was ordained as an evangelist, April 9, 1817, and shortly after set out on his mission. Having preached in the principal towns through which he passed, and made considerable collections for the Board, he reached Brainerd, in the Cherokee nation, on the 19th of September, where he was welcomed by the missionaries with the utmost cordiality. Soon after his arrival, he met both the Creeks and the Cherokees in council, which cost him a journey of ten days, attended with no small exposure.

Mr. Cornelius, after having lingered for some time in the neighbourhood of Brainerd, and performed some important services for the mission, proceeded on his way to New Orleans, where he arrived on the 30th of December. Here he continued until the 2d of April, 1818; and in the mean time was joined by the Rev. Sylvester Larned, in whom he found an earnest, as well as gifted and eloquent, coadjutor. Previous to Mr. L.'s arrival, he preached stately and frequently to all who would assemble for public worship; but after that, his labours were chiefly directed to the relief and improvement of the ignorant and destitute. He acted as a minister of mercy in the hospitals, in the jail, among seamen, and last, though not least, among the poor Africans.

After leaving New Orleans, he made a visit at Natchez, in which he succeeded in collecting above sixteen hundred dollars in aid of the Indian mission. Twenty-two days from Natchez, during which he suffered somewhat from ill health, carried him to the missionary station, where he had the pleasure of meeting not only the brethren and sisters of the mission, but the devoted Jeremiah Evarts, the Secretary of the Board, who had meanwhile journeyed thither, in aid of the great enterprise. Mr. Cornelius reached Boston in August, after having travelled between eight and nine thousand miles, preached in behalf of the Board three hundred times, and collected upwards of seven thousand dollars. Various interesting incidents occurred in connection with this journey; of which the following is deemed specially worthy of record. As he was on his way to the Chickasaw nation, he met several Cherokees returning from the Arkansas country, and bringing with them a little Osage girl, about five years of age, whose mother they had killed and scalped. He immediately adopted successful measures for the redemption and Christian education of the child; and the story, when it went forth from his full heart and his attractive pen to the Christian community, told with no inconsiderable power on the cause of Indian missions.

In September, 1818, he was married to Mary, eldest daughter of the Rev. Asahel Hooker, who was settled in the ministry, first at Goshen, and afterwards at Norwich, Conn.

The rapidly extending operations of the American Board, at this period rendered it desirable that permanent provision should be made for the support of the Corresponding Secretary, so that he might give his whole time to the duties of his office. Mr. Cornelius undertook to collect funds for this purpose, and actually did collect several thousand dollars. In the spring of 1819, he was invited to the pastoral charge of the First church in Charlestown, Mass., but declined the invitation on the ground that a pastoral engagement in so important a place would leave him with no time for those more general duties of Christian benevolence, to which he felt himself so strongly attracted.

In the early part of 1819, Mr. Cornelius spent some time in attending on the public lectures and other exercises of the Theological Seminary at Andover. On the 21st of July, 1819, he was installed as Colleague pastor with the Rev. Dr. Worcester over the Tabernacle Church in Salem. The stipulation was that Dr. Worcester, on whom had devolved a large share of both the labour and the responsibility of conducting the operations of the American Board, should be at liberty to devote three-fourths of his time to the missionary cause, while three months should be allowed to Mr. Cornelius to plead directly for the same object. Notwithstanding Mr. C. had had a strong impression that he ought to devote himself to the foreign missionary service, without reserve, the arrangement into which he now came, in being associated with Dr. Worcester, seemed, in some degree, to satisfy his missionary aspirations; and he entered upon his duties as a pastor under circumstances favourable alike to his comfort and usefulness. His pastoral duties he discharged with the utmost exactness and fidelity; and, at the same time, addressed himself to a vigorous course of study, in the several branches more immediately connected with his profession. An extensive revival of religion took place in connection with his ministry, which resulted in about one hundred persons being added to the church.

The death of Dr. Worcester occurred in June, 1821. How afflictive the event was to Mr. Cornelius, and how happy he had been in the relation of a colleague pastor, may be learned by the following extract from the sermon which he preached on occasion of Dr. W.'s death:—

“You will doubtless expect that I should say something of the character of Dr. Worcester as an *associate* pastor. On this subject I scarcely dare to trust my own feelings. I may, however, be permitted to say that I shall ever regard the period of my connection with him as one of the happiest portions of my life. And whatever may have been the history of other connections of a similar nature, with heartfelt gratitude to God I desire to record of this, that no incident ever occurred, which was known to interrupt its peace, or to mar its enjoyment, for a moment. I weep while I think its endearments are at an end; and that I shall sit at his feet and receive his paternal instructions no more.”

Mr. Cornelius, from an early period of his ministry, had taken a deep interest in the education of indigent young men for the Gospel ministry. Before he commenced his South Western tour in 1819, he received a commission from the American Education Society, to labour in its behalf, as he might find opportunity. In 1824, he was appointed Secretary of the Society, but declined the appointment. In the spring of 1826, the same Society employed him as an agent for three months, during which time he secured the extraordinary sum of *forty thousand* dollars, in the form of permanent scholarships, of one thousand dollars each. In the summer of 1826, he was again elected Secretary of the Society. This occasioned him great embarrassment in respect to his duty; but it was finally submitted by

him and the church to which he ministered, to a mutual council, and, after deliberating for several days on the subject, they decided in favour of his acceptance of the appointment. He was dismissed from his pastoral charge in the early part of October, and shortly after removed to Andover, and entered upon the duties of the Secretariship. In this field of labour he continued till January, 1832,—somewhat more than six years. During this period, he travelled from fifteen to twenty thousand miles, and raised funds to the amount of between a hundred and twenty and a hundred and fifty thousand dollars. When he entered upon his office, the Society had been in existence eleven years, and had afforded aid to five hundred and fifty young men. When he retired from it, after about six years, the entire list of beneficiaries of the same Society amounted to about thirteen hundred. His benign influence was felt, not merely in enlisting public attention and charity in aid of the object, but especially in guarding the avenues to the ministry, and raising the tone of spiritual qualification in those who aspired to it.

In 1829, the degree of Doctor of Divinity was conferred upon Mr. Cornelius by Dartmouth College. He was chosen Professor of Divinity in that institution, but declined the appointment. He also declined the Secretariship of the American Bible Society.

The office of Secretary of the American Board of Commissioners for Foreign Missions having been vacated in May, 1731, by the death of Mr. Evarts,* Dr. Cornelius was chosen in October following to fill the vacancy.

After having given to the subject between two and three months of serious deliberation and earnest prayer, he accepted the appointment, with great confidence that, in doing so, he was obeying a call of God's providence.

He entered upon the duties of his new office with a zeal corresponding to the almost overwhelming sense which he had of the responsibility involved in it. Having spent about a month in Boston, in the most earnest efforts to rouse the Christian community to a higher tone of action on this subject, he set out, on Saturday, the 4th of February, for New York. He passed the Sabbath at Worcester, and reached Hartford, Conn., the next day; and, though he was seriously ill, he attended the monthly concert of prayer in the evening. He continued ill during the week; but no serious apprehensions were entertained concerning him until Saturday. Then his disease seated itself in the brain, and all hope of his recovery was quickly abandoned.

* JEREMIAH EVARTS,—probably a descendant of John Evarts, who lived in Guilford, Conn., in 1650, was born in Sunderland, Vt., February 3, 1781. His parents, after a few years, removed to the town of Georgia, in the Northern part of Vermont. He fitted for College under the instruction of the Rev. John Elliott of East Guilford, and was graduated at Yale in 1802, having joined the College church during his Senior year. In 1803-4, he had charge of the Academy at Peacham, Vt., and afterwards studied Law with Judge Chauncy of New Haven, where also he commenced the practice of Law in July, 1806. In May, 1810, he removed to Charlestown, Mass., and became editor of the *Panoplist*, which had been previously conducted by Dr. Morse. In 1812, he was chosen Treasurer of the American Board of Commissioners for Foreign Missions, and the next year, one of the Prudential Committee. He served as Treasurer till 1822. In 1821, he succeeded Dr. Worcester as Corresponding Secretary, and held the office till his death. In February, 1831, he took a voyage for the benefit of his health, which had become greatly reduced, to the Island of Cuba; and thence, in April, to Charleston, S. C., where, in the house of the Rev. Dr. Palmer, he died on the 10th of May, aged fifty. Besides his labours in editing the *Panoplist*, he wrote the ten Annual Reports of the American Board from 1821 to 1830; also, *Essays*, twenty-four in number, on the Rights and Claims of the Indians, under the signature of William Penn, which were published in 1829; and various other pieces on the same subject, one of which forms an article in the *North American Review*. He also edited the volume of *Speeches on the Indian Bill*, and wrote the Introduction. He was distinguished for a clear, powerful, and vigorous mind, for unswerving integrity, and for the most intense and efficient devotion to the cause of missions.

His sufferings, during his last hours, were extreme; but he was sustained under them by the sublimest actings of faith. He died at eight o'clock on Sabbath morning, February 12, 1832, in the thirty-eighth year of his age. The funeral services were performed on the Wednesday following, in the Centre church, and an impressive discourse delivered on the occasion, by the Rev. Dr. Hawes from John xvii, 24. It was published. His remains were interred in the North burying ground, and a fine monument has been erected over his grave.

The following is a list of Dr. Cornelius' acknowledged publications:—God's ways not as our ways: A Sermon occasioned by the death of the Rev. Samuel Worcester, D. D., 1821. A Sermon delivered at the Tabernacle church, Salem, at the ordination of Edmund Frost, as a Missionary to the Heathen, and of several Evangelists, 1823. The moral and religious improvement of the poor: A Sermon delivered in the Tabernacle church, Salem, 1824. A Sermon on the doctrine of the Trinity, 1826.

Beside the above, he published several controversial pamphlets, &c., which were anonymous.

It was my privilege to know Dr. Cornelius at various stages of his life, and in different spheres of action. I knew him in College when he was the centre of a circle of gaiety; and even before I was acquainted with him, I used to admire his fine face and noble form, as I saw him from day to day. I knew him when he was smitten with a deep conviction of his guilt, and it seemed as if the arrows of the Almighty had drunk up his spirits. I knew him when he was engaged in his preparation for the ministry, and afterwards when he had a pastoral charge, and, at a still later period, during his connection with the American Education Society; and I can truly say that I always regarded him as an uncommonly fine specimen both of a man and of a Christian. I always found him sincere, generous, warm-hearted. I never heard him preach but twice; and one of those efforts, if judged by the effect it produced in opening the hearts and the hands of his audience, was of the highest class. I doubt whether there are any who knew him well, who did not respect his character, and who do not now honour his memory.

FROM THE REV. EDWARD W. HOOKER, D. D.,
PROFESSOR IN THE THEOLOGICAL SEMINARY AT EAST WINDSOR.

EAST WINDSOR HILL, November 18, 1848.

Dear Sir: My acquaintance with the Rev. Dr. Cornelius commenced in 1816. He had then recently been licensed to preach the Gospel; and was residing in Litchfield with the Rev. Dr. Beecher. I first heard him preach in the pulpit of the Rev. Samuel J. Mills in Torrington, in a time of religious revival. His text was, "I have somewhat against thee, because thou hast left thy first love;" Rev. ii. 4. His own warm heart led him to appeal with great earnestness and solemnity to such as were in a backslidden state. The appearance of the venerable Mills is fresh in my recollection, as he stood by the side of the eloquent young preacher,—his countenance indicating that he felt the solemnity and interest both of the subject and of the occasion.

What Mr. Cornelius was in the essential elements of his character as a preacher, on that occasion, he continued to be from that day forward to the close of his life. At an anniversary of the American Education Society, after his death, a well known advocate of Christian benevolence, connected with a New England Theological Seminary, speaking of several departed friends of the Kingdom of

Christ, added—"And there was CORNELIUS, too, with his tongue of silver and his soul of fire." One short sentence could not have better given his character as a preacher.

God blesses some men in the sacred office with peculiar personal, as well as mental and spiritual, endowments; makes their ministry attractive and acceptable by things which strike the eye and the ear pleasantly. When Mr. Cornelius arose in the pulpit, the good-will and attention of the audience were at once and effectually secured. A messenger of Divine truth stood before them, whose erect and noble figure and commanding person gave impressions of more than common dignity. A countenance full of the benignity of the "Gospel of Peace," and an eye which seemed to see every hearer, and make each one feel that he saw him, began the work of impression, even before the announcement of his text, or the utterance of his first sentence. Then his clear, melodious, full-volumed voice seemed made for the proclamation of Divine truth. His elocution was distinct, without preciseness; deliberate and easy, without formality or sluggishness; and forcible, without excessive vehemence. When necessary and appropriate, his delivery was rapid, but without haste or compromise of the dignity of pulpit oratory. The modulations of his voice were skilfully varied, easy, and natural. When the sentiment required, he could utter a sentence with a depth of intonation, and a solemnity, directness, and weight of emphasis, which I have rarely known equalled,—never surpassed. His attitudes, movements, gestures, and general expression of person, were peculiarly dignified and graceful; yet without his seeming to be anxious that they were so.

It appears remarkable that Mr. Cornelius and his friend, the Rev. Sylvester Larned,—two young preachers so much alike in some of the capital points of pulpit oratory,—should have been sent, in Divine providence, to labour together in such a city as New Orleans was in 1817. Had inquiry been made through the country for two men best adapted in personal as well as professional qualifications, and in powers of attractive speaking, to go to that wicked city and call thoughtless men to hear the Gospel of Christ, no two could have been found to surpass them. With perfect fraternity of feeling too, they met and pursued their labours in that city;—Mr. Cornelius, on a temporary engagement, and Mr. Larned, with reference to permanent establishment in the ministry there. Mr. Cornelius loved, respected, and admired Mr. Larned; and Mr. Larned testified how strong was the hold which Mr. Cornelius had taken upon his affections, when, on a visit in New England, afterwards, he said in his characteristic and noble-spirited manner, "*That Cornelius,—he has a heart large enough to hold the world.*"

From the fact that Mr. Cornelius' early preaching was principally extempore, his manner combined simplicity and dignity in an unusual degree. This method rendered his style a little diffuse at first. But the simplicity of manner which it promoted, continued, when his pulpit style became formed; and when the popular licentiate had become established in the habits of study and writing, appropriate to the pastor of a large church and congregation.

To what extent, or by what particular methods, Mr. Cornelius cultivated pulpit elocution, is not known to me. It is obvious that he felt it not only important to write a good sermon, but to do it, and the truth it contained, justice, by preaching it well. His example may be commended to all young preachers especially, who would early learn not to lose the intellectual toils of the study by a careless and slovenly delivery in the pulpit.

Excellent, however, as was the manner of his preaching, still more to be commended was the matter of his sermons. One who often listened to him with the feelings both of a Christian and of a scholar, has justly remarked of his preaching, "It was doctrinal. He dwelt particularly on the essential truths and duties of religion. It was concentrated; the ideas clustered around, or grew

out of, the theme he was considering. It was eminently catholic; his topics were generally such as all evangelical Christians were agreed upon. It was strikingly practical; his thoughts were designed and fitted to make an immediate impression on the feelings and conduct of his hearers: to be useful was his manifest object."

Whenever he was called to state and defend what he believed to be the great doctrines of the Gospel, whether in the pulpit or through the press, Mr. Cornelius was firm and fearless to the utmost. He aimed, at all times, so to set forth Divine truth as to reach the conscience and take a strong grasp upon the heart. And no one who sat under his ministry as a pastor, could say of him that he shunned to "*declare all the counsel of God.*"

Nor did he preach in vain. One who enjoyed opportunities for knowing, has remarked to me,—“The instances were numerous in which, when he was travelling, persons introduced themselves to him, and inquired whether he remembered preaching at a certain place, mentioning the time, the text, &c., and then have added that that sermon was God’s instrument for their conversion.”

Interesting as are these reminiscences of Dr. Cornelius as a preacher, equally so are those which respect him in the domestic relations, in the walks of the student, the pastor, and the public servant of Christ and the Church. We are always interested to know what the faithful and eloquent preacher is in his home; what as a husband, father, friend, neighbour, and one who receives and entertains visitors; what he is also when abroad, a guest among his friends, or a traveller among strangers.

The home of Dr. Cornelius always felt an influence comports with the impressions he made in the pulpit. There was no domestic incongruity with the character in which he appeared in “the great congregation,” as the earnest, affectionate, fervid “ambassador for Christ.” The husband, son, brother, father, kinsman, friend, hospitable entertainer, and brother in the ministry, never dishonoured the eloquent preacher. He earnestly desired to have an elevated religious standard manifested in his family home. His public duties led him much abroad and among strangers; and, at some periods of his life, into portions of the country where he was to be seen, heard, and known, for a day only, or for a few hours, while he paused in his journey. It is not easy to explain how it was; but, in a social, moral, and Christian sense, it might be said of him, as he moved along the sea of human society, “he made a path to shine after him.” Wherever he went, he left impressions, by his preaching, conversation, efforts for the good and happiness of those into whose society he was thrown, which were lasting as the lives of those who were “to see his face no more.” One secret of this was probably the kindness with which he ever treated those with whom he was surrounded. He was never selfish in his deportment or manner, because he might be where he was not known. One who knew him as an intimate friend, said of him, “I never once discovered in him an indication of selfishness; he was remarkably *unselfish.*” He also remarked that in a long residence at the South and West, and when he met with people who were interested in New England, he had often asked if they had ever seen Mr. Cornelius. If they had, as was frequently the fact, one of the first things of which they would speak was his *kindness*. This same trait of character was manifest around his home, as well as among strangers. The instances were many within a few months after his death, in which persons little known to his family,—perhaps even entire strangers, would speak to Mrs. Cornelius of him, and say with a sigh, “I lost a good friend when he died;” or “He was very kind to me.”

Connected with this point of reminiscence respecting Dr. Cornelius was his courtesy,—the spontaneous expression of his benevolent and generous feelings; and an amenity and readiness for interchange of views on subjects interesting to men of intellect, science, taste, and general intelligence. These characteristics,

appearing in him, when abroad and among strangers, rendered observing people desirous to know who he was, and they caused him to be remembered almost with the interest of personal friendship, by those who had been once in his society. While this was the fact, he himself was observant of character in those with whom he met; and was ever interested in meeting with intelligent strangers, in whom he discovered evidences of refined taste, cultivation, and just views of the great interests of morals and religion.

In his views and habits as a student, Dr. Cornelius was enlarged and thorough. He had no sympathy with those ready, superficial, and, in some sense, popular, men, who rely upon the inspiration of that pressure into which indolent and procrastinating habits bring them; or upon the spirit of occasions and the impulse given by an audience, in substitution for the preparations for public duty which should be made in the retirement of the closet and the study, and in "the assurance of a good conscience," as respects the thorough investigation of subjects. And when the call of duty separated him from his office as a pastor, and from his studies as a preacher, it interrupted favourite plans and habits of study, which had already given him eminence in theological attainments. Had he continued a pastor, the habits of study would have ensured him a still higher rank among the strong men of the New England ministry.

His character as a pastor harmonized with those of the student and preacher. He loved and assiduously prosecuted the labours which were to be done from "house to house," for the various purposes to be answered in pastoral visiting. After he ceased to be a pastor, he delighted in such labours in vacant churches, when, from time to time, called to them. He was a faithful counsellor of the anxious and inquiring sinner, and of the Christian experiencing the varied exercises and vicissitudes of the religious life. His views were eminently sound on the kind of instruction to be given to the sinner, whether unconcerned or awakened. The anxious inquirer was sure to find him a faithful counsellor and guide. On the style of Christian character to be promoted in the members of the church, his sentiments were thoroughly those of the orthodox ministry in New England; and his preaching, private instructions, and the kind of religious reading which he recommended to Christians, were all adapted to promote a serious, deep-seated, spiritual piety. The right formation of Christian character, as an object for the constant contemplation of the pastor, was felt by him in its solemnity and importance.

"To visit the fatherless and widows in their affliction," and to make himself the friend of the sick and the sorrowful, were objects which he kept ever in view. The tender assiduities with which he laboured for the comfort and the spiritual good of the afflicted, wherever they were to be found, were such as became a "good minister of Jesus Christ."

The widows and orphans of deceased ministers especially received the tokens of his kind sympathy and desire for their consolation and their comfortable maintenance. It is worthy of notice that, much as he was devoted, in the latter periods of his life, to objects of public benevolence, conducted upon a high and extensive scale, yet no one could exceed him in giving attention to the minutiae of a case of this description, calling for his kind offices. He who was the successful solicitor of thousands and ten thousands for the treasury of the American Education Society, or for the American Board of Commissioners for Foreign Missions, could pause in his course for a few hours, and throw his whole soul into an effort to raise a purse of a few hundreds for the widow of a poor minister, and, if need be, assist her in its advantageous investment or its judicious expenditure.

It would not have been surprising if the man who had been such a preacher and pastor, and whose domestic habits were so happy, and his ties to home and to parochial society so strong, had been spoiled for an executive officer of a great

benevolent association, who must give up residence at home for weeks and months in succession, have his home every where, superintend hundreds of young men in the course of education for the ministry and scattered in a score of Colleges, or concern himself for the missionaries of a great national Board scattered in the ends of the earth. That Dr. Cornelius, however, was not unfitted, by his habits as a pastor and a lover of home, for the duties of a Secretary of a Society, is explained by this fact,—that, from the day of his conversion to God, his affections and his services were pledged to the great cause of the world's evangelization, in whatever field or line of service he should be needed. When, therefore, he was transferred from a pastorate to the office of a Secretary, he only passed from one loved sphere of labour to another; into the duties of which he could enter with almost equal fervency. He had a soul to throw into a new sphere with such ardour, that it seemed, in its wholeness, almost as though it was his "first love." Nor did this arise from love of change. It was a power of self-adaptation in mind and soul to a new scene and work assigned him by his Lord and Master, and by which he was prepared to labour any where for the good of mankind.

Dr. Cornelius may properly be regarded as the leader, if not the founder, of a new profession in this country,—that of benevolent agency. He has left deep and abiding impressions upon the American Churches of his wisdom, skill, efficiency, and powers of persuasion and of eloquence in pleading the cause of Christian missions especially. His principles of agency have been followed and exemplified by every successful agent since his first services for the American Board of Commissioners for Foreign Missions; but no one has gone beyond him in the acceptableness and success with which he performed his work. Divine Providence seemed to have raised him up, to show how the claims of a dying world can be pleaded to the heart of the Church, so as to be irresistible; so that men not of a religious character should find it difficult to refuse his solicitations. And yet Dr. Cornelius was not a man to pause in his work, and say, "What great things we have accomplished!" He seemed to forget the things done, in his serious and heart-felt contemplation of the much that remained to be done; and anticipated an increase of the liberality of the churches, and an extension of the scale on which benevolent enterprises would be conducted in future periods, in comparison with which, all he saw done or helped to do, would be insignificant.

In this connection, should be noticed the impressions which Dr. Cornelius made upon men in commercial life,—in his character and habits as an Agent of Christian benevolence. Such was his energy, wisdom, enterprise, and capacity for transacting on a generous scale, and for enlisting the feelings of the business man in his counting-room or ware-house, that a gentleman of the city of New-York once said of him, "Were Dr. Cornelius a merchant, it would be perfect pleasure to me to go with him into an extensive commercial enterprise."

With all his activity and enterprise, however, he was eminently prayerful in his habits. He has left impressions on this point upon the memories of his near relatives and friends, which testify that he lived by that precept, "Pray without ceasing." He seemed to love to be "in audience with the Deity." And in his devotional habits is to be found the secret of his success in whatever he attempted for the Kingdom of Christ.

There was in the character of Dr. Cornelius a remarkable and happy blending of elements, which are not often combined in the same person. As prominent may be mentioned the following. He was a man of great energy of character; and yet there was a gentleness in him, which seemed to be in entire harmony with his energy. He was possessed of great firmness and perseverance, and yet he had not a particle of obstinacy. He was independent in the fullest and best sense of the word; and yet he was never wanting in a becoming deference to the opinions and judgment of others. And with all these, when he was seeking know-

ledge and on the track of inquiry, there was a tractableness of spirit, which his coadjutors have spoken of as child-like. Other like blendings of the elements of the strong man with those of the tender-spirited Christian and the man of refinement and loveliness, might be mentioned; but these are sufficient as illustrating this general trait of character. They never made him to seem paradoxical or inconsistent with himself; but only showed him as uniting in himself traits of character, which, in many other men, seem to have a separate existence.

Dr. Cornelius was in the habit of making very deliberate and solemn examinations of questions of duty in which he was concerned. He was repeatedly called to decide questions relative to his entrance upon important stations and services. No man of his time was accustomed to approach a decision by a train of more careful examination of the claims of the proposed object, of his own heart, and of the reasons which should influence his decision, or more earnestly sought that "wisdom which is from above" to direct his way. His decisions thus made were firm as the mountains.

Dr. Cornelius seemed to have reached the height of his holiest aspirations, as respected a station for usefulness, when he accepted the office of Corresponding Secretary of the American Board of Commissioners for Foreign Missions. When appointed to that station, he was at the head of the American Education Society, and had formed the system of Christian effort which was brought forward by that Society, and which has been followed in some degree by several other Societies for raising up young men for the ministry. To his instrumentality, thus, hundreds of young men have owed their attainment of the high privilege of "preaching the unsearchable riches of Christ." But when the American Board of Missions called him to be their principal executive officer, he felt that a question was before him, of even higher interest and solemnity than he had ever before contemplated. He advanced to that station with "prayer and fasting;" with solemn, anxious, and yet heavenly aspirations, and as being conscious that the eye of the Head of the Church was upon his every thought, wish, motive. When he accepted the appointment, it was in the exercise of the deepest humility, in a tenderness of spirit respecting the condition of the heathen world, an intensity of solicitude to help on its conversion and salvation, which, united with his surprising labours immediately undertaken, proved too much for even his noble constitution.

The last month of his life which elapsed after Dr. Cornelius entered upon his new office, was a month, the intense and solemn interest of which could be appreciated by none but his family, and could be fully known only by his Lord and Master. It now appears that the Most High had given him to see, as he had never seen before, *the amazing scene of a dying world*. And with this scene before him, he could endure to exist, only in doing with his might whatsoever his hand found to do, in spreading the Gospel of Christ's salvation. Meanwhile, "what God was about to do" with him, his nearest and dearest friends then dreamed not. But, during that last month, there was solemnity in his conversation, preaching, deportment,—an elevation, a heavenliness of his thoughts expressed on the Kingdom of Christ, and a consecration of spirit to his Lord and Saviour and to the interests of a perishing world, which impressed the minds of all in whose society he was.

And when he had so suddenly gone down to his grave, leaving his family, friends, and the Churches of America, in tears; and when his fathers and brethren in the Christian ministry, weeping, exclaimed, "How is the strong staff broken and the beautiful rod!"—then was explained the mysterious solemnity and the heavenly deportment which had been seen in him, in those,—his last days on this side of Heaven. He seems to have heard a voice, perceived by none else,—saying to him, "The Master is come and calleth for thee."

With Christian salutations, I am, dear Sir, yours respectfully,

E. W. HOOKER

LEVI PARSONS.*

1817—1822.

LEVI PARSONS was the second son of the Rev. Justin and Electa Parsons, and was born in Goshen, Mass., July 18, 1792. In his childhood, he was remarkable for a gentle and loving spirit, which gained the hearts of all who knew him. His parents were earnestly desirous that he should become a minister of the Gospel; and they sent him abroad to school, in the hope that that wish might ultimately be realized. He was more or less concerned for his salvation in his childhood and early youth; but, during a revival of religion in 1808, he became more deeply and permanently impressed, and made a public profession of his faith by uniting with the church under his father's pastoral care.

He became a member of Middlebury College in 1810, his father having meanwhile removed with his family to Whiting, Vermont, and become the pastor of the Congregational church in that place. During a revival in Middlebury, which occurred soon after he entered College, he was thrown into a state of spiritual anxiety and distress bordering on despair; but though, for a time, he believed that he had never felt the power of religion, yet, after he emerged from this state, he was still inclined to date his conversion back to the period at which he had originally fixed it. From the time that he regained a spirit of composure and trust in the Divine promises, he manifested a greatly increased interest in religious things, so that this season of despondency may be said at least to have exerted a happy influence upon his spiritual progress.

While he was a member of College, owing to his somewhat straitened worldly circumstances, he spent some of his vacations in teaching school. He graduated, a highly respectable scholar, in 1814; and selected as the subject of his exercise at Commencement, "The character of John Knox."

Almost immediately after leaving College, he joined the Theological Seminary at Andover. He had been, for years, silently agitating the question whether it might not be his duty to engage in the work of foreign missions; but it was not till some time in the year 1816, that his mind was definitely made up in favour of such a course. During his connection with the Seminary, he showed himself most intent on doing good; and he accounted it a great privilege when, in any of his vacations, he could find an opportunity to labour in a revival of religion.

Mr. Parsons was licensed to preach by the Salem Association, about the close of April, 1817. Being immediately after appointed an agent of the American Board of Commissioners for Foreign Missions, to solicit pecuniary contributions for the Society, he repaired to Vermont, and entered on his agency. Having spent a number of weeks in this service, he returned to Andover, and in September following took leave of the Theological Seminary, having accomplished the prescribed course of study.

On the 3d of September, he was ordained to the work of a minister and a missionary, in Park Street Church, Boston, at the same time that the Rev. Sereno E. Dwight was ordained as pastor of that church, and several

* Memoir by Morton.

young men were set apart as missionaries. The sermon on the occasion was preached by the Rev. Dr. Lyman Beecher, and has had an enduring celebrity.

Mr. Parsons, feeling a deep interest in the religious welfare of Vermont,—the State in which he had spent a considerable portion of his life,—accepted an appointment from the Vermont Missionary Society to labour awhile in some of their destitute towns, previous to his departure from the country. He continued thus engaged, witnessing in some instances the most favourable results from his labours, until the close of September, 1818, when he left the service of the Society, to make the requisite preparation for embarking for the East. After this, however, the Prudential Committee of the American Board thought proper to send him on an agency into the State of New York; and he, accordingly, in the early part of November, left Boston to fulfil this somewhat unexpected appointment. In this agency he laboured eight months, and returned to Andover about the 1st of July, 1819. On the 15th of October, he attended the organization of the Mission church at Boston, which was destined to carry the Gospel to the Sandwich Islands. The next day, he set out to make his farewell visit to his relatives in Vermont; and he was enabled to sustain himself, throughout the affecting scene, with the utmost composure and dignity.

On the morning of the 3d of November, 1819, Mr. Parsons sailed for Smyrna, in company with his friend and fellow labourer, Pliny Fisk. Having stopped, for a short time, at Malta, they continued their voyage, and arrived at Smyrna on the 15th of January, 1820. Here they remained till the 10th of May, and then sailed for the Island of Scio, where they continued, pursuing their studies, and performing labours of love among the inhabitants, till the close of November, when they returned to Smyrna.

In order to the carrying out of the object of the mission, it became necessary that either Mr. Parsons or Mr. Fisk should proceed to Palestine, with a view to ascertain what arrangements could be made there for a permanent missionary establishment. It was agreed that Mr. Parsons should undertake this service; and, accordingly, he embarked, on the 5th of December, for the Isle of Cyprus, where he arrived, after a dreary passage, on the 25th of January, 1821. Here he was received with great cordiality, especially by a Greek Bishop, who had two hundred churches under his direction. After stopping here a few days, he proceeded on his way to Jaffa, the ship's ultimate destination. Here he received from two English travellers the somewhat startling intelligence that, in consequence of the arrival of a new Governor at Jerusalem, the country was rising into a state of revolt, and that it was hazardous to travel in that direction. He, however, felt it his duty to proceed on his journey, and reached Jerusalem in safety on the 12th of February.

Mr. Parsons remained in the Holy City nearly three months, during which time he received great kindness from the Bishops and Priests, and enjoyed every facility for prosecuting his inquiries and investigations with reference to the numerous localities and monuments which are especially consecrated by Scripture associations. From the time that he arrived in Jerusalem till he finally left it, he sold ninety-nine copies of the Psalter; and from the time of his leaving Smyrna, he sold forty-one Greek Testaments, two Persian, seven Armenian, one Italian, besides distributing gratuitously quite a number in different languages. The result of his visit

was a full conviction that there was an opening for a mission at Jerusalem, well worthy of the consideration of the American Board.

On the 8th of May, he left Jerusalem for Jaffa, and on his arrival at the latter place, found a vessel bound to Scio, in which he immediately took passage. This he did the rather, as he learned that on account of the deadly hostility that existed between the Greeks and 'Turks, it would be dangerous for him to remain longer in that region. He made the voyage, not however without great peril; and on two different occasions while he was on board the ship, there were hostile demonstrations of a most threatening character. He, however, arrived at Samos in safety, where he gratefully accepted the hospitalities of the English consul and remained for some time. His health had now become considerably impaired, and he was advised to take a short voyage, as a means of restoring it. He accordingly left Samos, on the 29th of June, in a Genoese vessel for Tinos; but, in consequence of a violent wind, the Captain found it impossible to enter that port, and laid his course for Syra,—another island in the same neighbourhood, which, being under the protection of the French flag, afforded a safe retreat from the alarm and agitation incident to the war.

Mr. Parsons, though not in vigorous health, continued his labours here till the latter part of August, when he became suddenly and alarmingly ill, and for twenty days was entirely bereft of reason, and for fifty, was confined to his chamber. When his health was so far recovered as to justify him in attempting to travel, he sailed from Syra to Smyrna, and arrived at the latter place on the 3d of December, where he had the pleasure of again meeting his colleague, Mr. Fisk, after a year's separation.

It was now no longer a matter of doubt that disease had taken such strong hold of Mr. Parsons' constitution, as to require immediate and careful attention; and, by the advice of a physician at Smyrna, it was determined that he should try the effect of a voyage to Egypt. Arrangements were accordingly made for his speedy departure, and Mr. Fisk accompanied him. They reached Alexandria from Smyrna on the 14th of January, after a passage of five days; but the passage evidently served to reduce Mr. Parsons' strength, rather than increase it. From this time his disease, which was a species of consumption, made constant progress; and, though he noted each successive step, his mind was uniformly in a state of perfect tranquillity. He died on the morning of the 11th of February, 1822, being within five months of thirty years of age. His funeral was attended on the afternoon of the same day, by several English gentlemen, the captains of ships, a large number of the Maltese, and several merchants from different parts of Europe. As the Maltese understood Italian and not English, Mr. Fisk read to them in Italian, as they came in a little before the funeral, a portion of Scripture suited to the occasion; after which, they moved in procession to the grave. The body was interred at the church yard in the Greek convent, where the English, resident at Alexandria, usually bury their dead.

FROM THE REV. GEORGE A. CALHOUN, D. D.

COVENTRY, Conn., January 12, 1853.

Rev. and dear Sir: It was in the autumn of 1814, that, as a student, I first took my place in the Lecture Room of the Andover Theological Seminary. There I found myself in company with twenty-two young men,—most of them strangers

to me, who had devoted themselves to the ministry of the Gospel, and who, with myself, were about to commence a course of preparation for it. Looking around on these strangers, who were to be my future class-mates and associates, my attention was arrested by the appearance of two of the brethren, who sat near to each other. In their form, age, outline, features, and tones of voice, they strikingly resembled each other. They were rather below the common stature, well proportioned, more youthful than the majority of the class, and very amiable in their appearance. On inquiry, I was informed that they had just graduated at Middlebury College, where they were class-mates and room-mates; that they also occupied the same room in the Seminary, and that one was Levi Parsons of Pittsfield, Vt., and the other, Philanthropos Perry of Cleveland, Ohio. Mr. Parsons had rather more maturity of age, and appeared as if he might be the leading spirit of the two. While his appearance was quite youthful, it by no means indicated the want of mental culture: indeed it was more than commonly attractive, and at once bespoke the favour of all who saw him. The engraving attached to the "Life of Parsons" does injustice to his appearance, and I have never looked upon it with pleasure.

Subsequent acquaintance with Mr. Parsons confirmed my first impressions in regard to the amiableness of his character; but the recitation room is the place where intellectual powers and mental acquisitions are developed. There he held a respectable standing among his associates. Though his mind was not one of remarkable force or brilliancy, his judgment was very sound, and his faculties altogether well balanced. His disposition was unusually modest and benevolent, his manners winning, and his intercourse with his instructors and fellow students well fitted to secure their respect and esteem.

But the most prominent feature in Parsons' character was his ardent piety. In this he was eminent among his associates; and most of the time he appeared to enjoy, in an unusual degree, the presence of God.

In March, 1815, a day of Humiliation, Fasting, and Prayer was observed by the officers and students of the Seminary. I have a vivid recollection of it, as a day of the right hand of the Most High in that School of the Prophets. In the former part of the day, the students, in separate classes, met for prayer and conversation. I never can forget the scene of that meeting,—the shining faces, the earnest supplications, and the joyous expressions, of two of our number, who are now mingling together in yet brighter scenes,—namely, Parsons and Baldwin. Evidently did Parsons, in connection with that occasion, receive a baptism from on high to prepare him for his future labours, and especially for the endurance of the afflictions with which his Heavenly Father was about to visit him. About this time, disease selected the beloved Perry for its victim. And while a quick consumption was hastening him to the grave, Parsons, with the fondness of a brother's love, watched over him, day and night, and administered to him the consolations of the Gospel. Their souls had long been knit together, and they had fondly hoped that they should not be separated in the field of their future labours. But Mr. Perry was cut down like "a morning flower"; "and devout men carried" him "to his burial, and made a great lamentation over him." It was not long before Mr. Parsons was again called to drink of the bitter cup. His youngest sister whom he ardently loved, and for whose conversion he had prayed and laboured much, it pleased God to take away by death. He was greatly afflicted, but he manifested a cheerful and submissive spirit.

Those who have read the "Life of Parsons," are informed of the great success in winning souls to Christ, and in collecting funds in aid of the mission to Jerusalem, which attended his labours, while he remained in this country. He was a very acceptable preacher, and a great favourite in the churches which he visited. And this resulted not from the intellectual power, originality of thought, or cultivated taste, displayed in his sermons, but rather from a plain, simple, judicious

exhibition of the Gospel, attended with gentleness, tenderness, and ardent love for the souls of men. His hearers were convinced that, though a young man, he was a man of God, walking with God, and preferring the glory of God in the salvation of men to all other considerations.

My intimate acquaintance with this beloved class-mate and brother in Christ led me to expect for him a useful life, however short, and a peaceful death; and I was not surprised to learn that, at Alexandria in Egypt, in the thirtieth year of his age, three days before his death, he should give utterance to his emotions in a strain like the following:—"My mortal frame grows weaker every hour; but my imperishable spirit becomes more and more vigorous.. The world fades away and recedes from my view; while Heaven comes nearer and grows brighter. The world will soon vanish forever, and all will soon be Heaven."

I am, dear Sir, yours truly,

G. A. CALHOUN

ORIN FOWLER.*

1817—1852.

ORIN FOWLER, the eldest son and sixth child of Captain Amos and Rebecca (Dewey) Fowler, was born at Lebanon, Conn., July 29, 1791. His early years were spent in labouring upon his father's farm; though he was engaged for two winters,—when he was sixteen and seventeen years old,—in teaching a school. He fitted for College under the instruction of his pastor, the Rev. Mr. Ripley, and entered Williams College in the autumn of 1811. At the end of the first term, he took his dismissal; and, after studying again, for a while, under Mr. Ripley, and also, for one term, at the Academy at Colchester, he entered the Sophomore class in Yale College in October, 1812. Here he maintained an excellent standing as a scholar, being distinguished in the more solid, rather than in the more graceful, branches. A few months previous to his graduation, he accepted the Preceptorship of the Academy at Fairfield, Conn., and held the place,—discharging its duties with great fidelity and acceptance,—until the autumn of 1816, when he resigned it, that he might devote himself more exclusively to theological studies,—Dr. Humphrey, then minister of Fairfield, afterwards President of Amherst College, taking the direction of them. He was licensed to preach on the 14th of October, 1817, by the Association of the Western District of Fairfield county.

Having preached occasionally in different places, chiefly in Fairfield county, but without any reference to settlement, he decided, in March, 1818, to go on a mission to the Western country. He was ordained with a view to this at Farmington, at a meeting of the North Association of Hartford county, on the 3d of June following, and the same day rode twenty-one miles toward his field of missionary labour. Having spent about one year labouring in Ohio, Kentucky, and Indiana, and perhaps some other of the Southwestern States, he returned to New England, by way of Virginia, in the summer of 1819.

* MS. from Mrs. Fowler.—Speech of the Hon. Zeno Seudder, on announcing his death to the House of Representatives.

Having preached with acceptance at several different places, he accepted an invitation to supply the pulpit at Plainfield, Conn., in the winter of 1819-20, and shortly after received a call to become the pastor of the church. In due time, he signified his acceptance of it, and was installed on the 1st of March, 1820.

Mr. Fowler remained the pastor of the church at Plainfield for nearly eleven years, when, owing to some peculiar circumstances existing in the parish, it was thought expedient that he should be dismissed from his pastoral charge; and this, accordingly, took place on the 27th of January, 1831. The Council, in dissolving the pastoral relation, rendered an unqualified testimony to his Christian and ministerial character.

Almost immediately after leaving Plainfield, his services were required by the church at Fall River; and he was installed there on the 7th of July of the same year; the installation sermon being preached by the Rev. Dr. McEwen of New London.

In the year 1841, Mr. Fowler delivered three discourses containing an historical sketch of Fall River from 1620 to that time. In this sketch he referred to the boundary line between Massachusetts and Rhode Island, that had then been in dispute for about a century. Not long after, at a meeting of the citizens of Fall River on the subject of the boundary, Mr. Fowler, without his consent or even knowledge, was placed upon a committee to defend the interests of the town before Commissioners appointed by the two States. This service he promptly and ably performed; but the Commissioners came to a decision in which the people of Fall River were little disposed to acquiesce; and they resolved upon an effort to prevent the establishment by the Massachusetts Legislature of the line fixed upon by the Commissioners. Mr. Fowler now published a series of papers in the Boston Atlas designed to present before the public mind the historical facts sustaining the claims of Massachusetts; but even his most intimate friends did not know that he was the author of them. When the authorship was ascertained, there was a general voice in favour of his being chosen to the Senate of the Commonwealth, at the next session of the Legislature. He was accordingly elected in the autumn of 1847, and the Senate, chiefly, it is said, through his influence, rejected the Report of the Commissioners by a unanimous vote. Such was the estimation in which he came now to be held as a legislator, that in the autumn of 1848, before his senatorial term had expired, the people of his district elected him to the thirty-first Congress. Here his influence was extensively and benignly felt, and his advocacy of the cheap postage bill particularly is said to have been highly effective.

Mr. Fowler, during the time that he was a member of the Massachusetts Senate, supplied his own pulpit, either in person or by proxy, and continued to perform his pastoral duties until the last of November, 1849, when he left Fall River to take his seat in Congress. Agreeably to a previous understanding, he was dismissed from his pastoral charge by the same council that installed his successor in the spring of 1850. During his connection with Congress, he often supplied the pulpits in Washington and the vicinity, and preached for the last time in the autumn of 1851.

On the night of the 27th of August, 1852, he had a slight attack of illness; but the next day was able to be in his seat in Congress as usual. A day or two after, the attack was repeated, but relief was again obtained, after a few hours. It was soon found, however, that his disease so far from

being dislodged from his system, was taking on an alarming form, and that his system was rapidly sinking under it. After he became convinced that his recovery was hopeless, he requested to be left alone with his wife, when he offered a comprehensive and affecting prayer, without wandering or repetition,—mentioning especially both the churches of which he had been pastor. After this, he began to speak of his spiritual state, and said—"I have tried to live in peace with God and man;" but the difficulty of respiration did not allow him to proceed. He languished until the 3d of September, and then gently fell into his last slumber. His remains were taken for burial to Fall River, and were received by his former charge as well as his fellow citizens generally with every testimony of consideration and respect. His funeral sermon was preached by his successor, the Rev. Mr. Relyea.

Mr. Fowler was married October 16, 1821, to Amaryllis, fourth daughter of John How Payson of Pomfret, Conn. They had no children.

Besides various speeches in Congress and contributions to periodicals, newspapers, &c., Mr. Fowler published a Sermon at the ordination of Israel G. Rose at Canterbury, 1825; a Disquisition on the evils attending the use of Tobacco, 1833; Lectures on the mode and subjects of Baptism, 1835; History of Fall River, 1841; Papers on the Boundary, 1847.

I have many pleasant recollections of Mr. Fowler; for he was my class-mate in College, and though our fields of labour were always somewhat remote from each other, I saw him not unfrequently, and we were ever in the most agreeable relations. He had rather a large frame, indicating what he really possessed,—a vigorous constitution; an open, manly, and intelligent countenance; an air of great dignity,—bordering perhaps a little upon stateliness; a mind of much more than ordinary capacity,—always delighting in hard labour; an eminently social and friendly spirit; and a disposition to turn all his talents and opportunities of doing good to the best account. All that I knew of him fully accords with the testimony rendered concerning him by his friend and neighbour, the Rev. Dr. Shepard.

•FROM THE REV. THOMAS SHEPARD, D. D.

BRISTOL, R. I., July 5, 1856.

My dear Sir: During the last seventeen years of Mr. Fowler's life, he was one of my nearest ministerial neighbours. From the fact that a portion of his congregation lived across the line, within the bounds of our State, he and his church became connected with our Consociation. He was also an active member of our Association, a body composed wholly of ministers, and meeting quarterly.

With him it was a matter of principle to be always present at the stated meetings of both these bodies, and punctually so at their opening, unless providentially prevented, which seldom happened. Before the construction of railroads in this vicinity, he travelled in his own carriage. And so uniform was his arrival at the place of meeting, that the brother at whose house we met, could calculate, by reference to his watch, very nearly the moment when the well known horse and chaise would be seen entering his door-yard. Seneca was wont to say, that "time is the only thing of which it is a virtue to be covetous." This virtue Mr. Fowler possessed in an eminent degree. He enjoyed vigorous health; rose early,—generally, I believe, at four in summer and five in winter; took exercise about his garden, barn, and wood-house; and was ready to sit down early in his study, which he rarely left until one o'clock. The afternoon was usually spent in parochial visits.

Mr. Fowler's mind was not of that class which take in things intuitively. He was a severe student. His books of Hebrew, and Greek, and historical reference were always near by, and showed marks of being often used. The bent of his mind was rather for facts, than consecutive reasoning. He made thorough work with historical documents. His most elaborate performance for a single discourse, was a Lyceum "Lecture on Cotton," which was listened to by large audiences, in several manufacturing towns, with deep interest.

Mr. Fowler was a man of unbending principles. He entered understandingly and thoroughly into the more conservative reforms of the times in which he lived. He was the known friend of the strict observance of the Sabbath, of total abstinence from the use of intoxicating liquors and of tobacco in all its forms. He was a consistent and persistent enemy to slavery, though by no means what would be called an ultra abolitionist. His robust, healthy physical form, his distinct emphatic accentuation, and, above all, the plain Saxon English in which he was accustomed to utter his sentiments from the pulpit and the platform, sometimes gave the impression that he was denunciatory and overbearing. If such were occasionally the indications of his public or private addresses, it was to be attributed to the manner, and not to the disposition of the man. He was earnest in what he believed to be right, but ever willing to concede the same to others who differed from him, and to weigh their arguments with candour.

Seldom, if ever, have I been acquainted with a pastor who could perform unremittingly such an amount of labour. His ministry, as might be expected, though not without its trials, was successful. He did not deem it derogatory to the character of a student or a minister of the Gospel, to use a wise forethought in the various branches of domestic economy. He was accustomed to expect and receive prompt payments from his parish, and those merchants who supplied him with groceries and articles of apparel, could calculate without failure upon the very day on which their bills would be settled. Does it diminish aught from the reputation of a minister to say that he was a thorough economist?

Mr. Fowler's transition from the ministerial office to that of the statesman, was a matter of surprise to some, and of reprehension with others. And it must be confessed that there is something apparently out of place in turning aside from the high and holy office of the Christian ministry, after having borne it with success for thirty years, to take up the business of legislation. At the same time, a little reflection will convince us that there are circumstances in which it may be right and consistent to make such a change. Else why did some of the ablest and most excellent Divines of our country, in its earlier history, adopt such a course? The same district represented by Mr. Fowler, in the Congress of the United States, had been previously represented by two distinguished ministers of the Gospel. My space forbids that I should here go into a detail of the reasons which induced our friend to consent to occupy those eminent stations in political life, to which he was introduced without any agency of his own. Being on terms of confidence with him, he unbosomed his mind to me on the subject, as he probably did to no other brother. And suffice it to say that I was satisfied that he was following the evident leading of Providence, in accepting the offices of State, which were repeatedly imposed upon him by the free suffrages of his fellow citizens.

The abandonment of the ministry, so far as preaching the Gospel is concerned, never entered the mind of Mr. Fowler. And he never did thus abandon it. He preached while at Washington, wherever and whenever there was a destitute congregation that needed his services. He was in the habit of attending a weekly prayer-meeting, composed of pious members of both houses,—himself being the life and soul of it. When at home in Fall River, he preached in the neighbouring pulpits, as his labours were desired, with even greater unction and earnestness, in the opinion of many of his hearers, than in preceding years. Often

have I heard him say,—“I may never again become a settled pastor, but my chosen profession is to preach Christ and Him crucified, and, God giving me strength, I intend to do this, wherever there is an opening, while I live.”

The labours of representing a populous and wealthy district in Congress were too complicated and onerous even for his iron constitution. Before the close of his first term of two years, his health failed. Travelling so far restored him, as to lead him and his friends to hope that he might go through the second period, for which he had been elected with greater unanimity than at the first. But their hopes were disappointed. That same indomitable disposition to do up all the work that came before him, and to do it punctually and satisfactorily to all concerned, became the shaft that pierced his heart and let out the current of life.

With sincere esteem, I remain as ever,

Your obedient servant in the Gospel,

THOMAS SHEPARD.

CARLOS WILCOX.*

1818—1827.

CARLOS WILCOX was a son of Ebenezer and Thankful (Stevens) Wilcox, and was born at Newport, N. H., October 22, 1794. Both his parents were worthy Christian people; and his mother particularly was distinguished, not only for great gentleness and sweetness of character, but for a well balanced and well cultivated mind. He was the eldest child of his parents. His mother, on whom chiefly devolved the care of educating him during his earliest years, has given the following account of the developments of his childhood:—“As soon as he began to talk, I began to teach him to repeat the Lord’s prayer, the Assembly’s Catechism, and devotional Hymns. He was very active and appeared much delighted in receiving instruction. He early showed a great fondness for books. When only two years old, he would ask me to instruct him. When I was engaged in necessary domestic avocations, and informed him that he must wait, he would stay by me or follow me, with his book in his hand, until he had repeated his lesson. The winter after he was two years old, while sitting by his father, and seeing him at work, after watching him a considerable time in silence, with great earnestness he exclaimed, ‘Papa, what are you doing? Making all things out of nothing by the word of your power?’ He could read and spell correctly before he attended any school. He was healthy, active, persevering, in every thing he did, whether at his lessons, work, or amusement.”

When he was about four years old, his parents removed to Orwell, Vt., where the period of his youth was chiefly spent. He had a naturally good constitution, but in his tenth year he gave himself a wound in his knee with an axe, which cost him much suffering, and the effects of which continued to the close of his life. During the period when his suffering was the greatest, he evinced a dignified patience and calmness that might have put to shame many persons of mature age; and so deeply was his physician impressed by it, that twenty years after, he spoke of it with deep emotion. When he was so far recovered as to be able, by the use of crutches, to make his way to the school house, he eagerly availed himself of the privilege of being

* Memoir by Rev. L. Hyde.

there, and his proficiency showed a rare measure of both talent and diligence. Being, by this casualty, disabled for agricultural labour, and exhibiting, at the same time, very uncommon intellectual tastes, his father resolved to assist him in obtaining a collegiate education. When he was in his thirteenth year, he was sent to an Academy at Castleton, where he soon acquired much distinction as a scholar; and at fourteen he was well prepared to enter College; and, but for his youth and feeble health, would actually have offered himself for admission. About this time, he had some alarming symptoms of a pulmonary affection; but, in the summer following, his health considerably improved, so that his parents consented that he should review his studies with reference to joining College. Accordingly, he entered at Middlebury in September, 1809.

During his whole college course, his behaviour was most exemplary, and as a scholar he stood at the head of his class. He excelled especially in the languages and belles lettres, and most of all as a writer; and in the course of his Junior year, he wrote, and pronounced, at a public exhibition, a poem which was received with marked favour. He graduated in 1813, with the highest honour.

Notwithstanding he had had a religious education, and, no doubt, as the result of it, many serious impressions, his mind seems never to have taken a decidedly religious direction, till after his admission to College. During his Freshman year, religion became a subject of great and general concern in Middlebury, and then, for the first time, he was brought to realize deeply his own sinfulness and the importance of looking to Christ for salvation. His exercises at this period, as described by himself in a letter to his parents, were of the most pungent and overwhelming kind; but the gloom of his mind finally vanished, and the joy and peace in believing succeeded. From this time, he resolved to devote himself, not only to the service of his Redeemer, but, also, if the way should be open, to the Christian ministry.

Mr. Wilcox spent part of the winter immediately succeeding his graduation, with a maternal uncle in Georgia; and then returned and made his preparation for commencing the study of Theology. He joined the Theological Seminary at Andover in the autumn of 1814. During the succeeding winter, his health was so delicate that he was obliged to omit some of the exercises of his class.

While a student at College, he had begun to develop a pretty strong passion for poetry; and his most cherished desire now was to serve his Master by composing a lofty song of praise to Him, taking "Benevolence" as his theme. His friends to whom he communicated this fact, earnestly advised him to hold fast to his original purpose of entering the ministry. One of them whose judgment he highly valued, wrote to him as follows:—"I have no objections to your drinking occasionally at the fount of Helicon; but I have great fears that you will tumble in and be drowned."

Mr. Wilcox finished the prescribed course of study at Andover in 1817, and remained, several months after, a resident graduate. In the spring of 1818, he returned to his father's house, where he spent a year, during which he projected the plan of his poem, entitled the "Age of Benevolence." At the close of the year, his health being considerably improved, he commenced preaching, and preached, with scarcely the intermission of a Sabbath, for twelve months. The first three months he preached at Pittstown, N. Y.;

after which, he visited the Western part of Connecticut, and preached in Huntington, (New Stratford Society,—now Monroe,) Newtown, and Norwalk.

He left Norwalk about the first of April, 1820, after a sojourn there of some three months; and, by relaxation and exercise, considerably improved his health, which had been, for some time, not a little reduced. But he still clung to his favourite idea of writing a poem; and the next two years, with the exception of a few weeks, were employed at the house of a friend in Salisbury, in endeavouring to carry out his purpose. He found the labour, however, much greater than he had anticipated; and, instead of accomplishing the whole in a few months, he had only completed the first book after the lapse of two years. In connection with this, he prosecuted literary pursuits of a more general kind, while he was all the time a diligent student of Theology, especially as it lies in the Bible. During these two years, his life was, for the most part, one of great retirement; but he was uniformly cheerful, and when he allowed himself to mingle in society, he was always both agreeable and instructive. He preached a few times, but never without suffering from an aggravation of his disease, which was now ascertained to be an affection of the heart.

In the spring of 1821, he spent about ten weeks in the family of a friend at East Haven, which he regarded as one of the happiest periods of his life.

At the expiration of the second year, he had extended his poem to about nine thousand lines, and had prepared the first book for the press. By the advice of a friend in whom he reposed great confidence, but contrary to the judgment of almost all others whom he consulted, he determined to publish the first book by itself, intending to follow it with the remaining parts of the work. His sensitive mind was not a little disturbed by the carelessness of both the printer and the binder, which led him, about that time, to begin a letter to one of his friends, with—"Oh that mine enemy had written a book!" A thousand copies were printed, and met with as ready a sale as could reasonably have been expected, considering that it was only a fragment.

He seems now to have been deeply impressed with the idea that he must preach the Gospel, even though his health should fail, and his life be cut short, by the effort. He did not, however, despair of finishing his poem, and supposed that he might proceed with it, in connection with his labours as a minister,—perhaps at the rate of one book in a year. He was still indebted several hundred dollars to his father for his education, and this seems to have rested as a heavy weight upon his conscience, as well as upon his generous filial sensibilities.

In December, 1823, he received an invitation to become the pastor of the church in Southbury, Conn. He was somewhat inclined to accept it, especially as he had become tired of being without a home; but, after mature reflection, he came to the conclusion that that was not the place that Providence had designed for him, and therefore declined the call.

During the summer of 1824, he was chiefly occupied in writing a poem, which he pronounced before the Phi Beta Kappa Society of Yale College, at its succeeding anniversary. This was among the last of his literary labours.

About this time, he accepted an invitation to preach as a candidate for settlement in the North Society in Hartford, which had then just been organized. His labours there were highly acceptable, and, about the begin-

ning of October, they gave him a call to become their minister. He accepted it with great diffidence, and was ordained in December following—the ordination sermon was preached by the Rev. Dr. Spring of New York.

He was exceedingly happy in his new relation, and, as far as his character and services were concerned, was every thing to his people, both in the pulpit and out of it, that they could desire. Nothing seemed to cast a shade over their prospects, but the uncertain and at best feeble state of his health. Much as he delighted in the appropriate duties of the pastoral office, it soon became apparent to himself that he could not long sustain the amount of labour that was devolved on him. His sermons were not only written with great care, but were delivered with much feeling; so that the studies of the week and the exercises of the Sabbath completely exhausted him. In the summer of 1825, he was absent from his people about two months, for the benefit of his health, when he visited his parents in Vermont, for the last time. He returned to Hartford in September, and resumed his labours, though without much expectation of being able long to continue them. Before the close of the year, his disease had made such progress that he considered it as past all doubt that he must resign his charge; and, on the 1st of March, 1826, he actually addressed a letter to the society, tendering his resignation. Unwilling that the relation should be dissolved till every possible expedient had been tried for the recovery of his health, they voted unanimously to grant him leave of absence for a year, with the continuance of his salary. But so fully persuaded was he that such an experiment would only disappoint them, that he declined the generous proposal. He was accordingly dismissed by an ecclesiastical council, amidst expressions of affection and regret on the part of his people, which quite overpowered his exquisite sensibilities.

Shortly after passing through this severe trial, he went to Newport, intending to pass some time there for the sake of bathing in the surf, and enjoying the sea breezes. But, after remaining about a fortnight, he found that the damp air was manifestly unfavourable to him, producing a stricture in his breast, attended with pain and soreness. He left Newport about the 15th of July, with a view to make a tour into the Northern part of New England, including an excursion to the White Mountains. It so happened that he arrived at the White Mountains immediately after the desolating storm in which the family of Mr. Willey perished, and by which the whole neighbourhood was thrown into unprecedented consternation. Mr. Wilcox, on his arrival at Hanover, a few days after, wrote a letter containing a most graphic description of the terrible scene, which was published in many of the newspapers of the day, and attracted great attention.

After passing the summer of 1826 in journeying and visiting various places, he stopped during the autumn in Boston, and preached there almost every Sabbath. Near the close of the year, he accepted an invitation to supply the pulpit in Danbury, Conn. He arrived there sometime in December, and entered upon his labours with a good degree of alacrity, and with somewhat improved health. But, about the middle of January, he began to suffer from an inflammation of the throat, accompanied with a severe cough, which, however, did not oblige him immediately to discontinue his public labours. After a few Sabbaths, however, he found himself inadequate to the effort of preaching, and from that time he gradually declined, though not without occasional intervals of hopeful improvement. By the

middle of May, his disease had made such progress that he could no longer doubt that the time of his departure was drawing near, and he set himself to arrange his affairs with reference to the expected change. From this time, his mind seemed entirely absorbed in invisible and eternal realities. Not a few of his apt and impressive sayings were preserved, which show how sublime and heavenly were the tendencies of his spirit, while it was yet lingering on the shores of mortality. His last words were—"I have some hope, all my hope is in the promises of God in Christ Jesus." He died on the 29th of May, 1827. His funeral was attended at Danbury, and there his remains were first interred; but they were afterwards removed to Hartford, and buried in the North Cemetery.

After his death, a volume was published containing a memoir of his life, his "Age of Benevolence," and Poem before the Society of Phi Beta Kappa, together with a selection of his Sermons. One of the Sermons had been previously published in the National Preacher.

I became acquainted with Mr. Wilcox about the time of his settlement in Hartford, and during his residence there frequently met him, and in one instance exchanged pulpits with him. He always impressed me as a most gentle, amiable, and loving spirit, with as much of the ethereal in his countenance as I remember almost ever to have seen. It was manifest that he was struggling with disease; and yet I never saw him when he was not entirely cheerful, though it was evidently the cheerfulness of a very devout spirit, and was qualified by great humility. He seemed to rejoice in every one's happiness, and to regard it a privilege to do all in his power to promote it. There was poetry in his countenance and manners, as well as in his mind and heart.

FROM THE REV. JOEL HAWES, D. D.

HARTFORD, November 10, 1852.

My dear Brother: Your request for my recollections of the Rev. Carlos Wilcox carries me back to the earlier periods of my life. Our first meeting was at the Theological Seminary at Andover, where we were students together, and were in habits of daily fraternal intercourse; and our intimacy was renewed and increased some years after, on his accepting a pastoral charge in this city. Notwithstanding we differed materially in some respects in our tastes and constitutions, there always existed between us the most agreeable intercourse, and I believe I may say, a feeling of mutual confidence and attachment.

Nobody, I think, that knew Mr. Wilcox, will doubt that he was, in some respects, among the most remarkable young ministers of his day; but he passed away so early and so long since, that even now, there are comparatively few with whom his fine qualities are a matter of personal recollection. His whole character, physical, intellectual, and moral, was in admirable keeping. In his person, he was of about the ordinary stature, rather thin and delicately formed, with a frame that seemed little capable of endurance, and a countenance expressive of great meekness, and benignity, and intelligence withal, shaded with a slight pensive hue, which was admirably fitted to awaken sympathy and heighten the general effect of his appearance. His manners, though not highly cultivated from extensive intercourse with the world, were naturally in a high degree bland and attractive; and you could not converse with him in the most casual way, without feeling that some gentle and genial spirit was breathing upon you. He treated every one's feelings with the most delicate consideration,—never allowing himself, by an equivocal word or look, to run the hazard of needlessly

inflicting a wound upon any human being. He was a person of strong sympathies, but they were perhaps rather intense than expansive—he was indeed kind to all with whom he had intercourse, but he evidently delighted more in the company of a few choice friends, than in mingling indiscriminately in general society.

Mr. Wilcox was naturally and essentially a poet. His taste was most delicate and exact, and his imagination easily kindled, and was at home amidst all grand and beautiful scenes, whether in nature, providence, or grace. I would not say that he was deficient in the reasoning faculty; for he sometimes reasoned very skilfully and effectively; but that was not his predominant intellectual characteristic. He may be said to have possessed an uncommonly elegant, polished, finished mind, joined to a temperament and spirit of the most delicate and unearthly cast.

Of what my friend was as a preacher, you may form some idea from what I have said of his intellectual and moral constitution. He had a voice of very considerable compass, and he modulated it with uncommon effect. It was susceptible of one note on the minor key that was well nigh irresistible; and I think it was this, in connection with his singularly gentle and meek appearance, that constituted the chief power and charm of his manner. His sermons were very elaborately and carefully composed, and were replete with beauty of thought and expression. They were full of evangelical truth, and contained many serious and earnest appeals to the heart and conscience; but I am not certain that their effectiveness was not diminished by an excess of tasteful decoration, and that the mind of the hearer was not sometimes too much occupied with admiration of the drapery, to feel the full power of the truth around which it was thrown. There is, however, a class of minds to which such preaching as his would be especially adapted; and, indeed, we can hardly imagine that there is any class, whether of high or low degree, to which it would not be at once acceptable and useful.

Mr. Wilcox's standard of sermonizing was far beyond his own reach, or I may add, that of any body else. His organ of ideality, speaking phrenologically, was immense; and his ideal preacher evidently cast into the shade all the actual preachers of whom he had ever heard or read. He wrote with the greatest effort; every sermon was like an epic poem; and he could never write at all, unless his mind were wrought up to a high pitch of excitement. I remember his once coming to me Saturday night, and asking me if I would exchange with him half of the next day, and giving as a reason that he had been trying, during the whole week, to write a sermon, but had found it absolutely impossible. On another occasion, when he had returned to his labours after a temporary absence on account of ill health, we conversed somewhat at length in regard to the prospect of his being able to continue in his work; and I said to him, with reference to what seemed to me the unattainable, almost unapproachable, standard which he had formed for himself, that I was quite confident he would sacrifice himself to it, whether he succeeded in reaching it or not—that if he reached it, he would kill himself in the effort; and if he did not reach it, he would die from the disappointment.

I will only add that, in his religious character, he was devout and consistent. In the pastoral relation, he was conciliatory and sympathetic, and endeared himself greatly to the people of his charge. In our community, and wherever he was known, he was regarded as eminently lovely, gifted, and attractive.

Yours affectionately,

J. HAWES.

SAMUEL GREEN.*

1818—1834.

SAMUEL GREEN was the fourth son of Thomas and Anna Green, and was born at Stoneham, Mass., on the 3d of March, 1792. His father was a farmer and mechanic, in moderate circumstances, and, though not a professor of religion, was a punctual attendant on public worship, and sustained, in all respects, an irreproachable moral character. His mother was a plain, but amiable, sensible, and energetic woman, and shortly before the birth of this son, became an uncommonly earnest and devout Christian: and it was chiefly to her influence that he was accustomed, in subsequent life, gratefully to refer the early moulding of his character.

His early advantages for education were only such as were afforded by a common district school, taught from three to six months of the year. But, from the time that he entered school, he evinced a great fondness for books, and was usually in advance of most of his associates in his juvenile studies. As his mind developed, he was especially fond of Arithmetic and other branches of mathematics, and whatever of leisure he could find, when out of school, or in the intervals of labour, was sure to be devoted to these and kindred studies. In the spring of 1807, when he was a little more than fifteen years of age, he was apprenticed to a mason and brick-layer in South Reading; though his aspirations, even at that time, evidently did not fall short of a liberal education. While he attended strictly to the duties devolved upon him by his new relation, he still indulged his passion for books, as he could find opportunity, and even went so far as to write essays on Astronomy and other subjects, which were at the time occupying his attention. He continued in this situation till about the close of his eighteenth year, when he ventured to suggest to his parents the idea of abandoning his trade, and entering on a course of study with a view to a collegiate education. Though his father at first discouraged the project as altogether impracticable, yet, on more mature reflection, and especially on consulting, at his son's request, the Faculty of Phillips Academy at Andover, he was induced to yield his objections, and consent that the long cherished wish of his son should be gratified. Arrangements were accordingly made with the person to whom he had been apprenticed, and he repaired to Andover and began the study of Latin in February, 1810.

He remained at Andover, a diligent and successful student, for about two years and a half. In August, 1812, he became a member of Harvard College, where he enjoyed the full advantage of the charitable provisions which exist there for indigent young men. As a scholar, he stood nearly at the head of his class, being more especially distinguished in mathematics and metaphysics. During his Freshman, Sophomore, and Junior years, he taught schools, two or three months each winter, to good acceptance, at Cambridge and Stoneham. In June, 1813, he was seized with the measles, and returned to his father's house, to enjoy, during his illness, the alleviations and comforts of home. His mother watched over him with the tenderest

* Storrs' Memoir.

solicitude, but she took the disease from him and fell a victim to it. His reflections on the occasion of her death were most pertinent and affecting.

As soon as his health was sufficiently restored, he returned to College, where he remained prosecuting his studies with unremitting assiduity till July, 1815, when his constitution, naturally athletic and capable of great endurance, yielded to long continued sedentary habits and unintermitted mental effort. A severe fever ensued, which entirely prostrated his bodily strength, and for a time deprived him of the use of his reason. From this attack he gradually but slowly recovered, so far as to be able to ride and walk, but not to resume his studies at College. He, however, received the degree of Bachelor of Arts in August, 1817,—a year subsequent to the graduation of his class.

In November, 1816, having devoted the greater part of the previous year to relaxation and exercise, in the hope of regaining his health, he entered the Theological Seminary at Andover; though he was still so feeble as to be inadequate to any very continuous or intense mental effort. Notwithstanding his hope of having experienced a spiritual renovation dated back to the time of his connection with Phillips Academy, he had, owing probably to a want of confidence in his own exercises, deferred making a public profession of his faith until after he joined the Theological Seminary. He performed this solemn act on the 2d of March, 1817, in connection with which, he exhibited to the church at Andover of which he became a member, a document, containing an impressive and somewhat minute account of his religious experience.

After spending a year at the Theological Seminary, he became satisfied that his health required that he should at least partially suspend his theological studies, and he accepted a pressing invitation to a Tutorship in Bowdoin College, Brunswick. He entered on the duties of this office in the autumn of 1817, and continued in them till the close of the summer of 1819; meanwhile, prosecuting his theological studies, as his health would permit, under the direction of President Appleton. He sustained the office of Tutor with great dignity, efficiency, and acceptance.

While at Brunswick, in 1818, he was licensed to preach the Gospel; and he entered on the services of the sanctuary with equal humility and delight. He was strongly solicited to settle in the ministry at Topsham, a town in the neighbourhood of Brunswick; but he declined, partly at least on the ground that he felt it to be his duty to return to Andover, and avail himself of the advantages of the Seminary a few months longer, before taking a pastoral charge. After his return to Andover,—in the latter part of 1819, and the early part of 1820, he preached for some time at Topsfield, Mass., and made a most favourable impression; but, on account of his feeble health, declined to be considered a candidate for settlement.

On the 29th of May, 1820, he was called to the charge of the South church and parish in Reading, Mass. On the 22d of July following, he returned an affirmative answer, and on the 20th of September, was ordained. Previous to his settlement, the church had been in a divided state; but his prudent and conciliatory spirit quickly availed to heal the existing divisions: and shortly after this, commenced a revival of religion, which continued with great power almost to the time of his resigning his pastoral charge. In October, 1821, he became connected in marriage with Louisa, daugh-

ter of Samuel Ropes, Esq., of Salem, Mass. They had three children,— a son and two daughters.

In 1822, the Essex Street church, Boston, became involved in difficulties from which there seemed to be no other way of escape than by a division of the original church, and a new organization of a respectable minority as a distinct church, and the settlement of a pastor whose talents, prudence, and piety should be such as to qualify him for a somewhat difficult station. This course was accordingly resolved upon, and Mr. Green was the man selected to fill the place. His people objected strongly to his removal; but, after consulting a number of persons whom he thought best qualified to form an impartial judgment in the case, he decided that it was his duty to accept the call. Accordingly, he did accept it, and was installed over the church and congregation in Essex street, March 26, 1823.

Mr. Green, on entering upon his new charge, found himself in a field which required unceasing effort; and happily, his health, for several years, was such that he was able to labour without much interruption. In the summer of 1829, however, his general health, and particularly his voice, was so much affected, that he was obliged temporarily to suspend his labours; but, after passing some time in the family of his friend, S. V. S. Wilder, Esq., of Bolton, Mass., where he had the advantage of pure air, as well as the most hospitable attentions, he was able to return to his accustomed duties.

Early in the year 1831, his health again suddenly failed, and so entirely as to oblige him to desist from all pastoral labours, and to resort to the most efficient means for recovery. After making a short visit at Northampton and Hartford, he returned to Boston without any perceptible improvement of his health. It was now determined, as the result of the best medical advice, and with the consent of his congregation, that he should try the effect of a European tour; and, having taken an affectionate leave of his people, he embarked at New York, on the 20th of May, in the ship *Great Britain*, for Liverpool, where he arrived on the 24th of June.

After spending a short time in Great Britain, he proceeded to the Continent, visiting France and Italy, thence passing on to Sicily, and thence to Malta, where, after a sojourn of about two months, he embarked, on the 29th of April, 1832, for Gibraltar. On arriving at this latter place, he found the ship *Empress* just ready to sail for New York, and he took passage in her, and was safely landed on the 20th of June. His tour was in many respects one of great interest; but it was a sad disappointment both to himself and to his people that his health had not materially improved by it. He met them on the first Sabbath after he reached Boston, but could only address to them a few touching remarks relative to his and their peculiar circumstances. A few weeks subsequent to this, he made another effort to speak to them on the subject of observing a day of fasting and prayer in view of the threatened judgment of the cholera.

In July, he made a journey to New Milford, Conn., in order to avail himself of the advice of an eminent physician there; but the experiment proved unsuccessful. He returned to Boston about the beginning of October, and soon retired to Dorchester, where, for a short time, he seemed to be improving; though the favourable change proved to be but temporary. On the 2d of November, he left Boston for New York, accompanied by his wife and one of his children, to make one more trial of what he considered the

best medical skill. Here he remained, with the exception of a few weeks in which he took a journey on horseback into New Jersey and Pennsylvania, for about six months. He returned to Boston towards the close of May, 1833, with his unfavourable symptoms somewhat mitigated, but by no means removed. Early in July, having become satisfied that there was little prospect of his being able to resume his labours, and feeling that the interests of his church would suffer from so protracted an interruption of a stated ministry, he addressed to them a communication tendering the resignation of his pastoral charge. They accepted it with great reluctance, and passed resolutions expressive of the warmest attachment, one of which was to present to him a thousand dollars, whenever his connection with the church should cease. That, however, did not formally take place until the following March, when the Rev. Nehemiah Adams was installed as his successor.

In August, he removed to Lancaster, Mass., with his family, where he took board for a few months, in the hope of deriving benefit from retirement and from the pure air of the country. In November, he transferred his residence from Lancaster to Braintree; and though he continued in a feeble state, he was able to move about, and to meet occasional demands for pastoral service. In June, 1834, he made another visit to New York, which he says was "one of much interest, that is, compared with any thing I have enjoyed of the kind for these three years of disease and infirmity." For a week previous to his last illness, his spirits were unusually good, and he had begun to indulge the confident expectation of being able, at no distant period, to resume his labours. On Sabbath P. M., October 19, he attended worship at Essex Street church; and his friends were struck with his unusually healthful countenance; but, before the close of the exercises, he was seized with a pain in his side and a chill, which proved the harbinger of a pleurisy or lung-fever, which no medical applications were sufficient to control. It very soon became apparent to himself as well as his friends that he was rapidly nearing the dark boundary; and the few days that remained to him, though days of great bodily suffering, were marked by a calm, humble, and triumphant confidence in his Redeemer. What added greatly to the severity of the affliction was that his wife, in the midst of his sufferings, was stricken down by a severe illness; and it seemed, for a time, as if, perhaps, they might traverse the dark valley together. But it pleased a merciful Providence to spare her, and to enable her to be at his bedside again before his departure. The parting scene was one of most sublime tenderness and serene triumph. It was the 6th of November when he entered into the joy of his Lord. His funeral sermon was preached by his successor, the Rev. (now Dr.) Nehemiah Adams.

FROM THE REV. RICHARD S. STORRS, D. D.

BRAINTREE, April 18, 1856.

My dear Sir: It was not till Mr. Green's settlement in Boston, that I had opportunity to know him intimately; nor even then was my intercourse with him as frequent and familiar, as that enjoyed by many other ministerial brethren. Still, such were his fraternal sympathies, largeness of heart, and habitual amiableness, that it required neither much time nor close proximity, to know him well. Providence, too, often brought us together in committees, conventions, councils,

public assemblings, and more retired scenes of ordinary ministerial labour, where the prominent traits of his character were variously and fairly developed.

In person, he was rather above than below the middle height, erect, of fine proportion and noble mien. His countenance was open, animated, and highly expressive of the shining qualities of his mind and heart. His movements, while easy, were firm, indicative of strong purpose and its sure accomplishment.

His manners were those of the true Christian gentleman,—unaffected and respectful, graceful and refined, making both the friend and the stranger at once at home with him, attracting the love of the child, commanding the reverence of the youth, constraining the respect of age, inviting the confidence of the timid, checking the impertinence of the forward, and inspiring with admiration his superiors in wealth and standing.

That he had superior intellectual strength and cultivation might readily be inferred from the fact, that he secured the high respect and entire confidence of two intelligent congregations that came successively under his charge, and also that he was called to abundant occasional labours in other churches; but, inference aside, he was known to possess a clear and well furnished mind, that in no exigency disappointed expectation. He was a diligent student, an earnest thinker, and just reasoner, though he certainly could not be classed among the most original and profound scholars of his generation. The truth is, he had loftier conceptions than are common, of the sacredness of his office as the “ambassador of God.” He was too much engaged for the salvation of men from sin and death, to permit him to read as extensively and speculate as freely as many are wont to do, on other than strictly theological subjects. His ruling passion, equally strong in life and death, was to transform sinful man into the image of God, and fit him for Heaven. Of himself he thought little—Christ was his “all in all.” Though he despised not literary attainments, nor shunned metaphysical discussions, nor discarded the claims of science, he yet habitually and conscientiously subordinated every thing to the Kingdom of Christ in the heart and throughout the world. For this he was ever ready to spend and be spent, even when the exclamation was forced from his lips—“Lord! who hath believed our report?”

The meekness and gentleness of Christ, pre-eminently characterized his spirit. If, among the “brethren” with whom he sympathized and laboured side by side, one resembled Paul, another Peter, a third James or Jude, none could question that in *him*, “the disciple whom Jesus loved” had a living representative; for while surpassingly bold and earnest in defence of what he believed to be “the Faith once delivered to the saints,” and ready to make any sacrifice for maintaining it, he yet affectionately leaned on Jesus’ bosom,—tenderly loved all in whom he recognized the Saviour’s image, and regarded, not with hostility, but with anxious concern, those whom he considered as holding dangerous errors.

In the pulpit he was a strong man, but in the closet stronger. His sermons were uniformly rich in thought, clear in method, and forcible in delivery; yet they revealed too much of the simplicity there is in Christ, and were too little invested with logical forms, splendid metaphors, and rhetorical flourishes, to satisfy the itching ear. His manner, invariably solemn, tender, and earnest, became the man of,

“Theme divine,
“His office sacred, his credentials clear.”

Few men have more largely possessed, or successfully exerted, the power of stirring the fountains of pious emotion in the Christian bosom to their lowest depths, or of convincing “ungodly men of the ungodly deeds they have ungodly committed.” His intimate acquaintance with the heart prepared him to dissect and lay it open to the inspection of every man; and his clear knowledge of the mind of God fitted him to bind up the heart, when broken, and apply the healing balm.

I have alluded to his prayerfulness; and on this point it would be pleasure to dwell more at length, but for the delicacy of a subject lying so exclusively between God and the individual soul. That he was eminently a man of prayer, none who knew him could doubt—the fact was revealed by his every feature and movement, at home or abroad, in the social meeting or the ordinary intercourse of life. A single incident illustrates this. Called, on one occasion, (as he often was,) to assist in the organization of a new church in a village some twenty miles from Boston, he started in the morning in a close carriage, with a brother minister and two delegates, while yet the roads were “unoccupied” by the multitudes on their way to the city, and immediately proposed that the three or four hours of the ride be spent in prayer and devotional conversation. Accordingly, each of the four brethren in succession offered audible prayer, intermingling the exercise with words that ministered to godly edifying, thus increasing their own spirituality, and securing the blessing of God on the solemn transactions of the day. Correspondent with this was the whole frame work of his spirit and ordinary deportment.

It would give me pleasure, were it not for the fear of making this communication too long, to indulge here to reminiscences of his earnest care for the lambs of the flock, and his devotedness to the religious and educational interests of the whole rising generation; also, of his abundant pastoral visits and watchful solicitude for the holy walk and conversation of his brethren in Christ; also, of his anxieties and labours to recover wanderers from the fold, to heal the sick and the wounded, and to bind up the torn and bleeding, whether of his own or the charge of others; also, of his constancy and zeal in upholding social meetings for prayer and conference by his presence and personal efforts; also, of his readiness to render all service in his power to his ministerial brethren, far and near, when he knew them to be oppressed by the greatness of their labours; also, of his wisdom in counsel and energy in action, on all occasions requiring penetration and moral courage; more than all, of the strong faith that kept his soul in continued peace, his countenance ever lighted with a smile, and his heart ever expanded with Love to Christ, to the Church, and to a world lying in wickedness. If not superior to many others in native strength of understanding, or in the extent of his researches into the deep things of the God of nature and revelation, or in the heights and depths of his philosophy, he was inferior to few, and fell not a whit short of any, in the depth of his piety, the fervours of his devotion, or the entireness of his consecration to “Christ and the Church.”

With great respect and affection,

Yours in the Lord,

R. S. STORRS.

ARTEMAS BOIES.*

1818—1844.

ARTEMAS BOIES was the seventh son of David and Dorothea Boies, and was born at Blandford, Mass., on the 8th of September, 1792. His father was an industrious New England farmer, and both his parents were persons of great moral and Christian worth, and highly respected by all who knew them. He early manifested a preference for study; and his frail constitution rendering him unfit for the heavy work of the farm, it was decided that he should have the benefit of a collegiate education. For two or three winters, he taught a common school. He fitted for College, partly under the instruction of the Rev. Dr. Cooley of Granville, and partly at the Westfield Academy. He entered Williams College, one year in advance, and graduated in 1816. After leaving College, he passed several months in teaching a select school at Longmeadow, Mass.; and in 1817 became a member of the Theological Seminary at Princeton. He was licensed to preach by the Presbytery of Albany, in October, 1818. Early in 1819, his health became so much impaired that he was obliged prematurely to close his theological course; and, by the advice of his friends and physician, he started on horseback for the South, in pursuit of health,—almost, however, despairing of ever again realizing it, and apprehending a speedy decline. The effect of his journey and of a change of climate was greatly to invigorate his system, insomuch that, at no distant period, he was able to enter upon the duties of the ministry. He was dismissed from the Presbytery of Albany to join the Presbytery of Fayetteville in February, 1819. After preaching, for some time, with great acceptance to the Presbyterian church in Wilmington, N. C., he received a call to become their pastor; and though his partiality was for a Northern residence, yet, as the climate had proved so favourable to his health, and other circumstances seemed promising in regard to both comfort and usefulness, he thought it his duty to accept the call, and was, accordingly, in due time, ordained and installed pastor of the church.

After he had been at Wilmington about a year, the church edifice belonging to his congregation was destroyed by fire, in consequence of which, not long after, he went by request into South Carolina to endeavour to obtain funds to assist in repairing the loss which the congregation had sustained. While in Charleston, he preached to the church which some years afterwards enjoyed the ministry of Dr. Henry,—and with so much acceptance that, soon after, they invited him to become their pastor. Though he was not a little embarrassed by this call, especially in consideration of the afflicted state of his congregation at Wilmington, he made up his mind, after mature reflection, that the indications of Providence were in favour of his accepting it. He accordingly did accept it, and removed to Charleston in the year 1821.

In the winter of 1822–23, Mr. Boies had the pleasure of witnessing an extensive revival of religion in connection with his labours, which resulted in the addition of a large number to his church. But the anxiety and

* MSS. from his family.

increased amount of effort to which he was thereby subjected, brought on great physical debility and prostration, and the result was that, in the summer of 1823, he resigned his pastoral charge and returned to New England. His ministry in Charleston is understood to have been characterized by great fidelity, earnestness, and tenderness; and he left behind him not a few, who referred to it as the instrumentality by which they had hopefully been born into the Kingdom.

Early in 1824, his health having become somewhat recruited by relaxation and rest, Mr. Boies accepted a call from the church and society, in South Hadley, Mass., and was installed there in February,—the sermon on the occasion being preached by the Rev. Dr. Osgood of Springfield.

In the winter of 1829–30, he made a visit to Charleston, S. C., his former field of labour, in connection with an agency under the American Bible Society for supplying every family in the States of South Carolina and Georgia with the Bible. The visit was one of great interest, and was accompanied with many demonstrations of kind remembrance on the part of his old friends.

Mr. Boies continued to labour diligently and successfully in South Hadley for six years. At the end of this period,—in the autumn of 1834, he received a call to settle as pastor of the Pine Street church, Boston, which, in view of all the circumstances, he thought it his duty to accept; though he was bound to his people at South Hadley by a strong tie, which it cost him a severe pang to sever. He was installed in November,—the installation sermon being preached by the Rev. Thomas T. Waterman, then of Providence.

Mr. Boies remained in connection with the Pine Street church until October, 1840, when, in consequence chiefly of the pecuniary embarrassments of the church, he resigned his charge. In March, 1841, he was installed pastor of the Second Congregational church in New London,—the installation sermon being preached by the Rev. Dr. Nehemiah Adams of Boston. Here he found a place eminently suited to his tastes, and every thing to induce the wish that it might prove, as it actually proved, his last settlement. His people were devotedly attached to him, and his labours, from time to time, were attended with a manifest blessing.

About the beginning of September, 1844, he was attacked with the typhoid fever, which, however, in its early stage, did not assume a specially threatening aspect. After it became probable that it might have a fatal issue, and the patient himself became impressed with this idea, his spirit was not only peaceful but triumphant,—a circumstance the more noticeable from the fact that he had been all his life time in bondage to the fear of dying. He died on the morning of the 25th of September, a little less than three weeks after he had passed his fifty-second birth day.

Mr. Boies was married in the autumn of 1821 to Abigail, daughter of Ethan Ely, Esq., of Longmeadow, Mass. She died at South Hadley, greatly lamented, in April, 1826, leaving two children, one of whom *William Ely*, has since graduated at Yale College and is a licensed preacher. He was married again in September, 1827, to Susan Lamson of Keene, N. H.,—a lady who was admirably adapted to his peculiar temperament, and proved an efficient helper to him in his work. By this marriage he had five children.

Among all my friends who have departed, there are few whose memories I cherish with warmer affection or more unmingled pleasure than that of Mr. Boies. We met first at the Theological Seminary at Princeton, where we were class-mates during the time that we both remained there; afterwards we were for several years in the same neighbourhood as pastors or the Connecticut river; and when we were thrown farther apart by a change of residence, our intimacy was still maintained by correspondence and occasional visits. About a year before his death, I spent several days with him at his home in New London, in the most delightful intercourse, and, at the close of my visit, parted with him for the last time.

In person, Mr. Boies was somewhat below the medium height, but well proportioned. His countenance, when in a state of repose, was of rather a sombre cast; but it took but little to clothe it with the most genial smile. I never knew a person of more imperturbable good nature; and withal he had a vein of keen but delicate wit, that rendered him specially attractive in the social circle. Indeed, when he was in a certain state of mind, his very look was irresistible; he would make me laugh without opening his lips. His spirit was eminently affectionate and confiding, and as guileless as that of an infant, while yet he was by no means lacking in discernment of character. His mind moved easily and gracefully; and his taste, as I remember to have heard Dr. Alexander once say, in criticising one of his exercises in the Seminary, was exquisite. His sermons, whenever I heard him preach, were well wrought, strongly evangelical, and deeply serious, and his manner much more than ordinarily fervent and impressive. His discourses on the Sabbath were generally written; but he extemporized with great readiness and propriety. I recollect being struck with the remarkable appropriateness and grace of the Right Hand of Fellowship which he delivered to the Rev. Mr. (afterwards Dr.) Spencer of Northampton, and to have been surprised to learn afterwards that not a word of it was written.

Mr. Boies' Christian character was eminently consistent and beautiful; and the more so, as the graces of the Spirit were combined with so much of natural loveliness. It was impossible to be with him long, without gaining the evidence that his affections had a constant tendency upward. There were seasons, however, when he was oppressed with the most painful doubts in respect to his spiritual condition, and one instance, which I well remember, in which his agony became so intense, as to awaken the fear that it might issue in absolute derangement; though there was reason to believe that the mental malady was occasioned by a disordered state of his physical system. He was, I think, constitutionally inclined to be meditative rather than active; but this tendency, so far as it was excessive, was counteracted, to a great extent, by his conscientiousness and his benevolence. In the discharge of his various duties, there was fidelity mingled with prudence and tenderness. He passed through life, multiplying friends, and I may safely say, not leaving behind an enemy.

Mr. Boies published a Thanksgiving Sermon at South Hadley, entitled "Characteristics of the times," 1828, and an Address before the Society of Inquiry in Amherst College, 1834.

FROM THE REV. JOSEPH HURLBUT.

NEW LONDON, Conn., July 9, 1856.

Rev. and dear Sir: It affords me a melancholy pleasure to comply with your request to furnish you some reminiscences of our esteemed and lamented friend, the Rev. A. Boies. Though the period of my acquaintance with him was far more limited than your own, yet while he was pastor of the church in New London my intercourse with him was most intimate and confidential. He was then in the maturity of his powers and ripeness of his Christian character, immediately preceding his translation to that higher sphere, where, in the clear light of his Heavenly Father's countenance, he now enjoys that holy communion, unalloyed by sin, for which he so often longed.

The spontaneous expression of my heart, in speaking of Mr. Boies, is,—“He was a good man, full of faith and of the Holy Ghost.” His foundation was laid upon the Rock of Ages—Christ, the Saviour of lost sinners, was all in all to him, and his atonement and intercession the sole ground, not only of his hope of Heaven, but of his hope in the ministry. The Bible, the whole Bible was the only rule of his faith and practice. All he had to ascertain was, “what saith the Scriptures,” and he never stopped to cavil, but went forward in the path of duty, with unshaken confidence in the result. He used to say that the word of God, to him, was manna in this wilderness, and he needed it fresh every day, with a double portion for the Sabbath. This enabled him to break the bread of life to others, and give to the saints, and even to babes, the food of Angels. Here was his power in the pulpit,—and rarely have I heard more simple and beautiful illustrations of Divine truth poured forth from a kind heart, glowing with love to God and his fellow-men. He was naturally eloquent—with a pleasant voice, a benevolent countenance, and graceful, fervent manner, he rarely failed to make good and lasting impressions. This is abundantly testified by the result of his labours in New London. During his pastorate of three years and six months, we were blessed with two periods of revival, or, I might rather say, with a constant refreshing from the presence of the Holy Spirit. One hundred and three members were received by him into the church,—most of them by profession of their faith, and many of them in the morning of life. Truly, the savour of his name is fragrant in all our families, and to mine doubly so, as my beloved son, whom he then received into the church at the age of fifteen, is now united with him in the mansions of the blessed. His manner in prayer was most impressive, the tones of his voice tender and fervent, his spirit humble and confiding, while he poured out his petitions with a pathos which carried his audience with himself into the very presence of Deity. He was a man of deep humility, and had a low estimate of his own services. In one of his pastoral charges before coming to this place, I have been informed that, at a period of much excitement, he was personally arraigned and censured by an officer of his church in a public meeting, very unjustly. But, instead of resenting it, he rose, with his face beaming with mildness, and while the tears rolled down his cheeks, he thanked the brother for his fidelity, and expressed the hope that he might profit by it. In less than a year that brother was laid upon a dying bed; and there, in broken accents, asked the forgiveness of his beloved pastor, and told him that his heavenly spirit had not only disarmed his prejudices, but been greatly blessed to his soul.

The theological views of our friend, you know, were rather of a “strong cast,” and he was conservative in his character. When he was first settled here, he was under the impression, (an impression which others shared with him,) that there was not as strict conformity to the views of Edwards, Bellamy, and men of that school, in this vicinity, as formerly. And after he

had been here some time, he received a letter from an excellent and influential brother, rather censuring him for his want of zeal in the cause of true orthodoxy. This letter, with his reply, he read to me; and it was truly characteristic of his honesty and ingenuousness. He assured his friends that the impressions which they had entertained of ministers in this vicinity were entirely unfounded,—that they were as orthodox as themselves, and worthy of all confidence and affection.

Another incident will illustrate the breadth and benevolence of his Christian character, and his hearty sympathy with human suffering. He was at first afraid that the Washington movement in temperance would be productive of disastrous results; and it must be confessed that it proved so in some instances. But returning with him one evening from a prayer-meeting, as we passed the Temperance hall, I urged him to go in. He complied with reluctance. But, as he came in, a man advanced in years was relating with deep feeling his sufferings, and those of his poor family, while he had been the victim of intemperance, and then appealed to Christians and those who had power with God to plead with Him for his restraining and sanctifying grace;—for nothing else could save him. I saw the tears glistening in the eyes of the dear man of God, as he listened to the thrilling appeal of his suffering fellow man. He rose and responded to it in the true spirit of his Master, and from that time forward did all in his power to give the movement a right direction, and make it subservient to the cause of Christ.

Mr. Boies was a man of refinement and sensibility, and had an eye appreciative of the beautiful in nature and art. His love of music, especially sacred, was highly cultivated, and he enjoyed it much in the family and the “great congregation.” Need I say that he was a most affectionate and considerate husband, father, and friend.

As I have said before, he was removed to a higher sphere in the maturity and vigour of all his powers. His mind was clear to the last,—his faith unshaken, his resignation entire, his peace like a river. The parting scene with his dear family and friends was most affecting and instructive. Every mark of respect and affection was manifested, not only by his own church and congregation, but the whole community. A very suitable obelisk has been erected by his church over his remains, with a concise epitaph, which happily expresses his ministerial character,—“Speaking the truth in love.”

With sentiments of regard, I am

Yours very truly,

J. HURLBUT.

LOUIS DWIGHT.*

1819—1854.

LOUIS DWIGHT was the youngest son of Henry W. and Abigail (Wells) Dwight, and was born at Stockbridge, Mass., March 25, 1793. In consequence of the death of his father in 1804, his domestic education, after he was eleven years of age, devolved entirely upon his mother, whose fine intellectual and moral qualities, as well as consistent and elevated piety, eminently qualified her to give direction to the minds of her children. In March, 1806, he went to Bethlem, Conn., to prosecute his studies preparatory to College under the Rev. Dr. Backus, and in July following, his mother records, concerning him, with a heart overflowing with gratitude, the delightful fact that she had "a child born into the family of God." His subsequent life justified the record which she then made; for, as his character became more mature, his Christian graces became constantly brighter and more unquestionable.

He entered Yale College in 1809, and graduated in 1813, having maintained an excellent reputation, both as a scholar and a Christian, during his whole course. In his Senior year, he suffered a severe hemorrhage of the lungs, in consequence of inhaling the "exhilarating gas," while attending a lecture on Chemistry,—an event that seemed to cloud his prospects of usefulness, and brought deep sadness to the heart of his mother. In November succeeding his graduation, he made a tour to the South for the benefit of his health, and returned the next May, (1814,) much invigorated and improved, but still doubtful whether he should be able to engage in professional life. He, however, determined to pursue the study of Theology, and, with a view to this, became a member of the Theological Seminary at Andover.

In 1819, while he was yet connected with the Seminary,—having become convinced that the weakness of his lungs disqualified him for that degree of public speaking which would be required of him as a settled minister, he determined to accept an agency of the American Tract Society. In this cause he laboured with great fidelity, often overtaking his strength, until the spring of 1823, when he received an urgent request from the Directors of the American Education Society that he would become *their* agent,—which was pressed on the ground that the proposed change, while it would meet an important exigency, would introduce him into a yet wider field of usefulness. The arguments by which the application was urged proved availing, and Mr. Dwight, shortly after, accepted the appointment, and brought to the Education Society the same zeal and energy which had marked his course in connection with the Tract Society.

On the 20th of May, 1824, Mr. Dwight was married to Louisa H., daughter of Nathaniel Willis, who was then editor and proprietor of the Boston Recorder. About this time, in addition to his other duties, he became an assistant to his father-in-law in his editorial labours; but, after the trial of a few months, it was found that he could not sustain this additional tax upon his strength, in consequence of which, his connection

with the paper ceased. Before the close of July, he had another attack of hemorrhage, which disabled him for all exertion, and led him to try the effect of a journey on horseback to his native place. The result was decidedly favourable, and, on his return to Boston, he was greatly encouraged in respect to his prospects of life and usefulness.

But scarcely had he returned to his accustomed labours, before he had evidence, which he could not resist, that it was unsafe for him to continue in them. Accordingly, about the close of October, he again took leave of his friends in Boston, and commenced a long journey on horseback, not merely for the benefit of his health, but with a special view to carry Bibles to those who were destitute of them in *prisons*. In order to facilitate the object, it was thought desirable that he should obtain the sanction and co-operation of the American Bible Society, and should procure through them, if possible, a large number of Bibles for distribution among the prisoners whom he might visit. The subject was accordingly presented to the Managers of the Society at a meeting in New York, and met their cordial approbation; and a resolution was unanimously passed, authorizing Mr. Dwight to obtain any quantity of Bibles from the Depository of the National Society, that he might deem necessary.

Having stopped long enough in New York to satisfy himself in regard to the general condition of the prisons in that city, he proceeded to Philadelphia, thence to Baltimore, Washington, and as far South as Carolina, fulfilling his benevolent mission in visiting all the jails and State prisons that lay upon his route. After an absence of more than six months, during which time he had ridden on horseback more than a thousand miles, he returned to Boston in May, 1825, with his health apparently restored, and had the happiness to find an infant daughter who had been born to him some time after he left home.

The attention of many benevolent individuals in and about Boston had previously, for some time, been directed to this form of public charity; and as early as 1819, not only were religious visits made to the inmates of the old jail in Boston, but a religious service was established and kept up there for some time. This was a fitting preparation for the appalling communication of facts made by Mr. Dwight on his return; and the result was, that a distinct Society, devoted to this object, was, soon after, formed, and Mr. D. was appointed its agent. The First Annual Report of the Society appeared in 1826.

From this time till the close of life, the subject of Prison Discipline and Reform was the one great subject on which Mr. Dwight's energies were concentrated. It is scarcely possible to imagine that Howard himself could have laboured with more singleness of purpose, or more intensity of effort, or more indomitable perseverance, than he evinced, from the time that he entered this dark and difficult field, till he was called to his rest and his reward. In 1846, as Secretary of the Prison Discipline Society, he visited Europe, to inspect several of the principal prisons both in Great Britain and on the Continent. The visit was one of great interest to him, and of great importance to the cause in behalf of which it was made; and its results were given to the public in the Report for the succeeding year. Indeed the whole series of these Reports are, to a great extent, a record of the life and labours of Mr. Dwight during a period of thirty years. They not only contain a vast amount of valuable information, which is nowhere else

to be found, and mark the progress of the cause of Prison Discipline from its very commencement in this country, but they contain an indirect testimony in respect to himself, which must always give him a place among the benefactors of the age.

On the 13th of June, 1853, as he was returning from the Court, where he had been attending to the case of a poor drunkard, he was attacked with paralysis, from which, however, he so far recovered in a few weeks as to be able to attend to his ordinary duties. But from this time, it was manifest that his physical energies were not what they had been before. In the spring of 1854, though he was unable to use his own hand for writing, he dictated to his daughter the Twenty-ninth Annual Report of the Society, with which he had been so long and so usefully connected. On the 29th of May, he attended the Society's annual meeting, and took his accustomed part in reading extracts from the Report; though his feeble tones left an impression upon the minds of all, that that was the last anniversary at which he would be present. On the last Sabbath in May and the first in June, he was prevailed upon by the earnest entreaties of his friends, to intermit, at least for that day, his duties at South Boston, where, for many years, he had preached the Gospel to the insane poor. But, on the second Sabbath in June, he actually preached to the inmates of the Asylum, as usual, and on his return, thought himself benefitted, rather than injured, by the exertion. His presence was most gratefully welcomed by the afflicted beings who constituted his audience; and, at the close of the service, they gathered around him with many warm expressions of good will and affection. In the course of the night following this service, he was attacked with congestion of the brain, which soon deprived him, in a great degree, of consciousness, and terminated fatally on the evening of the 12th of July. His remains repose in the cemetery at Mount Auburn, and upon the stone that marks the spot, is the following inscription:—"Died July 12, 1854, Louis Dwight, aged sixty-one. Founder, and thirty years Secretary, of the Prison Discipline Society. A benefactor of man; a friend to the prisoner; a reformer of prisons; a preacher of the Gospel."

FROM THE REV. A. L. STONE.

Boston, July 19, 1856.

My dear Sir: It is now nearly eight years since I made the acquaintance of the late Mr. Dwight, when I first became the pastor of the church of which he had been then for twenty-five years a member. I look back with unqualified pleasure upon the long and friendly intimacy with him, which, in a relation so tender, I was permitted to maintain. His face and form are still before me, distinct and clear out of the past. He was of about the medium height, and strongly built; and, though at one period of his life, afflicted with ill health, he was, during my knowledge of him, both muscular and active. As an instance of this, that took me somewhat by surprise, I recollect that some three or four years ago, when a scaffolding was erected around the spire of my church for repairs, Mr. Dwight guided me quite to the summit of the spire, with a celerity and vigour of movement which were quite remarkable. The expression of his face, to a stranger, would seem stern, there being, as its habitual aspect, a serious and weighty earnestness in it, characteristic of the man. But to those who knew the kindness of his disposition and the real benignity of his spirit, the lines of his face were all softened in keeping with the tone of his real feelings. His voice

also, at the first hearing, confirmed the stern expression of his face, being deep, full, and strong; but it uttered, only and always, the warmth of a truly benevolent heart. The grasp of his hand, in friendly recognition, was of a singular heartiness and cordiality, and spoke volumes for the temper of his social affections and the ardour and fidelity of his attachments.

He was a man of thorough discipline of mind, of much general reading and information, wrote with considerable facility, perhaps even beyond what the style of his public documents would suggest. He was fond of collecting and arranging various statistics, and was both comprehensive and minute in this department of his knowledge, and perfectly reliable.

As an extemporaneous speaker, in which capacity alone I had the fortune to hear him, he was always clear and methodical, and at the same time was carried forward with an earnestness which not unfrequently rose to great fervour and vehemence. As a preacher to those who so long shared his Sabbath ministrations, he was, as I have often been told, happy in the adaptation of the truth, and, not unfrequently, very tender and winning. The last public service in that capacity which he rendered, when his health was most unequal to the effort, was especially pathetic and faithful, as though he felt he might never renew his admonitions.

His whole soul was absorbed in the work to which he devoted so many and the best years of his life,—the cause of the prisoner. It was not a field of labour chosen by him as a means of livelihood. Not one of its duties was ever discharged by him in a perfunctory manner. His heart was given, as with the ardour of a first love and the constancy of an unchanging devotion, to this department of philanthropic effort. He might almost be said to have created in this country the cause of Prison Discipline Reform. The many eminent men who have been associated, as patrons, with him in this cause, always looked up to him as especially raised up and designed in Providence for the work. Not for one moment did he flag or falter in it. Up to his strength and beyond it, from first to last, he prosecuted his benevolent mission, and had the satisfaction, before he left the world, of seeing all the great ideas of that Reform, for which he had contended, accepted and installed.

He possessed great energy of character and an indomitable persistence of purpose, united, as I have hinted, in private and social life, with a gentleness and affectionateness of spirit and manner that made him a sure abiding place in many hearts.

I cannot avoid adding that, as a member of the Park Street church, he was most abounding in Christian labours and fidelities; constant in his attendance upon meetings for prayer, in which he specially delighted. He felt a lively interest in the young, and spoke of them often, and always remembered them in his social intercessions. The Concert of prayer for Colleges was an occasion of great interest to him, and one for which he seemed to have been preparing for the whole year. In his relation to myself, he manifested the utmost delicacy of character, with a very high sense of honour and a true and deep sympathy.

It is easy now to go on in these memorials of him,—easier than to stop, but I must remember that the space you can give to such reminiscences must be very brief.

All of us who knew him, bless God for his useful and balmy life, for his peaceful Christian death, and for the preciousness and fragrance of his memory.

Yours faithfully,

A. L. STONE.

FROM N. P. WILLIS, ESQ.

IDLEWILD, July 25, 1856

My dear Sir: The great pleasure I feel in complying with your request is mingled with some sense of surprise, that the tribute of my most week-day and worldly pen can throw any light upon the emi-nence in the sacred profession which it is the object of your work to illustrate. A second thought suggests, however, that it is the common mason who builds the pedestal to the statue, and that the hal-lowed character of the clergyman may be lifted into its best light and relief by showing separately how he stood upon the common level as a man. Mr. Dwight was my brother-in-law and intimate friend; and, by that nearness to his purity and goodness, (a nearness which, I pray God, may be renewed and strengthened in the better world to which he has gone,) I am enabled, perhaps, to speak more definitely than another of his unprofessional qualities.

The life of the friend of whom I speak was given, so wholly and success-fully, to the cause of "Prison Discipline," (Prison Mercy, it should more properly be called, by the feeling always uppermost in his mind,) that it would seem as if, by his devotion to it and his success, he had fulfilled but the one errand, allotted to him by Providence with his constitution and temper. But I always thought that his more prominent natural qualities were left unemployed by his profession. The early original choice of it (by his parents and friends, for him) was probably owing to the very legible imprint upon his countenance of his mere qualities of heart,—the sincerity and earnestness that, as the natural expression of the face, seem to mark it for the pulpit. Truthfully and unmistakably as thus much was told by his features, however, there was something in the mould of his face, in the eye, and the occasional expression, as well as in the build and movement of his frame, which told of stronger qualities. He was born for some one of those leaderships of life that require great energy and courage. Heroically fearless, prompt, and self-sacrificing, he would have been the patriot for his country's critical hour, the soldier for the "forlorn hope," the martyr for the trial of principle and nerve. Championship and danger were Louis Dwight's natural element.

You will pardon me for saying that there was a charm, for me, in my first acquaintance with him, (he was then a Divinity student at the Institution near which I was at school,) in the frank and every-day joyousness of good-fellowship that marked his manners. Never wanting in good advice, or in religious influ-ence at its time and place, his sincere piety gave no unnatural restraint to his demeanour, no affectation to his look or tone, no reluctance to his sympathy with common life. His constitutional and habitual reverence of feeling was neither expressed in a "phylactery," nor in "making broad the hem of his garment;" but he breathed it, and wore it, and inspired it familiarly. It was in the uncon-scious magnetism of his voice and bearing. To hear him pray was to be no less "hold of his hand" than to ramble with him in the fields. He had not gone into the presence of God to speak for you—he had taken you with him.

To the last day of Mr. Dwight's life, I had with him an unlimited interchange of confidence. With his own spotless pilgrimage of duty and with my chequered and worldly experience there would be thought to be little sympathy; yet his tender and familiar interest in all that concerned me, his counsel, his frank blame or encouragement, were as ready as the grasp of his hand. We had one taste in common, it is true. His love for a fine horse was a passion. We both rejoiced in the power to add the strength of a fine animal to our consciousness of life and motion. The very last walk we took together (if I may mention such a trifle in connection with the memory of such a man) was to show me a pair of spurs of a peculiar construction, which he had found at a harness-maker's in Boston. We were both, at that time, trusting to the saddle, (under God's Providence,) as a

last hope of recovering from desperate illness. He drove me out to show me his favourite horse; but the remedy (which had, repeatedly before, rescued him apparently from the jaws of death) failed the one of us who was best prepared to abide its issue.

Mr. Dwight had great physical strength. He was built for an athlete; and his keen eye, aquiline nose, and strong jaw, with the well-set muscular neck and full chest, would have given him the pre-eminence of a *Coeur de Lion* in the times of tourney. With these superiorities wholly uncalled upon, however, (and, doubtless, to a degree, weighing upon his life and health as unemployed faculties will,) he was the more subject to that overtaking of the brain and the powers of attention which ultimately proved fatal to him. With a horse under him, he had a reminding consciousness of what should be a large proportion of his daily life, vigour of sensation and ample exercise; but the demand was upon his scope of moral management, the cultivation of statistics, the contrivance of projects of private benevolence and State charities. His strength lay in his body—his mind only was put in harness for the load.

My letter I fear, proves simply that I have nothing to say. In Mr. Dwight's sacred devotion to his profession lay all the events of his life. He was too good, too unambitiously and monotonously exemplary, to be a subject for the writer's pen. We mourned his death with the rest of the world, for what the prisoner had lost in his zeal and perseverance. But I mourned him with my inmost heart, as a brother, and all who could claim him as a relative, mourned him as a loss irreparable.

Trusting that my brief letter may serve the humble purpose which I proposed to myself at starting,—the throwing Mr. Dwight's professional eminence into stronger relief by suggesting what he was, more familiarly, as a man,—I remain, my dear Sir,

Yours sincerely and with the

highest respect,

N. P. WILLIS.

AUSTIN DICKINSON.

1819—1849.

FROM THE REV. PROFESSOR W. C. FOWLER.

AMHERST, October 10, 1855.

Rev. and dear Sir: I very cheerfully comply with your request, that I would furnish some notices of the life and character of the REV. AUSTIN DICKINSON. As I had the pleasure of a personal acquaintance with him, and have had familiar intercourse with his family friends who reside in this town, and as I collected some facts for an obituary notice of him, at the time of his death, I can conveniently furnish a statement which will enable others to form a sufficiently correct estimate of the principal passages of his life, and the principal features of his character.

Mr. Dickinson was born in Amherst, Mass., February 15, 1791, from a line of pious ancestors. He was the son of Mr. Azariah Dickinson, and Mrs. Mary Dickinson, daughter of Mr. Joseph Eastman, one of the first settlers of Amherst. In his filial gratitude, he was wont to say that he "studied Theology under the teachings of his mother." From her he seemed to have

derived that deep sense of religious obligation, for which he was distinguished in every part of his life.

He entered Dartmouth College in 1809, in the twentieth year of his age. Notwithstanding the weakness of his eyes, which, for months, made him dependant for his lessons on his room-mate, who read aloud to him, such was the vigour of his mind, and the retentiveness of his memory, that he took his place among the best scholars of his class. For a period, he boarded in the family of Professor Moore, who was afterwards President of Amherst College, and thus was brought under the personal influence of that excellent man. While in College, he was distinguished in his class as a deep thinker and a ready writer, as possessing a penetrating intellect and a lofty imagination.

After his graduation in 1813, he appears, for something like four years, to have been in feeble health, in darkness and doubt with respect to his spiritual condition, and unsettled in his plans. In that period, besides attending at home to general reading, for the sake of doing something, he studied Law, for a year or more, in the office of Samuel Fowler Dickinson, Esq., in Amherst.

In 1817, he entered the family of General Mason of Georgetown, D. C., as a teacher. Here he united himself with a church in 1818. He afterwards studied Theology at Princeton, and also with the Rev. Dr. Perkins of West Hartford, Conn. He was licensed to preach on the 2d of February, 1819, by the North Association of Hartford county.

Afterwards,—in July, 1819, for the benefit of his health, he travelled to the Southern and the Southwestern States, visited Colleges, Seminaries, and Ecclesiastical bodies, and, with a truly Christian spirit, enjoyed a free intercourse with Christians of various denominations. His health not allowing him to settle in the ministry, he declined a call to settle in Camden, S. C., though very powerful inducements were held out to him.

While in Tennessee, he entered on the enterprise of raising funds for the endowment of a Theological Seminary with so much earnestness and practical wisdom, that, in conjunction with Mr. Harden, he obtained in a short time, a sum amply sufficient for that purpose, and far surpassing the most sanguine expectations of his friends. And it should be mentioned, to the credit of General Jackson, that sagacious judge of character, that he received him into his family, gave him his confidence and his patronage, and furnished him with letters to his friends in New Orleans and elsewhere, which were of great service to him in accomplishing the object of his mission.

On his return from the South, he stopped at Richmond, Va., in the family of the Rev. Dr. John H. Rice. Here he issued a prospectus for a religious paper in that city, entitled the FAMILY VISITOR; and in the course of a few months, he obtained four thousand subscribers for it.

He returned to Amherst in June, 1822, when he entered upon a series of labours for Amherst College, then just coming into existence. Besides being largely concerned in raising the charity fund of fifty thousand dollars, which has been a source of permanent prosperity to the College, besides being especially efficient in raising the fund of thirty thousand dollars for general purposes, he exerted as much influence as perhaps any other man in obtaining a Charter for the College.

In 1826, he was ordained at Amherst as an evangelist. About this time, he established in the city of New York, the National Preacher, which, under

his editorship, had twelve thousand subscribers. While connected with this work, he gratuitously appropriated a considerable part of the year 1827, to the service of the American Tract Society, as editor. He was the author of Tracts Nos. 283, 276, and 384.

In June, 1831, Mr. Dickinson visited England mainly for the recovery of his health. In the words taken from a printed memoir of his life, prepared for insertion in the "Biographical Notices" of his College class, and from which some of the facts herein stated, were taken, "in company with his friend and travelling companion, the Rev. Mr. Nettleton, he attended many pastoral meetings, and preached almost every Sabbath. He carefully informed himself respecting the educational and benevolent institutions of Great Britain, and made many valuable acquaintances among the distinguished clergymen of different religious denominations."

In the autumn of 1838, owing to feeble health and the weakness of his eyes, he relinquished the charge of the National Preacher. In the spring of 1844, he commenced his last great enterprise, namely,—that of endeavouring to enlist the secular press in favour of the religious movements of the day, so far at least as to publish articles prepared by himself, communicating religious intelligence. He knew that the secular newspapers have great influence on the public mind for good or for evil; and he anxiously sought to bring that influence to bear upon the promotion of truth, virtue, and happiness. Accordingly, he persuaded a considerable number of editors of those newspapers in the large cities to open their columns to his articles, for simultaneous publication; so that every week he could speak to thousands of the readers of the leading journals, or of those other newspapers which should copy their communications from them. For this delicate and important service he was eminently qualified by his familiar acquaintance with all the great schemes of benevolence, in operation, and by his style of writing, which is direct, graphic, and impressive. He had been engaged in this important service when he met the angel of death.

So rapid was his disease,—the bilious dysentery, that, in less than two days, it had done its work. He died in New York on the 14th of August, 1849, in the fifty-ninth year of his age, at the house of his brother, the Rev. Baxter Dickinson, D. D. His body was brought, on the 16th, to Amherst, for interment, to rest by the side of kindred earth; where a sermon was preached by the present writer, and funeral solemnities were conducted in the Centre church.

In person, Mr. Dickinson was tall and well proportioned, but not compactly built. His countenance was, in its contour, strongly marked; and in its expression, there was certainly an habitual appearance of intensity, if not of severity, though often beaming with kindness. He was of a high, nervous temperament, was very earnest in his tone of mind, and was dignified rather than graceful in his manners and conversation. He was a solemn and impressive preacher, though he is said to have written but few sermons. Some of his sermons were published in the National Preacher. He exhibited great ingenuity and sagacity in forming plans of benevolence, and, as some might say, a full share of worldly wisdom as well as great energy and perseverance in carrying them out. It has been said that he was successful in every plan which he undertook. He will long be remembered as having accomplished a great amount of good for the cause of Christ, even though his "life was one long disease."

Mr. Dickinson married, April 26, 1836, Miss Laura Whittlesey Camp, then of New York, eldest daughter of Mr. Joel Camp, of Litchfield, Conn., by whom he had one daughter that died in infancy.

Very truly your friend and brother,

WILLIAM C. FOWLER.

DANIEL TEMPLE.*

1820—1851.

DANIEL TEMPLE was the son of Deacon Daniel and Sarah (Beard) Temple, and was born at Reading, Mass., December 23, 1789. He was the oldest of thirteen children, of whom eleven lived to adult age. He learned the shoe-maker's trade, and continued to work at it in his native place, till after he had reached the age of twenty-one.

In the year 1810, during an extensive revival of religion, he became, as he hoped, a true Christian; and in December of the same year, united with the Second or South Congregational church in Reading. In the course of that winter, he read Dr. Buchanan's *Christian Researches*; which probably gave the first permanent direction of his thoughts toward the subject of foreign missions. Early in the following summer, he commenced his preparation for College at Phillips Academy, Andover. He entered Dartmouth College in 1813; and, having sustained himself well as a scholar, and eminently so as a Christian, during his whole course, he was graduated in 1817. While a member of College, he received about forty dollars a year from the funds of the Union Academy, N. H., and the rest of his support he earned by teaching, in his winter vacations, both Grammar and Singing schools.

Immediately after leaving College, Mr. Temple became connected, as a student, with the Theological Seminary at Andover, where he continued three years. He was licensed to preach at Billerica, by the Andover Association, in August, 1820. After being employed as an agent for the American Board of Commissioners for Foreign Missions, one year, in Massachusetts, he was ordained at North Bridgewater, October 3, 1821,—the Rev. R. S. Storrs of Braintree preaching the sermon.

In December of the same year, he was married to Rachel B., daughter of Col. Timothy Dix, of Boscawen, N. H.

On the 22d of January, 1822, the preliminary arrangements having been made, Mr. Temple sailed from Boston for Malta, carrying with him, through the benevolence of a few individuals in Boston, the first printing press that was taken to the East.

On the 15th of January, 1827, Mrs. Temple died, leaving four children, the two youngest of whom survived their mother but two or three months. The other two,—both sons, have since graduated at Amherst College, and have devoted themselves to the ministry.

* Goodell's Fun. Sermon.—MS. from Mrs. Temple.

After the death of his wife, Mr. Temple returned to this country; and on the 4th of January, 1830, was again married at Hartford, Conn., to Martha, daughter of Deacon Nathaniel Ely, of Longmeadow, Mass. Immediately after this, he sailed a second time, for Malta; and in December, 1833, removed from Malta to Smyrna, carrying with him his whole printing establishment. He was connected with the press during the whole period of his connection with the mission.

Mr. Temple left Smyrna in June, 1844, in consequence of the relinquishment, by the Prudential Committee, of the Greek department of their mission in Turkey, which had specially occupied his attention, during the last ten and a half years of his missionary life. The other missionaries, who had laboured among the Greeks, being young men, were transferred to other departments; but he being too far advanced in life to acquire a new and difficult language, it was thought best by the Committee that he should return, and seek a field of usefulness in his native land. So long and so completely had his interests been identified with those of the mission to the Mediterranean, that it was no ordinary trial to him to leave it. It cost him a greater sacrifice of feeling even, than it did to leave his native land at the commencement of his missionary life. But he cheerfully submitted to what seemed to him to be the Divine will. He arrived in Boston with his family on the 16th of August.

His firm constitution had become, to some extent, enfeebled, by his long residence in a warm and enervating climate; but the change of air, and rest from his labours, which he enjoyed during his voyage of seventy-one days, so invigorated his system, that he appeared, on his arrival in Boston, to be in perfect health.

In September, he went to Cleaveland, Ohio, then the residence of a sister of the second Mrs. Temple. During the succeeding winter, besides preaching occasionally in Cleaveland, he preached several Sabbaths in a small, destitute village in the vicinity, which was then considered missionary ground; and also spent several weeks in Painesville, Ohio, where he was instrumental in harmonizing a sadly divided church. During the spring, he was employed as an agent of the American Board of Foreign Missions in Cincinnati and its vicinity; and was employed in the same capacity, during the summer and autumn, among the churches in New England and the State of New York.

Near the close of the autumn of 1845, he went to Concord, N. H., where he supplied the place of the Rev. D. J. Noyes, whose failing health required the suspension of his pastoral labours. Here he laboured most assiduously as well as acceptably, nearly a year. About the close of summer, after exerting himself manifestly beyond his strength, during some weeks of excessive heat, a great and sudden change of temperature occurred. He took a severe cold which seriously affected his vocal organs, and rendered speaking difficult and painful. Pastoral duties still pressing upon him, however, he continued to discharge them, regardless of personal discomfort, and apprehending no permanent injury, until a slight hemorrhage of the lungs warned him of his danger. This was the commencement of the disease that terminated his life.

After suspending his labours a few weeks, he resumed them, speaking at first with great caution. In February, 1847, he went to Phelps, N. Y., and, after preaching to the First Presbyterian church about three months,

accepted an invitation to become its pastor, and was installed in June. He laboured here for two years, with some slight interruptions occasioned by hoarseness, and then left his charge, for a few weeks, as he supposed, in the hope that change of air and rest would improve his health, which had gradually failed. But, finding himself unable to resume his professional duties, he resigned his pastoral charge in the autumn of 1849.

After this, the progress of his disease, though gradual, was very apparent. Still he occasionally preached in different places, anxious to spend all his strength in his Master's service, and did not relinquish the hope of being again actively engaged, till within a short period of his death. He died in the perfect confidence of a better life, on the 9th of August, 1851, in the midst of his relatives, and in the paternal home in which he first saw the light. His funeral sermon was preached by the Rev. William Goodell, missionary at Constantinople,—then on a visit to this country. It was published.

It is not known that Mr. Temple ever published any thing in English, except a Sermon preached in the Old South church, Boston, in 1822, on the Sabbath evening previous to his first leaving the country, and some occasional articles in different periodicals. In his editorial labours in connection with the missionary press, he prepared many books which were published in the modern Greek, Italian, and Armenian languages. Besides elementary works for schools, he wrote many Scripture Histories, as the Lives of Abraham, Moses, Joseph, David, Daniel, Paul, and others. He also wrote many articles for a Monthly Magazine, of which he was the Editor, published in Modern Greek.

FROM THE REV. WILLIAM GOODELL,
MISSIONARY AT CONSTANTINOPLE.

DEDHAM, July 16, 1852.

Rev. and dear Sir: With that man of God, of whose character you wish me to give you a sketch, I had more opportunity for being intimately acquainted, than almost any other person. Two years at Phillips Academy under our good Preceptor Adams, four years at Dartmouth College, and three years at Andover Theological Seminary,—*nine years* we studied together, the last seven of which we occupied the same room, slept in the same bed, sat at the same table, and prayed in the same closet. After we left this country, our families lived together nine months under the same roof at Malta; and, though we subsequently occupied different stations, yet we occasionally visited each other, and our correspondence, always frequent, was, during all the latter years of his sojourn in the East, as often certainly as once a week. Several hundreds of his letters I must have preserved at Constantinople, all of which are as fresh and good as though they had been written in the New Jerusalem above, rather than at Smyrna in Turkey here below. In the remarks then, which follow, you will understand me to "speak that I do know, and to testify that I have seen."

The appearance of Mr. Temple was truly patriarchal and apostolic. Whoever saw him, would be likely to think at once of Abraham, Isaac, Jacob, Peter, or Paul. Though always kind and courteous in his manners, yet he was as venerable as we can well imagine any of those ancient worthies to have been. He always secured the respect of men, even of the most thoughtless and gay. At College, neither the ambitious on the one hand, nor the idle and dissipated on the other, were ever known to trifle with his name or character. He was never nicknamed. Whenever he spoke, he commanded attention, and every

voice would be at once hushed, however noisy and boisterous before. It was not his logic, but his goodness,—not his great reasoning powers, but his great candour of mind and courteousness of manner, that always secured for him a patient hearing. For, though he was a good scholar, and stood much higher in the estimation of his Tutors and class-mates than in his own estimation, yet it was not his scholarship, but the moral excellence of his character, that made him so great, and that gave him such influence.

His manner in the pulpit was always serious and impressive. His voice was sonorous; his demeanour dignified; his thoughts weighty and solemn; and his fine, open countenance would be generally lighted up with a bright glow of animation. His sermons would never fail to secure the close attention of all his hearers; but they would be especially prized by all the inquiring, the praying, and the spiritually-minded ones, of the congregation. With metaphysics and politics he never meddled. The Scriptures were his metaphysics. The Scriptures were his Theology. The Holy Spirit and his own experience were his Masters, and he knew no other. It is believed that but very few could, from Sabbath to Sabbath, “bring forth out of their treasures things new and old,” for “the edifying of the body of Christ,” like this good-brother.

His acquaintance with the Scriptures was wonderful. He was familiar with every part of them. He drank deeply into the spirit of them. “The word of Christ” dwelt in him “richly;” nor was this in a foolish or in an unprofitable manner, but it was “in all wisdom.” All his prayers and his preaching, and even his common conversation, showed his familiarity with these spiritual classics. Though he did not always quote them, yet his allusions to them were constant, and were most natural and happy. He loved them; he revered them; and he used them in a manner no less reverent than pertinent.

His manner of explaining the Scriptures was most simple and easy; and, from the beginning of the year unto the end of it, he could sit and explain them all day long in a manner the most familiar, instructive, and unostentatious, and with a glow of countenance which indicated how deeply his own heart was affected with the truth. In this respect I never knew his equal. In this respect he was “higher from his shoulders and upward than any of the people.” This habit made him a very instructive and agreeable companion; and it fitted him most admirably to take a prominent part in little social prayer meetings. For all meetings of this kind he always seemed as ready as though he had just received a fresh “unction from the Holy One;” by virtue of which, he had clear and impressive views of truth and duty, and “knew all things.”

The habits of Mr. Temple were always devotional, and that to a very extraordinary degree. His hours of retirement were most sacred. He had daily intercourse with the Father and his Son Jesus Christ. His prayers were always pertinent, fervent, and copious; and those who united with him, might well wonder why he ever finished them; for he always seemed to have as much to say at the close as when he first began.

This man of God never obtruded himself “where he ought not.” From the first day of my acquaintance with him till the last, in all his intercourse with his fellow-students, or with any others, I never knew him to take any other than “the lowest place;” and that place he always kept till called upon by those present to “go up higher.” He was indeed, (in the language of one of his parishioners in this country,) “as complete a gentleman as St. Paul himself.” He was no Frenchman in his manners, but he was as emphatically “*courteous*” as that liberally educated Apostle enjoins all his Christian brethren to be.

Though he was not so acute a reasoner as some, yet he was exceedingly fond of religious discussion; or rather, so great was his love for religious truth, that he could not refrain from conversing about it with every body, even with opposers. But his patience under interruption and contradiction, and his forbearance

with all the ignorance and self-conceit frequently manifested by such persons, were truly astonishing. He always made such discussions a personal matter with them, and pointed out their danger with great plainness; but withal he manifested such a sincere and tender regard for their temporal and especially eternal welfare, that they seemed to feel that he was their best friend, and it is believed he never made any one his enemy by such plain dealing.

When Mr. Temple commenced his studies, he could not be prevailed upon to take any exercise. During his whole College life, it is not believed he ever took three steps for the sake of exercise. He felt the need of none, and took none. But he enjoyed good health all the time, and studied full three or four times as much every day as his chum was able to do. In after life, however, he found it necessary for his health to take exercise, and he attended to it with much regularity. So, in the former part of his religious course, he very seldom indulged in a real hearty laugh. He thought it savoured of levity. And when he saw his less scrupulous room-mate indulging himself in this respect beyond what he thought was meet, (which was by no means an uncommon event in those days,) he would bring down his fist with mighty energy upon the table and exclaim, "I said of laughter, it is mad; and of mirth, what doeth it?" But, in after life, he found this also conducive to health, and he did not hesitate, at proper times, to indulge in it with great freedom, as though he had all confidence in the efficacy of the medicine. Indeed his spirit was more cheerful in the latter part of his life, than it was in the former part; and so much the more, as he "saw the day approaching."

The character of this good man, as a Missionary, can be readily inferred from his general character as a Christian. All that spirit of candour, of prayerfulness, and of entire consecration, which distinguished him as a Christian, he carried with him into the missionary field. On account of his connection with the press, however, his labours did not tell as the labours of some others have done. He was connected with the press from first to last, though this connection was rather an unnatural one, as being much less suited to his taste than more spiritual labours, which would bring the very tones of his voice into contact with the consciences and hearts of men. But he was "faithful in that which is least." The first mission press sent to Western Asia, he took with him, when he sailed from Boston to Malta. But though he set up the press in that Island, and was a missionary *in* Malta, yet he was not a missionary *to* Malta; for all the operations of the press were for the regions beyond. In 1833, he removed with the press to Smyrna, and fought its battles there, when it was ordered out of the country; but though he continued with it there till he left the mission in 1844, yet after all he was never, properly speaking, a missionary to Smyrna. Schools among the Greeks indeed he superintended there, and the glorious Gospel of the blessed God he preached there, generally in English, as indeed he did with great power and success at Malta; but his principal labours were in connection with the press. And whoever would see what he did, must go to Constantinople, to Aintab, and indeed through the whole length and breadth of the land. Wherever the numerous books that issued from his press were sent or carried, there it was, our brother spoke; and in whatever city, or town, or village, or family, the reading of those books was blessed to any individual, there the fruits of his labours appear.

There was one kind of missionary labour very faithfully performed by our brother, which is deserving of special notice, viz: *He was a missionary to all his missionary associates.* By his example before them, his prayers for them, his intercourse with them, or his letters to them, he endeavoured to make them all better missionaries. He rejoiced in *their* success as in his own. And indeed their success *was* his, being the result of his own labours and prayers, perhaps

in some cases, even more than of theirs, though he would himself be the last person to entertain any such thought.

I fear, my dear Sir, that the meagre sketch I have thus given you, will be as far from meeting your expectations as it is from meeting my own wishes; and could I only sit down in my own study at Constantinople, I could easily recall so many interesting reminiscences of that good brother as to be able to do much better justice to his character. But in this country, I am so driven about from place to place, that, in writing the above, I had to pen a few lines here, and a few there, as I could find a moment's leisure.

Yours in the bonds of the Gospel,

W. GOODELL.

BENJAMIN BLYDENBURG WISNER, D. D.*

1820—1835.

BENJAMIN BLYDENBURG WISNER was born in Goshen, Orange county, N. Y., September 29, 1794. He was the eldest son of Polydore B. and Maria (Blydenburg) Wisner; both of whom were professors of religion. His father was one of the first settlers of Goshen, and one of the founders of the Presbyterian church in that village. He removed to Geneva, Ontario county, when this son was three years old. He was a lawyer by profession, and, for several years previous to his decease, held the office of District Attorney for the Western part of New York. He died at the age of forty-four, when his son Benjamin had just reached the age of twenty. On his return home from a tour of official duty, he was seized with a violent illness, which quickly had a fatal issue.

The youthful days of the son were spent under the paternal roof, partly in study, and partly in the pursuits of agriculture. To the circumstance of his having been accustomed to labour on a farm, he attributed much of the physical vigour for which he was distinguished in subsequent years. He pursued his studies preparatory to entering College under the tuition of the Rev. Dr. Axtell, then pastor of the church in Geneva. He joined the Sophomore class in Union College, Schenectady, in 1810, and graduated in 1813, at the age of nineteen.

His first year after leaving College he spent as Principal of an Academy at Johnstown, N. Y. At the close of the year he returned home; and, as his father died about this time, he was occupied nearly fifteen months in settling the estate and managing the farm. He had entered his name as a student at Law in the office of the Hon. Judge Platt; but, on his way to Orange county, where he had business to transact, he stopped at Schenectady, and was strongly solicited to accept a Tutorship in the College. He did accept it, and continued in the office from the autumn of 1815 to the close of the collegiate year of 1818. He has been heard to say that he found much advantage in what the worthy President told him was a law for the officers of that institution, "never to be angry but by rule."

* Communication from Mrs. Wisner.

While he was a student in College, those religious impressions which had been the result of a faithful parental training, seem to have been revived and deepened, and without any thing like a strongly marked experience, he indulged the hope that he had become reconciled to God. In the early part of 1816, while he held the office of Tutor, he joined the Presbyterian church in Schenectady, and commenced the study of Theology under the direction of the Rev. Dr. Andrew Yates, then a Professor in the College. During the period of his Tutorship, he evinced his desire to be useful, by gathering, in connection with a fellow Tutor, a small congregation of coloured people, whom they addressed on Saturday evening in relation to their spiritual interests, and met on Sabbath morning for the purpose of communicating Sabbath school instruction.

He resigned his Tutorship, and became a member of the Theological Seminary at Princeton, in November, 1818. He entered the Seminary one year in advance, having previously made himself quite familiar with the Hebrew. As a Theological student, he was most diligent and laborious; and, in addition to his other duties, he was an active superintendent of a Sabbath school. In June, 1820, he was licensed to preach, and, during that summer, preached as a candidate to the Presbyterian church in New Brunswick, N. J., and received a unanimous call to become their pastor,—which he declined. On the recommendation of Dr. Miller, he was invited to preach as a candidate in the Old South church, Boston, then vacant by the death of the Rev. Joshua Huntington. He accepted this invitation in September following, at which time he left the Seminary: the result of his probationary preaching was, that, in the succeeding November, that church extended to him a call to become its pastor; which, after due deliberation, he accepted.

He was regularly introduced to the pastoral office in the Old South church, February 21, 1821. The ordination sermon was preached by the Rev. Dr. Woods of Andover. Here he continued his labours during a period of twelve years. In October, 1832, he was appointed Secretary of the American Board of Commissioners for Foreign Missions; and in November following he resigned his charge, with a view to accept this appointment. His health had begun to decline a year previous to his dismissal; and, in February, 1832, he repaired to a Southern climate, in the hope of invigorating his constitution; but, on his return to Boston in June following, he found himself still too feeble to resume his pastoral duties. He spent the summer in Connecticut, during which his health considerably improved. It was in these circumstances, though not without much anxious deliberation and consultation, that he accepted the new and responsible office proffered to him.

He addressed himself with great vigour and success to the arduous duties which now devolved upon him; and his natural energy of character, his remarkable aptitude for business, and his absorbing interest in the missionary cause, rendered these duties at once easy and pleasant. He travelled extensively in different parts of the Union, forming new missionary organizations, and, by his effective addresses, elevated the standard of missionary feeling and effort. His health, meanwhile, became increasingly vigorous; and, at the time when he was overtaken by his last illness, he felt that he was enjoying an almost renovated constitution.

But, in the midst of a career which seemed full of promise and hope, he was suddenly arrested. On Wednesday the 4th of February, he was taken ill, and the disease, in its progress, developed itself as scarlet fever. On the succeeding Friday night, it first assumed a threatening aspect, and soon all his faculties sunk under its power. In his delirium, his mind fastened almost continually upon subjects pertaining to the Kingdom of Christ, and especially to the cause of missions. He died on the 9th of February, 1835, in the forty-first year of his age.

Mr. Wisner received many testimonies of the high estimation in which he was held by the churches and by the public at large. He was honoured with the degree of Doctor of Divinity from Union College in 1828. He was a member of the Board of Directors of the American Education Society, and of the Prudential Committee of the American Board of Commissioners for Foreign Missions; was a Trustee of the Theological Seminary at Andover, &c. During his ministry, he was invited to occupy several different spheres of usefulness, among which was the Professorship of Ecclesiastical History and Pastoral Care in the Theological Seminary at Andover; but his strong predilections for the appropriate work of a minister led him to decline them all.

Dr. Wisner published a Sermon on the death of Mrs. Miriam Phillips, 1823; a Sermon before the Foreign Missionary Society of Boston and vicinity, 1824; Review of Dr. Channing's Dedication Sermon, (anonymous,) 1826; a Sermon on the death of Hon. William Phillips, 1827; a Sermon before the Society for propagating the Gospel, 1829; History of the Old South church in Boston, in four Sermons, 1830; a Sermon on Sabbath schools, 1830; Review of "the New Divinity tried," (anonymous,) 1832.

Dr. Wisner was married in November, 1820, to Sarah Johnson, of Johnstown, N. Y., who still (1850) survives. They had no children.

My acquaintance with Dr. Wisner commenced when he became a student in the Theological Seminary at Princeton, and soon passed into a friendship which continued till the close of his life. I was impressed from the beginning, as I believe all who knew him at Princeton were, with his substantial and enduring qualities, particularly his sound judgment, his severe intellectual discipline, his thoroughness in every thing that he undertook, his unvarying cheerfulness and good nature, and his deep interest in the work to which he had devoted himself. When he was ordained at Boston, I was a member of the ordaining council, and from that time till his death was a frequent visitor in his family. In his private intercourse, he was free and cheerful, but never forgot the decorum that belonged to his office. He was a true and generous friend, and there are many besides myself, who remember with pleasure and gratitude his warm and whole-souled greetings. His preaching was eminently sober and instructive; his style was rigidly correct, without any attempt at ornament; and his delivery was somewhat that of a lawyer engaged for his client. He was rather below than above the medium stature, and had a face expressive of much vigour and intelligence. His manners were simple and natural, indicating an independent spirit, and yet far from any thing forward or assuming. He was thoroughly, even sternly, true to his convictions, whatever sacrifice it might cost him.

FROM THE REV. FRANCIS WAYLAND, D. D.,
PRESIDENT OF BROWN UNIVERSITY.

PROVIDENCE, October 15, 1850.

Rev. and dear Sir: My acquaintance with the late lamented Dr. Wisner commenced in the spring of the year 1811. At that time, I joined the Sophomore class in Union College, of which he was a member. We soon, of course, became known to each other, and were on intimate terms until the day of his death.

When I first saw Mr. Wisner, he was, I think, in his seventeenth year, just approaching manhood, and remarkable for personal beauty. His bearing was frank, open, and prompt; his manners well formed for a person of his age, and conveying the idea that he was intended to command rather than to obey. We belonged to the same Literary Society, and in the recitation room sat near to each other,—I had therefore every opportunity of observing his character and estimating his scholarship. Still it may be proper to remark that I was not so intimate with him while we were in College as at a later period. He was a far better scholar, and of a much maturer mind, than myself. He was a leader both in our literary fraternity and in the class. I could claim no such distinction. He was naturally more intimate with those who held a rank similar to his own.

To those who have known him in subsequent life, I can best convey my conception of his character in youth, by saying that years produced less change in him than in almost any person whom I have ever known. He was just such a person in youth as they would have expected from the developments of his maturer life. The features of his intellectual and moral character became more massive, and were more strongly developed, but their relative proportions remained the same, from the beginning to the end.

Mr. Wisner was one of the two best scholars of the large class of 1813. I say one of the two best, for the question of precedence between him and his nearest competitor, Mr. Gifford, was never fully decided. It had previously been the custom to appoint the first scholar in the class, Valedictorian; and to place his name first in the assignment of parts. In this case, however, the usage was departed from, and Mr. Wisner's name was placed first, with the appointment of the Salutatory oration, and Mr. Gifford's second, with that of the Valedictory addresses. The friends of each claimed for their champion the highest rank. Mr. Gifford was several years older than Mr. Wisner, and after giving high promise of usefulness, died of consumption, while pursuing his professional studies.

Mr. Wisner, while a student, was remarkable for thoroughness and readiness of scholarship. I presume that no one ever heard him fail or even trip in the recitation room. No matter how difficult might be the lesson, he was always prepared. I distinctly remember how, when several of those around him shrunk from encountering a difficult demonstration, he would, when called upon, go through it with perfect ease, to the admiration of both his instructor and his class-mates. He was a sound and accurate linguist, a correct and forcible writer, but I think was most distinguished as a mathematician. He was, throughout his life, remarkable for exact system, and rigid punctuality. I presume that throughout his whole collegiate course, he was never absent from an exercise, unless he were unavoidably detained. His anxiety to improve his time to the utmost was intense, and the literary labour which he, at this early period, accomplished, seemed to his contemporaries almost incredible. On one occasion, his love of study was nearly the cause of serious misfortune. He was attacked with the measles during his Junior year, and, from using his eyes before they had recovered their usual strength, he contracted an ophthalmia inflammation, which was with difficulty arrested, and of the effects of which, I think I have heard him, late in life, complain.

In the Literary Society to which we belonged, Mr. Wisner was, during his time, decidedly the leader. Fond of composition, and still fonder of debate, he always took a prominent part in all the discussions which arose amongst us. His memory was strong and admirably disciplined, his command of language superior to that of most of his competitors, his voice clear, and his utterance perfectly distinct. With these advantages, he was certainly one of the best extempore speakers of his age I have ever known. As he grew up, and especially after he was settled in the ministry, I think he did not improve as a speaker, but the contrary. The reason I supposed to be that the delivery of written discourses was less suited to the habits of his mind than the speaking in debate; and that, being obliged to preach in a house of worship too large for the powers of his voice, the simple effort to be heard destroyed many of those more delicate intonations on which effectiveness of public speaking so much depends. At this early period, he was distinguished for his skill in managing men, and in adjusting the opposing claims of conflicting parties. It was very rare that he ever failed in carrying any measure in the meetings of our Society upon which he had deliberately resolved. The prevalent impression among his acquaintances was, that he was designed for the Law,—the profession of his father. Such was, at this time, his own intention. No one, at all familiar with the character of his mind, can doubt that he would have attained to as high distinction in this profession as he did in that which he subsequently adopted.

We were graduated in July, 1813, and I believe I did not again meet Mr. Wisner until I was appointed Tutor in Union College in the year 1817. He was then, with his usual ardour and success, devoting himself to the study of Hebrew and Theology. His attention was now confined almost exclusively to preparation for his future profession. He had made abstracts of books, transcribed lectures of eminent theological teachers, and written dissertations on questions in Divinity, until his manuscripts at this time would have furnished no contemptible stock in trade to a Professor of Theology.

At the close of the first year of my Tutorship, Mr. Wisner left Union College and joined the middle class at the Princeton Seminary. Of his standing and attainments while there, others can speak from actual observation. After this, we had no studies in common, unless our conversations on our pastoral duties and pulpit preparations can be called such. Of this part of his life, however, it is not necessary that I should speak, as others are more competent than myself to do justice to the subject.

Very truly yours,

FRANCIS WAYLAND.

FROM THE REV RUFUS ANDERSON, D. D.

MISSIONARY HOUSE, Boston, October 27, 1851.

My dear Sir: Dr. Wisner came into connection with us, as one of the three Corresponding Secretaries of the American Board of Commissioners for Foreign Missions, in the autumn of 1832; and we were favoured with his co-operation till his decease in February, 1835. His was the home-department in the correspondence,—having special charge of the system of means for raising funds and procuring missionaries. This was before the General Assembly's Board for Foreign Missions was formed, and the entire broad field covered by the Congregational, Presbyterian, and Reformed Dutch, Churches, was before him. In fact the Presbyterian Churches of the South were organized for action in aid of Foreign Missions in direct connection with his official agency. He had been four years a member of the Prudential Committee of the Board, previous to his election as Secretary, and was enabled to enter at once on his duties with the advantage of a large stock of appropriate information.

The three Secretaries were co-ordinate, each having his own distinct and well-defined department of labour. This was then, I believe, a novel arrangement among the benevolent Societies of this country,—a new species of collegueship; and there were circumstances not now worthy of mention, that might easily have created friction and uneasiness. But nothing of the kind ever occurred. It was a most pleasant connection while it lasted, and its early and unexpected termination came upon his surviving associates as an overwhelming calamity.

The truth is, Dr. Wisner had the rarest qualifications for a secretariship in a great missionary institution. In the thirty years of my connection with the Board, with all my opportunities for observation, I have never known his superior, and I might even say, his equal. His spirit, naturally, perhaps, somewhat overbearing, had been softened by a partial failure of health, while in the pastoral office, and by pastoral trials. Cheerful, social, rejoicing in the usefulness of his associates, and of all about him, his fine conversational powers made him a most agreeable companion. His public spirit made him ready for every good work; and such was his love for work, that he seemed never to grow weary in well-doing. He did every thing promptly and thoroughly, and little things and great things equally well; not with eye-service or to have glory of men, but because he loved to be doing good, and because nature and grace made him happy in doing with his might what his hand found to do. So it was always and every where; and this made him the man for committees and sub-committees, on which he was generally to be found, when work was to be done, trenching largely upon the hours usually appropriated to rest and sleep. I love to remember Dr. Wisner as a business man. He was a model in that respect,—wakeful, cheerful, collected, judicious, laborious, devoted, disinterested. It was no mere official interest he had in his duties. The public welfare was his own. He felt a responsibility for the course of events. His heart was in the great cause of missions,—in every part of it. Having preceded him in the general duties which devolved on him by half a score of years, I was able to trace,—which I did with great delight,—the progress of his mind and heart, as he entered more and more into the work of missions, regarded as a science and as an art. He lived not to see the unwonted tokens of success which of late years have gladdened the people of God; nor any thing like the full unfoldings of the great and difficult problems that have since so much taxed the ability of those who survived and succeeded him; but what pleasure would he have found in those elementary discussions under the guidance of experience, and apostolical example, and instruction, by which such problems are to be solved!

Dr. Wisner's forte was executive. But he had great power also in debate in deliberative bodies. As a writer, he did not readily adapt himself to the popular mind. There was a lack of fancy and imagination, of the discursive and illustrative power, and of flow in thought and style,—defects, I have supposed, that were in part owing to some infelicity in the manner of his education. But, as an extemporaneous debater, he would have commanded a respectable attention on the floor of either house of Congress. He seemed, at the very outset of the discussion, to have an intuitive perception of the leading points, in their natural relations and order, and to be at once prepared for a logical, instructive, convincing argument. This always gave him influence in deliberative bodies. There his tact and ability seemed never to be at fault.

His mental powers came early to maturity, and comparing his labours and influence with those of other men, he needed not three score years and ten to stand with the more favoured men in the impression made upon his age. Yet his early death has ever seemed to me among the greater mysteries of God's holy providence.

I am, Rev. and dear Sir,

Very respectfully and truly yours,

RUFUS ANDERSON.

WILLIAM RICHARDS.*

1822—1847.

WILLIAM RICHARDS, a son of James Richards, was born at Plainfield, Mass., August 22, 1792. His parents, though not in affluent circumstances, were persons of most exemplary character, which secured to their children an excellent Christian education. At the age of fifteen, William became hopefully a subject of renewing grace, and, three years after, united with the church in his native place, under the pastoral care of the Rev. Moses Hallock. His brother James, who was several years older than himself, had, about the time of his graduation at Williams College, disclosed to him his intention to become a missionary to the Heathen; and this awakened in William a desire to follow in his footsteps; and the desire was gradually matured into a purpose; and the purpose was ultimately accomplished.

Having fitted for College under the instruction of his pastor, Mr. Hallock, he entered Williams College in 1815, and was graduated in 1819. From College he went immediately to Andover and became a member of the Theological Seminary, where he continued till 1822. In February of that year,—the American Board of Commissioners for Foreign Missions having it in contemplation to reinforce the mission to the Sandwich Islands, which had been commenced two years before, Mr. Richards offered himself for that service. The offer was accepted. He was ordained at New Haven on the 12th of September following, at the same time with two other foreign missionaries,—the ordination sermon being preached by the Rev. Dr. Miller, Professor in the Theological Seminary at Princeton. In October, he was married to Clarissa, daughter of Levi Lyman of Northampton, Mass. On the 19th of November, he embarked at New Haven in company with two other ordained missionaries and four natives of the Sandwich Islands, who had been receiving instruction in this country, and had not only become acquainted with Christianity, but had been hopefully brought under its power. On the evening preceding their departure, Mr. Richards preached an appropriate sermon from Isaiah LX. 9.: “Surely the isles shall wait for me.”

After a pleasant and prosperous voyage of a little more than five months, during which the missionaries were allowed not only to conduct public service on the Sabbath, but in other ways to communicate religious instruction to the sailors, the ship came to anchor off the island of Honolulu, on Sunday, the 27th of April. The missionaries were met with a cordial welcome, not only by their associates, but by several Chiefs of the island. In the distribution of the new labourers, Mr. Richards and the Rev. C. S. Stewart were assigned to the station in Lahaina, on the island of Maui, where they took up their residence in May.

By a series of events which cannot here be stated, but which marked a most distinct and special providential agency, a wonderful preparation had been made for the introduction of the Gospel into the Sandwich Islands; and Mr. Richards, from his first arrival there, found much to strengthen his faith and encourage his efforts. As soon as he had gained such a knowledge

* Missionary Heroes and Martyrs.—MS. from Mrs. Richards.

of the language as to be able to use it in the way of communicating public religious instruction, he found many attentive hearers, and, at no distant period, had evidence that the Gospel was producing upon some of them its legitimate effect. In 1825, a remarkable spirit of religious inquiry was manifested and a large number were turned from the error of their ways. Several places of worship were erected, and about eight hundred persons were, in a short time, gathered in schools in different parts of the island.

But it was not long before the most dishonourable and wicked attempts were made to impede the progress of the good work, which had been commenced by the missionaries,—not by the degraded Heathen themselves, whose systems of idolatry and superstition were assailed, but by the natives of Christian lands,—the foreign residents on the Islands, and others who occasionally visited them. Such were the outrages committed by the crew of the English whale ship *Daniel*, with Captain Buckle as their leader, that Mr. Richards felt himself called upon to make an appeal to the tribunal of public opinion. He accordingly transmitted to Boston a full account of the affair,—than which scarcely any thing more foul and brutal can be conceived, and it quickly found its way into the newspapers, and at no distant period was received at the Islands. This produced the greatest excitement on the part of those whose flagitious conduct was thus exposed to the world; and they even threatened to take the life of Mr. Richards, and to reduce the island of Lahaina to utter desolation. Complaints were made against the missionaries, and the Chiefs called a council to hear them. The complainants were requested to reduce their charges to writing, but declined; and on Mr. Richards being sent for to confront them, they hastily withdrew. The Chiefs passed laws against several different forms of immorality, to be enforced through all the Islands; and Hoapili, the native Governor of Lahaina, provided a large quantity of cannon and ammunition, that they might be ready to resist any future attacks. An end was thus put to this species of annoyance; though the foreign residents did not fail to take the only revenge they could upon the missionaries, by gross and cruel misrepresentation.

In 1828, a season of great religious interest commenced, which continued for two or three years. At the close of 1829, the number of communicants was one hundred and eighty-five, and one hundred and twelve were added during the next year. The progress of general improvement was now increasingly rapid; and the government not only re-enacted the penal code, but extended it over the persons of foreigners living within the jurisdiction. This movement was speedily sanctioned by a communication to the King from the President of the United States.

Two or three years after this, the missionaries were again severely tried, in consequence of the young King throwing off the restraints of a regency, repealing part of the criminal code, and in various ways giving his sanction to immorality and irreligion. However, it was only for a season that the spirit of reform seemed to be checked. Already had Christianity gained so powerful a footing in the minds, and hearts, and habits, of the people, as to be an over-match for even the corrupt influence of the King; and it still continued to advance, notwithstanding the temporary obstacles it had to encounter from foreign interference, until it had accomplished a triumph, the record of which forms perhaps the brightest chapter in the history of the modern missionary enterprise. In bringing about this glorious result,

Mr. Richards had a prominent agency. In 1837, after he had spent fourteen years in missionary labour, he made a visit to the United States, bringing with him his wife and six children. He came partly on account of the health of his wife, partly to make provision for educating his children in this country, partly with a view to increase the interest of the Churches here in the Sandwich Islands mission and the cause of missions generally, and finally to secure some suitable civilian to fill the place which has since been occupied by the Hon. Judge Lee in the councils of the nation. He succeeded in accomplishing all the objects but the last. He returned with Mrs. Richards in the spring of 1838.

Mr. Richards now seemed the most suitable person to act as the King's counsellor, as well as interpreter, translator, and chaplain; and these several places he consented to occupy; while his labours among his own church and people were unremitted. About this time he translated Dr. Wayland's Treatise on Political Economy, and formed an interesting class, which he daily instructed on that and kindred subjects. Here they first saw clearly defined the duties of rulers and the rights of the common people. Despotism began now gradually to yield. The old Feudal system was broken down, and the King and Chiefs became willing to give up their lands to the people in fee simple, and afterwards allow them a voice in legislation. In 1842, Sir George Simpson visited the Islands, and expressed his sympathy for the King and people, and urged Mr. Richards to do something to render them an independent nation, promising whatever aid might be in his power; and this promise he faithfully fulfilled. In due time, the independence of the Islands was secured and guaranteed by England, France, and Belgium, and afterwards by the United States.

Mr. Richards, on the organization of a responsible government, was sent as an Ambassador to England, and several other foreign courts, and performed the mission with great conscientiousness and fidelity. After an absence of about three years, he returned to his work in March, 1845; but he found every thing sadly deranged. A new government had been organized, and several foreigners employed,—which was displeasing alike to the common people and most of the Chiefs. Earnest petitions were sent in from every island, from the natives, that Mr. Richards, in whom they reposed the utmost confidence, would take the place he occupied before by the King, and that the foreign officials might be dismissed. His mind revolted from a life of political strife, and for a season he was thrown into extreme perplexity, as to the course which Providence marked out for him. He would gladly have retired from the scene of conflict to his missionary work at Lahaina; but the King had left Lahaina, and desired him to change the place of his residence to Honolulu, the present seat of government. A place was at last found near the King's person, where his influence, so much needed at this crisis, could be exerted for the good of the King and the nation. He was appointed minister of public instruction,—an office which devolved upon him the care of all the schools, both Catholic and Protestant, and also gave him a seat in the King's Privy Council. As a member of the Cabinet, he, probably, more than any other person, influenced the young King. He regularly preached at the palace on Sabbath evening, when there were present all the members of the Royal family, the school of young Chiefs, their own particular friends, and some of the missionaries. His last sermon in the palace particularly was characterized by remarkable

power and fervour. One missionary who heard it, observed—"I fear Mr. Richards is going to leave us;"—apprehending that the King was about to send him on another foreign embassy, and that he had been saying his last words,—which indeed they proved to be,—to the King and people.

Mr. Richards had now an amount of labour devolving upon him in his two-fold relations to the Church and the State, that kept him constantly and most intensely occupied; and it proved more than his constitution could endure. On the 18th of July, 1847, while he was at the palace, penning a Resolution on some matter of vital importance to the nation, and on which he had spoken with some animation a few moments before, it was observed that his countenance suddenly changed and took on a deathlike aspect, and he himself noticed that the blood had settled under his nails. He found it difficult to speak, but, in a few minutes, seemed entirely relieved. The attack proved, however, the harbinger of death; and so he seems to have regarded it; for, immediately after, he proceeded to set his house in order,—giving directions in respect to his family, and making all necessary adjustment of his affairs. In about six weeks he was confined to his bed; and, as his disease advanced, he became unable to express himself intelligibly, either by speaking or writing. The 7th of December brought an end to his suffering and his life. A short time before he expired, as the King was sitting by his bedside weeping, he commended to him his wife and children, by pointing significantly towards them. The King understood him to say—"Take care of them;" and he replied, "Aye, aye." And he remembered his promise; for, after Mr. Richards' death, he settled a small annuity upon them. He sent for his portrait, for which he paid a hundred and fifty dollars, and it hangs in the palace of the present King. Mr. Richards' remains were placed in the Royal Cemetery, but afterwards removed to Lahaina, where they repose near the stone church which was built under his superintendence, and in which, for nearly twenty years, he faithfully preached the Gospel. He laboured in Honolulu, two years and a half, after his return, till his death.

Mr. Richards was the father of eight children,—six of whom, as has been already stated, accompanied their parents to this country in 1837, while the two youngest remained at the Islands till after their father's death, and came hither with their mother, on her return in 1850. The eldest son, *William L.*, was adopted by President Brown of Jefferson College, Penn. After graduating there, and spending one year in the University of New York, he became a member of the Union Theological Seminary, N. Y., and in the autumn of 1847 went as a missionary to China. His father, to whom he was most tenderly attached, died at the Sandwich Islands, about the time of the son's embarkation; but the tidings did not reach him until his arrival in China the spring following. His anxiety to do his whole duty to his widowed mother and two younger sisters, and at the same time to accomplish the work he had commenced in China; his reconsideration of the question whether he should labour in China or in the Sandwich Islands, together with the oppressive heat of the climate, all tended to impair his health and induce a hemorrhage from which he never recovered. He died on his homeward passage, and was buried in the ocean off St. Helena, on the 5th of June, 1851. He had acquired a good knowledge of the Chinese language in the short period of three years, and had used it, to good purpose, both in preaching and in oral instruction. Two other of the sons have been graduated at Amherst

College, one of whom has studied Theology, the other medicine. One of the daughters is married to Professor W. S. Clark of Amherst College. Mrs. Richards still (1856) survives and resides at New Haven.

FROM GERARD HALLOCK, ESQ.

NEW YORK, August, 31, 1855.

Reverend and dear Sir: The late William Richards was born and brought up within a mile of my father's residence in Plainfield, Mass. He attended the same school and church with myself, fitted for College with my father, was my classmate through College, and in short, my opportunities to form a correct estimate of his character, during his youth and early manhood, could scarcely have been surpassed. After he left College, my intercourse with him and personal knowledge of him were much abridged, but continued, more or less, by correspondence or otherwise, until his death.

He was rather above the average stature of men; strong and muscular; not specially attractive in his person or manners, but commanding confidence and respect by his manifest integrity, firmness, and energy, and gaining the affections of those who knew him intimately by his qualities of mind and heart. His intellectual powers were of a high order. When at College, he excelled in mathematics, natural and intellectual philosophy, and logic, while, in the languages and belles lettres, he scarcely rose above the common average. His religious character, after his conversion, was decided,—his faith firm, his purposes steadfast. He was more like Paul than like John; eminently fitted for arduous undertakings, and ready to bear reproach, self-denial, and suffering, if need be, in the cause of his Divine Master. As a preacher, he was distinguished rather for energy and point, than for eloquence in the common acceptation of the term. His sermons were faithful exhibitions of the truth as it is in Jesus. He sought rather to save men than to please them.

Take him all in all, William Richards was a noble specimen of sanctified humanity, endued and endowed with high qualifications for the missionary work; faithful even unto death. And his memory is blessed.

Very truly yours,

GERARD HALLOCK.

JAMES MARSH, D. D.*

1822—1842.

JAMES MARSH was born in Hartford, Vt., July 19, 1794. His father, Daniel Marsh, was a respectable farmer, a man of good understanding, and excellent moral qualities. Joseph Marsh, the grandfather of James, emigrated from Lebanon, Conn., to Vermont, about the year 1772, and was among the earliest settlers of that part of the country. Being a man of more than common talents, and of great energy of character, he was actively engaged in public concerns; and, on the organization of the government in 1778, was chosen the first Lieutenant Governor, and was subsequently more than once re-elected to the same office. The subject of this notice was born in the house of his grandfather, a pleasant mansion in the

* Life prefixed to his Works.—MS. from Prof. Torrey.

valley of Otta Quechee river. Here he spent the first eighteen years of his life in labouring on a farm; and he had, at that time, no other expectation or wish than to spend his whole life in the same way. But his elder brother, who was destined for College, having been diverted from his purpose, James was induced to take his place; and, accordingly, having gone through his preparatory studies under the tuition of Mr. William Nutting, who was then Preceptor of the Academy at Randolph, he became a member of the Freshman class in Dartmouth College, in the autumn of 1813.

From the commencement of his collegiate course, he manifested a disposition to be thorough in all his studies; and very soon took a high stand in his class, in almost every department. In the spring of 1815, his mind became deeply exercised on the subject of religion; insomuch that, for a time, his attention to his studies was almost entirely suspended. He had had the benefit of an early religious education, but never until now had felt the importance of religion as a great practical concern. In due time, after a season of great darkness and conflict, his mind settled into a state of devout tranquillity, and he allowed himself to hope that he had been the subject of a radical spiritual change. Accordingly, in the succeeding August, he made a public profession of religion, and united with the church at Dartmouth College. His reputation as a scholar, and as a man of profound and comprehensive intellect, was constantly rising, as he passed through College, and he was graduated in 1817 with high honour and the most favourable prospects.

Having resolved on the study of Theology, he entered as a student the Seminary at Andover, within a few weeks after he was graduated. Here he remained about one year, when he accepted the office of Tutor in Dartmouth College. He found this place altogether agreeable to him; as he was enabled, in connection with his official duties, to devote considerable time to his favourite studies, while he was thrown into a circle altogether congenial with his tastes and feelings. In the autumn of 1820, he returned to Andover with a view to complete his professional studies; though, before he actually resumed his course there, he spent a few weeks at Cambridge, partly to avail himself of some of the high advantages which were there offered, and partly to look at certain subjects from a different point from that to which he had been accustomed. He seems, for some reason, to have remained at Cambridge for a shorter time than he expected; for, after a few weeks, we find him settled down at Andover, "completely to his mind." His studies now took a much wider range than the prescribed course; and his active and investigating mind showed itself incapable of resting upon the surface of any thing. So completely was he occupied with his studies, that he found but little time for ordinary social intercourse; and he even contracted a disrelish for many of the religious meetings which were held,—chiefly, however, on the ground that he thought they were pervaded by an undue formality.

During his last year at Andover, Mr. Marsh wrote an article which was published in the North American Review, containing the results of his studies for some time previous, in his favourite branches of taste and criticism. It was an exceedingly learned and elaborate article, and was received with great favour by those most competent to judge of its merits. About the same time, he undertook, in connection with a friend then residing at the Seminary as a licentiate, to translate and prepare for the press, the

German work of Bellerman, on the Geography of the Scriptures; nor did he desist from his part of the task until it was fully accomplished. But his manifold labours began now to have a perceptible injurious effect upon his health; and he was induced, by the persuasion of his friends, to withdraw temporarily from his studies, and try the effects of a short sea voyage and of a visit to the South. He embarked at Boston on board of a coaster for New York, with an intention of forming some more definite purpose in respect to his journey, after he should arrive there. From New York he proceeded to Princeton, where he found much to interest and gratify him, and formed several acquaintances which he ever afterwards highly valued. Having extended his tour as far as Philadelphia, he returned by way of New Haven, where he passed some days, greatly to his satisfaction, in the family of the venerable Dr. Morse. After a short visit to his friends in New Hampshire and Vermont, he was enabled to resume his studies at Andover, which he continued without interruption till the following September, (1822,) when his connection with the Seminary closed.

On leaving the Seminary, he seems to have been not a little in doubt as to the course which he ought to pursue; and, in this undecided state, he resolved to return home, and remain, for a while, upon his father's farm, pursuing his studies, and waiting the further indications of Providence. He accordingly made the experiment, but soon became tired of it, and looked anxiously round for some place in which he might be usefully employed. During the visit at Princeton, already referred to, he had become acquainted with that great and good man, the Rev. Dr. John H. Rice of Virginia; and this acquaintance, as it turned out, had much to do in deciding his subsequent course. Dr. Rice was chosen, about this time, to the Presidency of Princeton College; and it was still doubtful whether he would accept the appointment. But, whatever his decision might be,—whether he remained in Virginia or came to Princeton,—he wrote to Mr. Marsh that he should probably be able to introduce him to a situation, either as a teacher or an editor. With this encouragement, Mr. Marsh set out on his journey to the South; and, on his arrival at Richmond, found that Dr. Rice had only so far recovered from a very serious illness, as to be able with difficulty to make his way into the pulpit. He spent several weeks in the Doctor's family, and, at length, by his advice and under his auspices, went to Hampden Sydney, without, however, having so definite a course before him as he could have wished. Here he taught a few Hebrew scholars, and preached occasionally, expecting that Dr. Rice would establish a Theological Seminary there, and that, in that case, he would have occasion for his services, as an assistant Professor. There was so much of uncertainty, however, attending the project, and he was so little satisfied with the result of his efforts in the pulpit, that he resolved to return to New England; and, accordingly, he reached home sometime in May, 1823. It was his wish to become the editor of the Christian Spectator; but his application for the place was unsuccessful. Meanwhile, Dr. Rice, having matured his plan in respect to a Theological School, and having come North to recruit his health, wrote to him, requesting that he would meet him at Albany, that they might enter into some definite arrangement in regard to his becoming an instructor in the new Seminary. He hastened to comply with his request, and the result of the interview was, that he engaged to return to Virginia, and to divide his services, at least for some time,

between the Theological School and the College. After visiting some of his friends in different parts of New England, he took passage at Boston for Norfolk, where he arrived safely about the last of November.

In due time, he entered upon his duties at Hampden Sydney, where he found things, in most respects, much to his mind. His particular employment, in connection with both the College and the Theological School, was the teaching of languages; though he had no intention of confining himself within so narrow a sphere. His heart was much set upon the firm establishment of the Theological Institution on the most liberal evangelical basis; and he expected to be ultimately connected with it, as Professor of Oriental languages. But, as the funds were not yet adequate to the full support of a Professor in that department, he was desired to remain, for a time, on a somewhat different footing, which, however, would secure to him the means of a comfortable living. Accordingly, in the summer of 1824, he returned by a somewhat circuitous route to New England, to make ultimate arrangements for becoming a resident of Virginia.

Shortly after he arrived among his friends at the North, he received notice that he was appointed to a Professorship in Hampden Sydney College. He received ordination to the office of a Christian minister, at Hanover, N. H., on the 12th of October. Two days after, he was married to Lucia, daughter of John Wheelock, of Hanover, after an engagement of several years standing. Immediately he set out with his wife for their new home, which they reached on the 30th of the same month. He entered upon the duties of his Professorship in the College with alacrity and vigour, while yet he was not inattentive to the other duties which devolved upon him in connection with the Theological Seminary.

Having been connected with Hampden Sydney College, from first to last, about three years, during which time his influence in elevating the tone of classical learning had been deeply felt, he was appointed, in October, 1826, President of the University of Vermont. He had been thought of as a suitable person for that place, and had even been consulted in respect to it, as early as 1821, while he was yet a student in the Seminary at Andover; but he was not then disposed to listen to the suggestion. The circumstances of the case, however, were now considerably changed; and, notwithstanding the College was still, in some respects, greatly depressed, he thought it his duty to accept the appointment, and do what he could to elevate it. In entering upon his office, he introduced some important measures of reform in regard to both discipline and instruction.

Early in the year 1828, he was visited with a sore domestic bereavement. His wife,—a lady of fine accomplishments and great excellence, became seriously ill, and her disease at length took the form of a settled decline, and resulted in her death on the 18th of August. Though it seemed to him like the blasting of all his earthly hopes, he evinced great Christian composure under the rod, and was enabled to feel that it was good for him to be afflicted.

After he had recovered from the shock occasioned by this bereavement, he returned to the vigorous prosecution of his studies, and the next year of his life was one of uncommon activity. About this time, he wrote his Preliminary Essay to Coleridge's "Aids to Reflection," which excited great attention on both sides of the Atlantic; and this was followed almost immediately by the first volume of "Selections from the old English writers

on Practical Theology;”—a work which, however, did not meet with sufficient encouragement to justify the issuing of a second volume. The only other publications of Dr. Marsh during his life time, except what appeared in periodicals, were his Inaugural Address at Burlington, a Short Treatise on Eloquence, the Translation of Herder's work on Hebrew poetry, and Hegewisch's Chronology. In 1830, he received the degree of Doctor of Divinity from Columbia College, New York; and in 1833, Amherst College conferred upon him the same honour.

On the 7th of January, 1835, he was married to Laura Wheelock, a sister of his former wife. This connection, like the preceding, proved a source of great comfort to him.

In 1833, a crisis having arrived in the affairs of the College, which required great skill and energy in the management of pecuniary concerns, and Dr. Marsh having never felt himself much at home in this department, and having long wished to become disconnected from it altogether, that he might devote himself exclusively to more congenial pursuits, resolved to retire from the Presidency, and accordingly tendered his resignation. He, however, accepted the chair of Intellectual and Moral Philosophy, which he continued to occupy till the close of life.

In the year 1836, there was a vigorous movement in Vermont, in favour of what were popularly called “the new measures,” and those too of an extreme kind, in connection with revivals of religion. Dr. Marsh saw nothing in it but evil, and exerted himself to the utmost, and at the expense of being often denounced as an enemy of revivals, to resist its progress. His efforts produced no inconsiderable effect, and at no very distant period, the mass of the Christian community reposed in the same view which he had so strenuously and ably maintained.

In August, 1838, he was bereaved of his second wife. She died after a decline of several months, just ten years, within twenty hours, from the death of his former wife. In consequence of this event, in connection with some pecuniary embarrassments, he found himself under the painful necessity of disposing of his house and seeing his family broken up.

Dr. Marsh's physical constitution was never very robust. Several years before his death, he had an attack of hemorrhage of the lungs, from which, however, he quickly recovered, and afterwards enjoyed his usual health. In the winter of 1841–42, he had a recurrence of the same complaint, which proved the forerunner of his dissolution. For a while, he indulged a feeble hope that he might be able to travel South to avail himself of a milder climate; but this hope the rapid progress of his disease soon compelled him to abandon. During his whole illness, he was favoured with great tranquillity and a most joyful trust in his Redeemer; and those who visited him, felt that it was a privilege to mark the strong heavenly tendencies of his almost disenthralled spirit. He died on Sunday morning, July 3, 1842, at the house of his brother-in-law, David Reed, in Colchester, Vt., in the forty-eighth year of his age. His funeral sermon was preached by the Rev. Dr. Wheeler, his successor in the Presidency of the University of Vermont, and was published.

Dr. Marsh had three children,—all of them sons,—two by the first marriage, and one by the second. The two former have been graduated at the University of Vermont.

The year after Dr. Marsh's death, there appeared a large octavo volume consisting of selections from his writings, and a most interesting Memoir of his life, by Professor Torrey, which passed to a second edition in 1845.

FROM THE REV. JOSEPH TORREY, D. D.

PROFESSOR IN THE UNIVERSITY OF VERMONT.

BURLINGTON, August 7, 1848.

Rev. and dear Sir: My acquaintance with James Marsh began early: I knew him slightly before he entered College, while he was pursuing, for a short time, his preparatory studies, under Preceptor Perry at Moor's charity school in Hanover. A tall and active lad, he was conspicuous for his skill and address in all the sports then customary on College Green. During the revival of religion at Dartmouth College in the year 1815, we became better acquainted. I well remember the first time calling at his room, after having been informed of the change he had experienced in his religious feelings. What passed between us I have now forgotten, except a single incident; which was, that, in the course of our conversation, to confirm some point of religious experience, he took up a folio volume of Flavel's works, and turned to several passages with which he seemed to be familiar, dwelling, with much earnestness, on the beauty of the thoughts and aptness of the illustrations. I was struck with what then seemed to me the singular taste he manifested, in preferring these old fashioned Divines to writers of a more modern date.

He exhibited, in these early days, to an uncommon degree, the same elements of character, which were afterwards so finely developed by him. Great simplicity, great integrity of mind, and singleness of purpose, were the master traits. In these points he was certainly distinguished above all others of his own age and standing. As a companion indeed he might have been accounted rather shy and reserved; and perhaps there was some truth in what he once humourously remarked of himself, that "in gibes and flashes of merriment, he was unproductive as the skull of poor Yorick." But there was no mistaking the ingenious simplicity of his character, which gained him many friends, and left him without a single enemy.

One thing deserves to be remarked; a grand idea of the object to be aimed at in an education seems to have possessed him from the first; and it was in his college days he drew the ample outlines of that course of studies to which he afterwards so inflexibly adhered. His plan was a singularly bold one, evincing, to say the least, great courage, as well as comprehension of mind; for it contemplated the equal and harmonious culture, by all the means in his power, of every part of his nature, without leaving a single tendency or striving of it neglected. Had it been his object to push his fortunes in life or to shape himself for a particular profession, he would doubtless have given more weight to the objections of some of his friends, who endeavoured to persuade him that he had undertaken too much and would accomplish little. But nothing could convince him that the man was not of more importance than his profession, and the inherent claims of the mind itself too serious to be subordinated to the highest of outward ends. In truth, he possessed, beyond any person of his age whom I knew, that reverence for himself, which as our Milton has it, "next to the love of God, may be thought as the radical moisture and fountain-head, whence every laudable and worthy enterprise issues forth."

As he could never be induced to sacrifice one part of his nature to another, so he possessed, in no common degree, a healthy, well balanced mind. He was neither a man of impulses nor a worshipper of abstractions. While he reverently heeded the deeper instincts of his nature and carefully cherished every stirring of religious affection, he was, at the same time, impatient of being

governed by feelings, which had not first been interpreted and justified to the eye of reason. On the other hand, he was ever suspicious of the workings of the understanding, where there was no heart at bottom; and quickly discarded its conclusions, however seemingly logical, if they contradicted his deeper sense of the right and befitting in a moral point of view. What Dr. Arnold said of Coleridge, would, as it seems to me, equally apply to the subject of these remarks—"Truth presented herself to him, not negatively, as she does to many minds, who can see that the objections to her are unfounded, and therefore that she is to be received; but she filled him, as it were, heart and mind, imbuing him with her very self, so that all his being comprehended her fully and loved her ardently."

This inward integrity which acted in him as an instinct, but which was firmly grounded in religious principle, gave the tone to every thing else;—to the character of his piety, to his fine social qualities, to his taste as a scholar, and his whole intellectual activity as a theologian and philosopher.

His piety was of the calm and quiet sort, without much pretension; too deeply seated indeed for display. It rather shunned than courted the notice of the world, exhibiting its genuineness and vitality in undoubted fruits; for his many virtues bore all of them pre-eminently the Christian stamp. Of his own personal experience in religion, he seldom spoke; but it was evident that his reserve proceeded neither from barrenness nor affectation, but grew out of the native modesty and retiredness of his disposition. Nor did he ever manifest the fervour or impassioned zeal, which is sometimes considered the only sure indication of deep religious feeling. All this was foreign from his nature, and what it would have been impossible for such a man to assume. He was content with the meeker graces which suited his peculiar temperament, and which could bear to remain unobserved. But how thoroughly he was imbued with the Christian spirit, how completely it pervaded his whole life, chastening still more the sweet simplicity of his manners, and throwing a mild but constant radiance over all the path he walked, they can well testify who knew him best.

In the better qualities which render a man prized and beloved in social life, Mr. Marsh had few superiors. Sincerity and kindness of feeling, combined with a natural refinement of manners, made his society courted by the good and intelligent every where. Amiable and affectionate in his family, generous almost to a fault to his friends, easily accessible and courteous to strangers, he was all this, without the least affectation. His conversation was marked by habitual good sense, and a delicate regard to the feelings of the society he was in. Candid and simple in uttering his convictions, he was equally so in expressing his doubts, except to those upon whom his convictions and doubts would have been alike thrown away. His own sincerity made him extremely sensitive to any thing like duplicity in others, which he considered the most unpardonable of all faults in men who pretended to be holding intercourse with one another. His keenness in detecting it, as well as the scorn with which he spoke of it, showed how harshly it grated on the tone of his own inmost being. "You never know a man of this stamp"—said he—"in any other respect than just the extent of his art, which has as little to do with his real character, as the colour of his coat." He was slow in learning the lesson of cautious prudence, which his first intercourse with the world taught him the necessity of practising.

His talent for conversation, which was never used by him for display, and which had to be called forth in the society and on the subjects he liked, in order to be witnessed at all, was extraordinary, if not for the brilliancy, yet for the depth and large scope of the thoughts, and the clear logical method in which they seemed spontaneously to arrange themselves in their very utterance. In the use of language he had habituated himself to the most philosophical precision; and if any one was ever at a loss to know what he meant, it only argued his

own ignorance of the matter in discussion. Enlivened by good humour and an occasional touch of innocent raillery, his conversation, on ordinary occasions, exhibited the purity of his sentiments and keenness of his perceptions. But when his mind was wrought up by a deep interest in the subject, his manner was grave and deliberate, his tones low and earnest, his words few and well chosen, while the thoughts moving on, without break or hesitancy, in a calm and equable flow, evinced, by the conviction they carried with them, the depth from which they had been drawn, and that they were any thing, rather than the idle speculations of a mere logical understanding.

His talent for conversation he had thought it worth his while, in early life, to cultivate; and the following rule for attaining this and other mental accomplishments, which I find in one of his letters, while a student, may be fitly introduced here, not so much on its own account, as because it is so characteristic of the man. "I can never do any thing efficiently," says he—"any longer than I have an object in view so elevated, as to seem worthy of my exertions. The first thing then, is to fill my mind with the view of what I am aiming at, and keep it constantly before me. When my feelings are thus interested I can engage in any labour with pleasure and profit. So if improvement in conversation be my object, I do not merely look at the end to be obtained by it, as reputation, &c., but endeavour to form an ideal standard or model of the thing in itself,—to conceive of a style of conversation, in the highest degree elegant, polished, and commanding, and contemplate it, till my desires are eager for its attainment. When I have done this, my idea of the thing will be my best guide to the most successful mode of acquiring it. In the next place, when I so understand the object, and have my feelings interested, I suffer my feelings to guide me without much regard to artificial rules. The mind must act freely and without restraint, in order to act efficiently."

Dr. Marsh had a natural fondness for the society of young men; and his interest in them, as usually happens, strongly attached them to him. All his pupils were, or became, I may say without exception, his personal friends. His whole intercourse with them, was, in the highest degree, friendly and parental. The least kindling of enthusiasm in a young mind was sure to catch his observant eye, and to be wisely guided by him in the right direction and to a noble end. He detested the system of authority, which had no other way to sustain itself than by breaking down, as he expressed it, all the independent spirit and love of study for its own sake. In the youth he revered the man, and by treating him as such, made him conscious that he was one. Delinquents saw that, in dealing with them, he did not aim to build up his own authority, by making them humble and obsequious. The unaffected sincerity of his advice carried it home to the heart; and he insured obedience by making himself loved.

Few young men, not already thoroughly corrupted, ever came under his influence, without feeling they were made better by it; while many fondly ascribe to it the decisive turn which determined their character and fortunes for life. His instructions had the peculiar power of not only making a deep impression for the moment, but of clinging with unwonted tenacity to the young minds that received them. Many I know who left College apparently without religion, could never get rid of the impressions there received from him, till they eventuated in their thorough conversion. I have before me the letter of one of these,—a young man now abroad,—which gives an account of his own experience in this respect, and it was that of many others. Speaking of his Senior year in College, he says, "It was then my lot to become subject to the instructions and other personal influences of one of the holiest philosophers of this day and generation—I refer to the late Dr. Marsh,—a man distinguished alike for depth and clearness of intellect, and for the purity and Christian nobleness of his heart. He walked like one who held communion with his God, and in his presence I could not but

feel how awful, and yet how lovely, goodness is. His instructions were no mystic formulas, no idle generalities,—but great vital principles, implanted deep within, and winding their roots around the innermost fibres of the spiritual being. The solemnity of life, the sanctity of duty, the divinity and the supremacy of conscience, the perversity and corruption of the natural will, the authority of reason, and the yet higher dignity of faith, the immutability and the inherent binding power of right, the majesty of law, the malignity of sin, man's estrangement from his Maker, and his need of Christ as a Mediator and Saviour—these and other kindred truths were pressed upon our souls with a force, which no sophistry could elude, almost no obduracy resist. The whole tendency of Dr. Marsh's teachings and personal example was to excite deep, earnest thoughtfulness. I both clearly saw and strongly felt that his doctrines, if true, were truths of transcendent moment,—things in which I had a vital personal interest." He then goes on to describe how the earnest spirit he had thus contracted, never left him, till finally his sense of sinfulness and need, prostrated him at the foot of the Cross, and he found peace in believing.

Dr. Marsh was as thorough a scholar, as earnest and patient labour, with rare parts directed towards a lofty ideal, can make one. From humble beginnings, with little either of direction or encouragement from without, he was mostly a self-made man—guided and cheered by the whisperings of his own hopes, he laboured on till he had acquired a good knowledge of the ancient and several modern languages, and then till he had made himself acquainted with the master spirits in the literature of every age. Without any decided leaning to philological pursuits, he studied the classical languages of antiquity with conscientious diligence, and his scholarship was profound and accurate. But his chief interest was in the sentiments and thoughts of the authors he read. Nor was his reading confined to one class of authors only, but extended over a wide range, including the best in every department. If later in life he showed a preference for the philosophers, particularly Plato and Aristotle, which were constantly on his table; yet it was not so at the beginning, when the historians and the poets were perhaps his more special favourites. At this time he was fond of enthusiasm of literary criticism. It was to gratify his thirst for these studies that, soon after his return to the Theological School at Andover in 1821, he went to Cambridge with a view to avail himself of the lectures, as well as to luxuriate in the library—so rich and select in that branch of learning—of his friend Professor Ticknor. But his own good sense soon led him to see the propriety and importance of devoting himself with a more single purpose to his professional studies; and though he never lost sight of his favourite object, no one could say it diverted him beyond due measure from more serious pursuits.

Theology led him to philosophy. In the study of the former he took the profound interest which might be expected from a mind constituted like his: it opened to him a new world of thought, or one which he had hitherto but imperfectly explored; and the greatest questions,—such as defy the power of mere logic to resolve, were presented before him. Perhaps the school of literature had prepared him to look at them with a wider grasp of their bearings than he otherwise would have done. At any rate it must be fairly acknowledged, that he did not feel entirely satisfied in his own mind with the course of reasoning by which it was then sought to establish several of the more important doctrines of Christianity. But it should be remembered it was with the explanations, not with the doctrines themselves, that he was disposed to find fault. He thought the Theology of the day savoured too much of a sensual philosophy, and betrayed too much an effort, which must necessarily defeat its own purpose, of comprehending spiritual things, by reducing them to the forms and conditions of a wholly incommensurate faculty. If he must choose between his religion and his philosophy, he preferred a thousand times the former. But he saw no necessity of making

such a choice, inasmuch as true religion and true philosophy must go together. It only remained for him, therefore, to reject that philosophy as false, which he felt to be incompatible with that religion which he knew in his own deepest experience to be true. If he was a heretic in philosophy, he was the farthest possible from being one in religion. He rejected no doctrine which the universal body of the Church has ever held.

It has been common to regard Dr. Marsh, as a mere disciple of Coleridge. But the truth is, he neither derived his opinions originally from that writer, nor did he strongly resemble him in any one point of character, except in the ardent love of truth. That he admired him for his great and various powers, and venerated him as a Christian philosopher, is most true; but that he made him a standard authority on all subjects, and particularly on all points of religious doctrine, or servilely followed him in any thing, is neither true in point of fact, nor apparent from any thing he ever said or wrote.

The philosophy of Dr. Marsh was, as much as that of any man can be, of home growth, the result of his own reflection, the product of a deeply meditative mind. If he was indebted to others, as who is not?—he was indebted to them rather for awakening the activity of his own thoughts, than for the immediate infusion of their opinions. He was too honest to himself to be the follower of any school but that of Christ. Had he lived to complete what he had begun, this would have been more clearly seen. Instead of calling him the disciple of any one, we should, I confidently believe, have hailed him as an original thinker, thoroughly acquainted with the great want of our age and of our own particular country, and better qualified to supply that want than any other man who has yet appeared.

Dr. Marsh was not a mere man of the closet, but took a lively interest in all the great questions of the day. His eye was out upon every movement in the literary, political, and religious worlds, and was quick to discern its character and tendency. The ready ease with which he scanned such movements, showed the life-like practical character of his knowledge. If any of these questions came by chance to agitate the public mind in the circle in which he moved, he was the first man to stand forth. There was never any holding back with him, where great interests were concerned. He threw himself into the midst of the arena, taking his stand at once and decidedly, where he could be seen and read of all men. As a man of principle, he had a rock-like firmness; you felt that you could rely on him and that the truth was safe in his hands.

Perhaps you may expect that I would say a word of him as a preacher. With the truest idea of what constitutes the eloquence of the pulpit, he never either hoped or seriously exerted himself to realize it. Natural defects which he considered it beyond his power to remedy, unfitted him for this sphere of labour. His voice was feeble and tremulous; his appearance diffident, almost to timidity, and his whole manner stiff from the sense of constraint. There was indeed about his look, that which Washington Allston so beautifully expressed, when he said of him, "He carried a character in his face not to be mistaken—in which, except in one instance, I never saw so legibly written *the peace of God.*" But the majority who are less taken by true intellectual and moral expression, would perhaps be more inclined to judge of him as some did of the Apostle of old—"his bodily presence is weak and his speech contemptible." I have heard him, however, when he evidently produced on his audience the greatest effect of eloquence,—if that effect is to make the speaker forgotten in the greatness and majesty of his thoughts.

Yours very truly,

J. TORREY.

FROM THE REV. JOHN WHEELER, D. D.,
PRESIDENT OF THE UNIVERSITY OF VERMONT.

BURLINGTON, Vt., July 28, 1856.

Dear Sir: The difficulty of complying with your request to write a letter of recollections of the late James Marsh, D. D., consists in the utter impossibility of giving, within such limits, any adequate impression of my own views of his character. And as you have said you are indebted to another person for an analysis of his intellectual character, I hardly know what to say.

For more than thirty years, he was first my acquaintance, then my intimate friend, my fellow student, and finally fellow labourer in the duties of active life. I was intimate with him at Dartmouth College, at the Theological Seminary at Andover, at his father's at Hartford, and specially as colleague in the University of Vermont.

Physically he was a man of large size. He was six feet and more in height. But while of commanding stature, he made no impression of predominant stalwart energy. An air of refinement and of self-relying benevolence invited every one to confide in him, but forbade any one from trifling with him. His face inclined to be round, rather than long and angular, with a high projecting forehead, with the "ridge of thought" surprisingly developed. He was of light complexion, of regular features, and of most benign aspect. He had none of the querulousness or presuming earnestness which sometimes attends men of small stature, and none of that rigid inflexibility of manner, which is occasionally manifest in men of great physical strength. To the eye of an intimate friend there was almost a womanly grace in the benignity, that shed all about him an air of love and good-will. It was Washington Allston, I think, who once said, "he had, in his face, more of the meekness of wisdom, than any man he ever saw." His conversational powers were not remarkable, except for the very uncommon intellectual method in which every topic seemed to arrange itself, the moment he began to speak of it; and for the affectionate and truthful temper, which was breathed through it, and also for the purity, the elegance, and the fulness of his diction. There was too much stateliness and gravity in the man to be fanciful in his language, or to indulge in common witticisms in his conversation. He was very instructive in all that he said, and not unfrequently exhibited a playfulness that was highly entertaining.

A few days before his death, as his sickness was spoken of in a stage coach, a woman of humble condition inquired, "Do you mean Professor Marsh of Burlington?" "Yes." "When he dies a great good man will leave us." "Did you know him?" "Yes, I was bringing two motherless grandchildren, in the stage, from St. Albans, in April; and the roads were horrible. The horses walked all the way, and the children were tired and cried, and don't you think, Dr. Marsh made the driver stop; and he got out, took the children out, and walked on with them, by the road-side, showing them stones, and plucking little flowers for them, and talking with them, by the way. They were refreshed and perfectly delighted, and said he was the kindest and best man in the world. And to think he should have done all this for two poor, strange, orphan children! Ah! he was a good man, and so kind. I shall never forget him." It was like him. His mind and heart were full of beauty and of benevolence. He loved to sit down with young ladies, and inquire into their studies, their reading, thinking, &c.; and when he understood their minds, he would surprise them with the fulness of his knowledge of their purest wishes in regard to their growth in intelligence and goodness, and then he would point out what they should read, and specially *how* they should read, and how all this was connected with their progress in goodness and worth, until they listened, as to the utterance of a Divine wisdom. The affectionate but unobtrusive confidence and the quick

sparkling thoughts of some of his female friends always opened the richest fountains of his thoughts; and then he delighted to unfold, in the most simple and spontaneous ways, those emotions of moral and intellectual beauty, which are seen in the best poetry, the best paintings, and every where in the fields of literature, so that to his listener they would seem familiar as "household words," to be loved, and admired, and imitated. His love of the affectionate and the beautiful was ever present in all his acquisitions and in all his labours.

On one occasion, he came into a room, said a pupil, where four of us were playing whist, and two were looking on. He sat down and paused a moment, and then said, "Young gentlemen, I will not insult you by the supposition that you are playing for money, but you are wasting your time very unwisely. You are not here for such purposes. Your intellectual and moral growth are not advanced thereby; nor is your manliness or your scholarship increased; nor is your character, in any way, elevated. Your recollections of your College life are to be among the most precious things of your future existence. Such practices will not make them delightful. I shall adopt no system of espionage to find out your habits in this respect, but I shall expect that your college life will not be marred by such hereafter." I do not believe, said the pupil, that one of us touched a card again while in College. He did not like to censure—it awakened in his own bosom a sad, unpleasant feeling; but he loved, as do all good and great men, to commend and to praise. In a most kind and gladsome way, he would speak to any one, whom he had seen, of the happy manner in which he had acquitted himself in public or private: and, by his discriminating praise, would seem to open a wider vision of intellectual beauty or of moral grandeur, than had been conceived of by the speaker or writer.

His reverence for spiritual things was of the most profound, not to say, awful, character. It was, however, as surprisingly rational, intelligent, and discriminating, as it was profound. There was not the slightest tendency to superstitious feeling, or the substitution of regard for outward forms and appearances, for humility of spirit and intelligent thoughts. In his deepest meditations, in his most elevated conceptions, and in his most common religious habits, he was ever watchful lest the outward and temporal should usurp the place of spiritual truth. In public addresses, and specially in preaching, he approached his subject and his audience with such reverence, as to be filled with tremulous awe. His whole frame expressed this, by a reluctant shyness, an unsteady position, and by reserved and hesitating tones. This riveted the attention of the audience to listen to that, which the speaker himself seemed to be in awe of. Those, who entered into the subject, found their attention immediately fixed; and they were only fearful that a word or sentence might be lost, which would break that current of earnest and instructive thought, which came pouring forth, as from a hidden sea of knowledge. It was not until progress had been made in unfolding the subject, and his mind was possessed of its strong points, that Dr. Marsh rose to that clear utterance of thought that charmed his audience. On some subjects, there was manifest a kind of contest between his logic and his imagination, which, in their antagonistic play, alternately commanded the conviction and the admiration of his audience. Public speaking to promiscuous assemblies was not agreeable to him. His thoughts were cast in such philosophic form, that careful attention was required from his hearers to appreciate them, and while, to reflecting and thinking minds, he was among the most instructive and delightful speakers, he was not specially popular with the public at large.

There was nothing of that acerbity of character in Dr. M., which is often ascribed to men of strong intellect, nothing of that severity, which is usually connected with close logical thinking, and nothing of that unsympathizing temper, which pertains to a recluse; but his mind, and heart, and hand were always open to all the wants of humanity; and he was ever ready to minister of his

ability to them all. His "Remains" attest his power as a profound and original thinker, and the loss which our rising literature may have sustained in his unexpected death; but none, except those who were personally conversant with him, can tell how much social and academic life lost of beauty, of harmony, and of elevating grace, when he departed from us. "The savour of his example," as I have said elsewhere, "and the atmosphere of his affectionate life, still linger here, like the mellow radiance of the Zodaical light, as it streams up and spreads itself over the Western sky." That his mantle may ever rest here is the prayer of

Sincerely,

Your most affectionate friend and brother,

JOHN WHEELER.

CHESTER ISHAM.

1823—1825.

FROM THE REV. LEONARD BACON, D. D.

NEW HAVEN, 7 July, 1856.

Dear Sir: You ask me for some personal reminiscences concerning an early and intimate friend of mine, the Rev. Chester Isham. It is more than thirty years since I was a mourner at his funeral, but with the aid of some memorials which I made not long afterwards, I can recall, vividly to myself, particulars that might otherwise have faded from my memory. For three years in College and three in the Theological Seminary we were room-mates; and I can never forget his slender figure, a little taller than the average height; his clear blue eye; his brown hair; his countenance, more interesting in its expression than regular in its features; or the flush upon his cheek. His vivacity and humour, his native frankness and the simplicity of his manners, are no less deeply impressed upon my memory.

My acquaintance with him began in the summer of 1813; when, at the age of fifteen, he entered the Latin Grammar School in Hartford, his native place, without any definite plan, and with no distinct expectation, save to gratify for a few months an ardent desire of study. He was surrounded by boys, most of whom, though his inferiors in age, were his superiors in scholastic attainments.

It soon became evident to his instructor and to his competitors, that he was not to be overlooked or undervalued. His intense application evinced a resolute spirit, while the rapidity of his attainments made it manifest that his mental activity was equal to his industry.

In the winter following he became the subject of distinct religious impressions. The instructions of a pious mother had imbued his mind with Christian knowledge; and an incidental question from a stranger excited him to thought, to alarm, to long inquiry. The impressions which he received at this time, had ever after a visible influence on his character.

I ascertained soon after I began to know him, that the ardent desire of knowledge which had brought him to the school, had become a settled determination to make the highest possible attainments. He had no resources; his circumstances were such as made the privileges of a College unattainable except to resolution and perseverance such as his.

He became a member of Yale College in the autumn of 1816. Here he immediately took that high rank in his class which those who knew him expected he would attain. In the severer studies of College, in the *recitations* of every sort, he was acknowledged to be eminent. For this eminence his preparatory studies and his habits of application had fitted him. But in all exercises of elocution and composition, his inferiority was so manifest that his classmates generally regarded him as one of those men, who, though by dint of application they carry the highest honours of College, turn out at last to have but little activity of intellect.

To gain the highest honours was at that time his chief aspiration; and he applied himself to study with a diligence which resulted in improvement as general as it was rapid. The culture which his mind received in the process of studying his lessons—for at that period of his education he studied nothing else, *read* nothing else—became visible, not only in the recitations, but in all the exercises to which he was called.

In March and April, 1818, there was in College, not a revival of religion, but an unusual seriousness, and several cases of inquiry and hopeful conversion. At that time the impressions, which Mr. Isham had received at an early period were revived, and he was brought, as he trusted, to the knowledge of Him “whom to know is life eternal.” From that time his views and hopes and purposes were changed. The change was the commencement of a new principle within him, urging him forward in a new career of improvement.

Having formed the purpose of devoting himself to the service of the church and of the Redeemer in the work of the ministry, he was received as a beneficiary of the Connecticut Education Society, under whose patronage he continued till the completion of his academic course. For three months in the third year of his college life he was employed in teaching the Academy at New Canaan, Conn., where he gave such satisfaction to the Trustees of that institution, that when he left College he was most earnestly solicited to become its permanent preceptor. It was while thus employed, if I remember rightly, that he first attempted to address a religious assembly.

The last year of his residence at College afforded him more leisure, than he had before enjoyed, from the severe study which the regulations of the institution demanded. He turned his attention to the cultivation of his taste, and to the improvement of his powers of composition and delivery, with a success which astonished all who had known him only superficially. He began now to look forward to the labours of the pulpit, with more distinct impressions; and he resolved to do his utmost towards becoming eminent in qualifications for the work to which he aspired. He requested the advice of his instructors and of his most judicious friends respecting the best means of forming his taste and style; and having determined on his course of effort, he followed it up so successfully that when the result of his application came to be seen in the usual exhibition of the graduating class at Commencement, he who had been but little thought of among his classmates as a writer or a speaker, stood among the foremost in the estimation of the audience. He received his degree as Bachelor of Arts in September, 1820.

In the November following, he became a member of the Theological Seminary at Andover.

In his new studies he engaged with his characteristic ardour and his wonted success. He was not—as was sometimes the case with young men of studious habits and of ardent character, when they came under the instructions of the distinguished Professor of sacred literature in that institution—carried away into an enthusiastic chase after the abstrusities of biblical learning; but he looked forward to the business of preaching, and with that in view, he pursued just those studies and just in that proportion which seemed to his judgment best calculated to make him, as he was wont at that time often to say, “an eloquent man and mighty in the scriptures.” To accomplish himself in elocution, to form a style that should be both graceful and effective, to inform his mind with whatever might help him to understand the Bible, he spared no pains. *Preaching* was now the constant object of his efforts, and almost the constant subject of his thoughts.

One vacation in each of the three years which he devoted to theological studies, he spent with some friend in the ministry, in labours as useful to others as they were improving to himself. There is no part of a young man’s preparation for the pastoral office more important than the habit of speaking extempore on religious subjects. Of this Mr. Isham felt a deep conviction, and he therefore esteemed it a high advantage to labour for a few weeks where his services might be useful. Beside this, the opportunity for becoming acquainted with pastoral labours and with the routine of parochial duty, which was afforded by residing in the family of a pastor actively engaged in the labours of his office, was a privilege which he highly valued.

Two or three months before completing his studies, he received and accepted an invitation to preach for a few Sabbaths to the Trinitarian church and society then recently established in Taunton. Soon after leaving Andover, he went to comply with this engagement. The consequence was that, after a short probation, he received from that church and society a unanimous call to become their pastor. This call he accepted; and on the 18th of February, 1824, he was ordained to the work of the gospel ministry.

A few weeks after his ordination he was married to Miss Diana Comstock of New Canaan, Conn.

It has already been stated that the church over which he was placed had been but recently formed. It should be stated also, that the circumstances in which it was formed, were such as to require, on the part of its pastor, not only zeal for the truth, tempered and restrained by prudence, but much solicitude and industry. For such a situation his temperament and habits were well adapted. So long as I knew him, he was accustomed, whenever he attempted any thing, to put forth all his strength. The principle which some men act upon, of husbanding their strength for now and then an extraordinary undertaking, was unknown to him,—at least in practice. But the consequence was, that, as soon as he was placed in these new circumstances, his constitution which was naturally feeble, and which had been debilitated by study, proved unequal to the cares and duties which were laid upon him. A short period of labour brought on the symptoms of the disease which terminated his life.

In the month of September, the symptoms of consumption with which he had been threatened for months, became so decided that there was little hope of his surviving another New England winter. At the earnest solicitation of his friends, he determined on a voyage to a warmer climate

Accordingly he left his family and his people, October 15th, and the next day embarked at Boston for Cuba.

The feeble hopes which his friends had entertained of his recovery were somewhat strengthened by the first intelligence which was received after his arrival at Matanzas. He had endured a long and unfavourable voyage, and all his most alarming symptoms were apparently relieved. But the next intelligence brought discouragement.

After a few weeks, he left Cuba for Charleston, South Carolina, where he arrived February 7th. He was immediately received into the family of the Rev. Dr. Palmer, and treated with every attention which their kindness and the kindness of Christians in that hospitable city could bestow.

Not many days afterwards he determined, with the consent of his friends in Charleston, to return homeward, that he might die with his family and be buried with his people. Accordingly, he embarked April 9th, with only a feeble hope of living to the end of the voyage. The passage was unfavourable; and the friends who had "accompanied him to the ship," and with many prayers commended him to God, remarked to each other, as they saw the stormy weather which succeeded his departure, that the object of their solicitude would never behold the shores of his native New England. But in this their fears were disappointed. He reached Boston April 19th. The story of his arrival and of his dying moments, may be best given in a few sentences copied from the sermon preached at his funeral by the Rev. B. B. Wisner:—

"The vessel in which he embarked, arrived at Boston early in the morning of Tuesday last. I was soon informed of the circumstance and went immediately on board. With what feelings I beheld him—emaciated, and unable to raise himself from the pillow—you can better conceive than I can tell. To an inquiry respecting his health, he answered that he was very sick, had suffered much since he saw me, and felt himself to be near his end. I remarked that I hoped that while the outward man was wasting away, he felt the inward man renewed day by day. He replied, he hoped it had been so in some degree; he had not constantly enjoyed the presence of God and the consolations of his grace as he had wished; but, on the whole, God had been very good to him in this respect; he had had more experience of *that* goodness since he had been sick than ever before.

"Immediately after his removal to my house, about nine o'clock in the morning, a physician was called, who, after examining his case, informed me that nothing could be done for him but to make him as comfortable as possible while he remained. The medicine administered did not have the desired effect. He continued to suffer much and to decline rapidly.

"His feebleness was so great and his suffering so constant, that his friends conversed with him but little; and his replies to the observations made were necessarily very brief. Some of those which are recollected you will doubtless be gratified with hearing.

"To one who remarked to him that we felt very thankful that he had been spared to come among us again, he said, 'It is a great mercy, for which I cannot be sufficiently thankful,' and expressed a desire that he might be spared to return to his family and people. In the course of the day, a neighbouring clergyman, with whom he was well acquainted, called to see him; and said, among other things, that he hoped he now felt the importance of the great truths of the Gospel which he had preached to others as much

as when in health, and more, and that they were his support and consolation. He replied, 'Yes; they are my only ground of hope. They are precious truths.'

"On the morning of Wednesday, he said to one who assisted him in changing his position, 'I shall die in some of these turnings.' It was replied, 'It is a great trial of faith and patience to suffer as you do.' He said, 'O yes, very great, very great. But I am willing to die.' It was remarked, 'You are willing to live too, as long as God has any thing for you to do or to suffer here.' With a look of submission, he replied, 'O yes, whatever He sees to be best.'

"When his wife, who had been sent for the preceding day, had arrived with her infant child, the person who went to inform him, asked if he did not fear he should be greatly agitated when she came. He said, he trusted not: he had endeavoured to prepare himself for the interview, and thought he could meet her with composure. He was enabled to do so. Soon after, he said, 'This is the consummation of my wishes. Now I can say, as Simeon did, Let thy servant depart in peace.'

"Between two and three o'clock in the afternoon, he said that he felt he was sinking very fast. A person present said, 'What a blessed thing to know that all these pains are only the roughnesses of the way that leads to the world where there is no pain; and how joyful the prospect of being soon perfectly holy!' With an expression of countenance which indicated that his feelings were in unison with the sentiment, he said, 'O yes.'

"About five o'clock, after having been necessarily absent for some time, I asked him how he felt. He replied, with composure, and with great solemnity, 'I feel that I am entering the dark valley.' I said, 'I hope the great Shepherd is with you; and that you feel his rod and his staff comforting you, so that you can say that you fear no evil.' He answered in the affirmative. A little after this, he said to another person, 'I believe I am dying.' It was replied, 'I think not now.' He asked, 'How then do you account for this short breathing?' It was answered, 'You are very much exhausted, and persons afflicted with your complaint often breathe very short.' He quickly replied, in a manner which indicated that he feared there was a design to conceal from him his real situation,—'Just before death.' 'It was answered, 'If I thought you were dying, I would certainly tell you so.' With this he seemed satisfied, and said, 'I shall not be here long;' adding, without the least appearance of discontent, 'I can't describe the distress I feel.'

"A few minutes before six o'clock, he requested to be raised in bed. Soon after, he said, in a calm and very affecting tone, 'I am dying.' The person upon whom he was leaning, on looking at his countenance, was convinced that it was so. I was out of the room at the time and was immediately called. As I entered and approached the bed, I heard him repeating, with difficulty, but with sufficient distinctness to be understood, the prayer of Stephen,—'Lord Jesus, receive my spirit!' Calling him by name, I enquired, 'Do you know me?' Looking up in a manner which indicated that intelligence still remained, he answered 'Yes.' I asked, 'Do you feel yourself to be dying?' Still looking at me in a manner which satisfied me that he understood my questions and his answers, he said, 'Yes.' 'Do you feel that your Saviour is present with you?' 'Yes.' 'Do you give your soul into his hands, and feel that it is safe?' 'Yes.'

“Within ten minutes after this, at twelve minutes past six o'clock, he ceased to breathe, and his spirit, I trust, entered, satisfied with the Divine likeness, into its everlasting rest.”

His remains were removed to Taunton, where they were interred on the following Sabbath. The funeral of a pastor is always a most impressive solemnity; but this was attended with a peculiar impressiveness. It was not merely that youthful hopes had been extinguished; or that the fond affections of a happy family had been destroyed; or even that a church had been bereaved of its pastor; it was that the youth had been permitted to endure the mortal agony among his friends; that the dying husband had been permitted once more to see his wife; that the dying father had been permitted for once, the first time and the last, to behold his child; and that the dying pastor's prayer, upon a distant shore, had been answered, and he had come to sleep among his people and to rise with them at the resurrection of the just.

Yours truly,

LEONARD BACON.

NATHAN W. FISKE.*

1823—1847.

NATHAN WELBY FISKE was born in Weston, Mass., April 17, 1798. His father, Nathan Fiske, was a farmer in good circumstances, and of respectable standing in the community. His mother, who was the daughter of the Hon. Isaac Stearns of Billerica, was an exemplary professor of religion. In his earliest years, he evinced more of mechanical taste than fondness for books; but he got all his lessons easily, and was a great favourite with his teachers. Towards the close of his tenth year, he became possessed of a Latin Grammar, which he had nearly mastered before the circumstance was known to his father. For several years subsequent to this, his father seems to have had no intention of giving him a collegiate education; and it was not till the year previous to his entering College, that his studies were directed with special referencè to that end. Nearly the whole of that year he was at school at Framingham.

In September, 1813, when he was fifteen years of age, he entered Dartmouth College. During his first year, according to his own account, he was not particularly studious, but indulged freely in the frivolities and gaieties incident to a naturally lively disposition, without, however, openly infringing the laws of College or the rules of social decorum. At the close of his Freshman year, his mind seemed to awake to a deeper sense of its capabilities, and to a more earnest desire for high acquisitions and improvements. And this change was quickly succeeded by another of a yet more decisive character, which gave a new complexion to his subsequent life. In the spring of 1815, Dartmouth College was visited by a powerful revival of religion. Young Fiske, though he had had the benefit of excellent religious instruction from his mother, had little sympathy with the serious

* Life by Dr. Humphrey.

spirit which he saw diffusing itself over almost the entire community. He even treated the whole subject with levity, and resolved that, whoever else might yield to the prevailing influence, he would have manliness enough to resist it. The time came, however, when he could hold out no longer; and, after a season of protracted self-condemnation and fearful apprehension in respect to the future, he reposed, as he believed, in the promises of the Gospel to the repenting and trusting sinner. After taking what was deemed suitable time to test his religious exercises, he made a public profession of religion at Hanover, in connection with thirty-two others, on the 6th of August, 1815. This change in his character evidently gave additional intensity to his application to study; and though he had never been an idle scholar, he was, subsequently to this, an uncommonly diligent and successful one. He was admitted to the Bachelor's degree at the Commencement in 1817, on which occasion he received one of the highest honours in his class.

On leaving College, he went to New Castle, Me., where he had engaged to take charge of an Academy for a year. Having very creditably and satisfactorily completed this engagement, he returned to Dartmouth College in 1818 as Tutor, and continued in this relation, discharging his duties to great acceptance, for two years. At the end of this period, he entered the Theological Seminary at Andover, where he took the entire course of three years, being distinguished alike for success in the various departments of study, and an exemplary Christian deportment.

Mr. Fiske, after completing his course at Andover, was invited to go to Savannah, and spend a year among seamen and others not connected with any organized Christian congregation. He accepted the invitation; and, having received ordination as an evangelist, sailed for Savannah, about the first of November, 1823. He entered immediately upon his mission, but he seems to have become quickly convinced that it was not a field of labour best suited to his talents or his habits. The people whom he was called to address, were generally extremely uncultivated, and were scarcely capable of appreciating, or even understanding, his regular and well-digested discourses. He, however, came gradually to accommodate himself to their capacities, and the number who attended on his preaching constantly increased, and his labours were evidently far from being in vain. During his six months' residence in Savannah, he preached more than ninety sermons, and made between three and four hundred visits.

In the early part of April, 1824, Mr. Fiske, while he was yet at Savannah, was appointed to the Professorship of Mathematics and Natural Philosophy in Middlebury College. A few days after, he received an invitation from Concord, N. H., to supply the pulpit there, during the session of the Legislature, which was to commence the last week in May. On the very same day, he received a letter from the Prudential Committee of the American Board of Commissioners for Foreign Missions, inquiring whether he would not consent to be appointed a missionary either to Palestine or to China. These several appointments, coming in such quick succession, occasioned him no small degree of embarrassment; though he ultimately returned a negative answer to each of them. Soon after his return from Savannah, he preached two or three Sabbaths at Concord, upon a renewal of the invitation which he had previously received; and was subsequently invited to preach there as a candidate for settlement in the Congregational

society which had then just been formed; but, about the same time, he was elected Professor of Languages and Rhetoric in the Amherst Collegiate Institution, which was then petitioning for a College Charter. After considerable perplexity as to the course of duty, he finally determined to accept the appointment at Amherst, on condition, however, that his Professorship should include only the languages. He signified his acceptance of the place, and entered on its duties in the autumn of 1824.

In November, 1828, Professor Fiske was married to Deborah W., only daughter of David Viual of Boston,—a lady of rare intellectual and moral qualities, though of a frail and delicate bodily constitution. They had four children,—two sons who died in infancy, and two daughters who survived both their parents.

In the fall of 1834, he commenced a translation from the German of Eschenberg's Manual of Classical Literature, which occupied him until April, 1836. The work was received with great favour, and it soon reached a second and third edition; and the demand still increasing, it was then stereotyped for a fourth edition, which was brought out, greatly improved and enlarged, in 1843. This work seems to have been a favourite occupation with him, and his recorded reflections on the completion of it were worthy of him alike as a scholar and a Christian.

The next year brought death to his dwelling, and overwhelmed him with the most grievous domestic affliction. His beloved wife, who had for years been the subject of a pulmonary complaint, died on the 21st of February, 1844. Notwithstanding she died in great peace, leaving him with the perfect confidence that she had passed into a glorious rest, his sensitive nature seemed scarcely able to bear up under the burden that was thus laid upon him. His own health, which had been affected by protracted anxiety and almost constant watchings around the sick bed of his wife, now seemed likely entirely to give way. His family was soon broken up; the two surviving children went to reside with their relatives at a distance; and the house which had so long been to him the scene of the highest domestic comfort, was left to him desolate. Here he continued for some time alone,—every object on which his eye rested, speaking to him of departed joys. At length, however, he received a respectable family into his house, which manifestly contributed to both his health and spirits. Nevertheless, his health was far from being confirmed; and, in February, 1846, he experienced a very sudden and acute attack of bronchitis, from which the most serious results quickly began to be anticipated. In the course of the summer, he was earnestly advised, by high medical authority, to break away at once from his college labours, and try the effect of a voyage. He hesitated to comply with this advice, only from an apprehension that he could not, in the then existing state of the College, well be spared; but, on attempting to resume his duties at the commencement of the term in September, he became quite satisfied that his labours must be at least temporarily suspended, and he seems to have been strongly impressed with the idea that he should never return to them. As the Rev. Eli Smith, missionary in Palestine, was then in the country, and about to return to his station, at Beyroot, Professor Fiske determined to accompany him; and, accordingly, they sailed from New York on the 5th of November, 1846. They stopped at Gibraltar two or three days, which Professor Fiske very diligently employed in looking through the various wonders of that renowned place.

They proceeded thence to Malta, where they remained from the 16th to the 22d of December. Here he occupied himself in examining churches, fortifications, and other monuments of the middle ages. After leaving Malta, he was greatly interested in sailing among the Ægean and Adriatic Isles, and in the prospect of setting his feet on the shores of Greece. The vessel came to anchor, for a short time, in the harbour of the Peiræus; which gave him an opportunity of looking at the most interesting objects in Athens, and particularly of viewing the localities more immediately connected with the evangelical history. He reached the steamer on his return, only just in time to prevent his being left; and as she proceeded on her way, she touched first at Rhodes, and next at Smyrna. On the 25th of December, he left Smyrna for Constantinople, in an Austrian steamer, and, on his arrival there, was met with great kindness by the brethren of the American mission. He made the most of the few days that he spent there, in examining the public buildings and other objects most interesting to a traveller, and in ascertaining the progress of evangelical truth, in connection with the labours of the missionaries. On his return from Constantinople, he touched at Smyrna again, on the 8th of January, 1847; and, four days after, found himself safe in the harbour of Beyrout.

Mr. Fiske was most warmly received by the missionary family at Beyrout, and was agreeably impressed by the appearance of things around him. But, before he had been long there, he was attacked with violent pains and chills, which proved to be the commencement of ague and fever, and which, it was feared, might interfere materially with his plans for journeying. He, however, under the treatment of a skilful physician, was soon so far restored, as to be able to exert himself considerably every day; and his curiosity was so much awake, that there was great danger that his exertions would be disproportioned to his strength. On the 12th of March, he rode to Abeih, and on the 18th to Rhamdun. The special reason for this journey was, that he might ascertain whether the Rev. Mr. Whiting would accompany him to Jerusalem, as he needed a companion who could speak the Arabic language; and moreover, the state of his health was such as to render it scarcely prudent that he should travel without some friend. After some little delay occasioned by Mr. Whiting's ill health, they set out from Abeih to Jerusalem, by way of Sidon, on the 13th of April. They travelled leisurely, being both of them in a feeble state, and were sixteen days in performing the journey to Jerusalem. On their arrival in the Holy City, Mr. Fiske's health seemed somewhat improved, and he found himself able to bear more fatigue than when he left Beyrout. His visit there, however, which lasted for a fortnight, did not seem to contribute to his health; a slight diarrhœa, which had troubled him somewhat in the latter part of his journey from Beyrout, still continued, though he had no apprehension of its assuming a serious character.

They had made their arrangements for leaving Jerusalem, on their return, on the 11th of May. The day previous, however, Mr. Fiske had appeared more feeble, and his companion noticed particularly that his strength was scarcely adequate to packing his trunk. But the next morning he seemed better, and they determined to go on their way. Having travelled three or four hours, they pitched their tent for the night, when Mr. Whiting discovered that his friend was much more seriously ill than he had supposed, and that he was threatened with a violent attack of dysentery. The next morn-

ing, as he was too unwell to proceed on his journey, they sent back to Jerusalem for medical advice; and received for answer that they had better return thither without delay. On the next day, Mr. Fiske succeeded in reaching Jerusalem, and went immediately, by invitation, to the house of an eminent physician with whom he had become acquainted, where he received every attention that skill and kindness could render, till his earthly career was closed. His symptoms changed from day to day, and sometimes appeared more favourable; but it soon became manifest that the disease was on the advance, and would, in all probability, terminate in death. He received the intelligence that he was probably soon to die, with perfect composure, and found all the comfort that he needed, in the reflection that he was in the hands of a gracious and covenant keeping God. His mind wandered somewhat in his last hours, but, even amidst its wanderings, it would easily be recalled to an expression of joyful confidence in the Saviour. He breathed his last on Thursday, the 27th of May, 1847. His funeral was attended at four o'clock on the afternoon of the same day,—the body being removed to the English chapel, where, at the request of Mr. Whiting, the burial service of the Church of England was read by the Rev. Mr. Nicolayson. The funeral was attended by all the members of the mission who were in Jerusalem at the time, including Bishop Gobat and his family, together with the English and Prussian consuls. The procession moved from the chapel to the burial ground on Mount Zion, where his dust now reposes, beside that of two lamented missionaries, and within a few yards of the Sepulchre of David.

In 1850, there was published a small volume of Professor Fiske's Sermons, in connection with an interesting memoir of his life, from the pen of his friend and former associate, President Humphrey.

FROM THE REV. EDWARD HITCHCOCK, D. D., LL. D.,
PRESIDENT OF AMHERST COLLEGE.

AMHERST, December 8, 1851.

Rev. and dear Sir: Much as I desire to add a few items to what has already been publicly said respecting my esteemed friend, Professor N. W. Fiske, I regret that my stock is so meagre. A very distinct image of his character does indeed remain upon my mind; for it was impossible to be intimately and almost daily associated with such a man for more than twenty years, without having the impression last as long as life does. But it is not so easy to transfer it to paper. Nor shall I attempt it. If I can mention a few insulated facts respecting him, worthy of your notice, I shall be quite satisfied.

I think that some of the peculiarities of Professor Fiske's intellectual character had an intimate connection with certain traits of his physical temperament. His constitution was characterized by nervous irritability, which seemed often to be entirely beyond his control. It made him shrink instinctively from familiar contact with his fellow men, and led him, in consequence, to isolate himself too much in his study, where his mental labours reacted upon him, aggravating his nervousness, and rendering him still more adverse to mingling with the world. So long as his amiable wife and family were spared, however, his system was not seriously affected. But when he saw two lovely children fade away, and was called for years to watch the slow approach of disease and death in the constitution of his companion, his own health received a shock from which it never recovered. After their decease, he still clung to his now almost deserted habitation, brooding with morbid interest upon past events; and his friends saw that,

unless he could be persuaded to go forth to more cheerful scenes, he would soon follow the objects of his fond affections. But he was not a man to be easily turned from his purpose; for inflexibility, when he thought himself right, was one of his strongest characteristics. They, therefore, tried in vain to draw him forth to relaxation and the soothing influence of travel. At length, the thought occurred to him that to visit the scenes of classic and sacred literature would be intensely interesting to one whose best years had been given to such studies; and he decided to go. But he delayed too long. Disease had a deeper hold of his constitution than he was aware of; and he could not endure the fatigue and powerful excitement of a few weeks in Palestine, especially in the Holy City.

When at home, Professor Fiske, never that I know of, turned his attention to Natural History; though I had sometimes suggested it as a means of improving his health. But, when he reached Palestine, he became very diligent in collecting specimens of rocks and fossils there; and I was surprised to receive box after box for the cabinet of Amherst College, where some hundreds of excellent specimens may be seen as monuments of his industry. I do not believe that, had I been myself upon the same ground, I should have done more in this matter than he did, although so long professionally devoted to such pursuits. And, on looking over the labels attached to the specimens, I was struck with their minuteness and accuracy, fully equal to what might have been expected from an experienced geologist. Minuteness and accuracy were indeed among his most striking habits in every thing, and he carried them into this subject up to almost the last week of his life; for some of the labels showed that he continued to pick up specimens as about his last work; and among them I noticed one or two gathered on Mount Zion, where he now reposes.

These labels and one or two letters that he wrote me in relation to his collections, develop another habit of his mind,—namely, unusual power of description, sprightliness of manner, and true wit. Of the latter he possessed a genuine vein, and we always felt it rather dangerous to ourselves to tempt him to repartee. Even when suffering from dejection of spirits, if we could only sweep away the cloud a little, we were almost sure to witness some splendid corruscations.

As a sample of the qualities above named, I will quote a paragraph from one of his last letters, informing me of the transmission of a box of specimens from Mount Lebanon. "In this trip," says he, (from Beyrout to Abeih and Rhamdun,) "I have gathered oysters and clams, and I cannot tell what other fish, cooked, (you perhaps know when,) in old Pluto's or Vulcan's kitchen, and pickled down, (or rather *up*, for I found some of them on summits, thousands of feet high,) and preserved by the help of Neptune, and, for aught I know, the mermaids too: for all which the geologist will thank them;—more grateful, I imagine, than the poor donkeys, whose burthens are often increased by not a few pounds' weight of these ante-mundane delicacies. At Abeih, I boxed for you what a Carolinian would call a "*mighty big*" lump, weighing less than a ton. It will doubtless prove a Jactalite,* should it ever reach you. All I ask of you, provided it thus terminate, is that you will bestow on the little fishes a decent burial beneath the turf."

This and other passages in his letters which I might extract, show that Professor Fiske's spirits had been greatly improved by his foreign tour; for they remind us of his natural manner when in good health. The following letter, however, addressed to me a few weeks later, (dated at Jerusalem, May 18th,) shows that he was quite aware that the time of his departure was drawing near:—

"To you, my dear friend and brother, and Head of our beloved colleagues in instruction, and President of the Trustees, I was expecting to address a letter from Beyrout, hoping, on or before my arrival there, to meet letters from Amherst, and from my friends in America, helping me to decide the path of duty as to the

* A specimen to be thrown away.

remaining months of this summer. But the great Head of the Church is distinctly telling me that I have nothing more to do with earthly plans. I am prostrated with the disease called dysentery, which has hitherto baffled all attempts to arrest it. I am, by a kind Providence, in the family of Dr. McGowan, the eminently skilful physician connected with the English mission in this place; and besides having the best medical attention, I have the cheering presence of the Rev. Mr. Whiting as nurse and Christian friend.

"My time and strength compel that other circumstances should be learned from another person.

"My support in this trying hour is drawn solely from the great and precious promises connected with those peculiar doctrines of the cross, which you and I have long professed to love. My hope of salvation rests on the merits of Him who suffered in Gethsemane and on Calvary for lost sinners. I lean upon Him as the Lord my Strength, and the Lord my Righteousness,—all my salvation and all my desire. Worthless and guilty as I am, I feel that He will not forsake me, but carry me safely through the great conflict. To you and the dear brethren I have many words to say, but cannot utter them."

Had our dear brother listened to the advice and entreaties of his friends to quit earlier his arduous post of duty at home, it seems most probable that he might have lived longer. But he acted conscientiously in refusing our advice, as we did in giving it; and we can only regard the result as a providential dispensation, which no human wisdom was allowed to contravene. One thing is obvious—that, though his health suffered by continuing so long where every object reminded him of his losses, and threw a melancholy hue over the world, his piety was thereby promoted. Perhaps this was the only way in which he could be prepared for such a death on such a spot.

But I suppose you wish me to say something of Professor Fiske as a preacher. It is certain that, in College, and sometimes in other communities, he produced effects by his sermons rarely witnessed. It was not, however, by the graces of his manner, or the brilliancy of his style, or a commanding personal appearance. But one secret of his power lay in the very clear ideas of truth which existed in his own mind, and which he was able to present in such distinct and sharp outline, that its character could not be mistaken. He had himself explored and gauged it on every side, by all the aids which hermeneutics, metaphysics, and experience, could afford; and when he held it up, there was no fog or haziness where the hearer might hide himself,—nothing to prevent its bright and burning rays from glaring terribly upon the guilty conscience. He had no sympathy, either in his philosophy or experience, with any effort to soften and modify the truth, till its keen edge should be little felt by the unsubdued heart; nor did he apprehend that any doctrines found in the Bible need to be kept back or mended by human ingenuity, lest they should disgust by their repulsiveness, or drive to despair by their sternness. Another element of his power lay in his deep experimental acquaintance with all those truths which he preached. You saw that with him the Gospel was no curious collector of hypotheses, but vital and well digested truth,—the very life of his soul,—without which there was no salvation.

It was in seasons of special religious interest that our friend's preaching told with the greatest effect; and I must think that some of his extemporaneous efforts in the evening lecture were more impressive than his written discourses in the chapel: although there it was often interesting to notice how distinctly you could hear the ticking of the clock, while his clear and cutting sentences were finding their way to every heart. No graduate of the College who ever heard him during a revival, will forget the thrilling power of his appeals. Perhaps I cannot better describe that effect than in the language of the Rev. J. E. Emerson,* who was a

* JOHN EDWARDS EMERSON was born at Newburyport, Mass., September 27, 1823; was graduated at Amherst College in 1844; studied Theology at the Princeton Theological Semi-

member of the College, during the revival of 1843, and whose memoir has lately been published. On Sabbath afternoon, a Discourse had been preached by myself, from the text,—“Murderers of fathers and murderers of mothers.” “In the evening,” says Mr. Emerson, “the most powerful appeal that I ever heard was made to sinners by Professor Fiske from the text,—‘Nay, Father Abraham,’ &c. Every limb was in motion, and his voice was raised to its utmost pitch, while his numerous audience sat before him, breathless and silent as the grave. The closing part was fearfully sublime. One of our most active Christians remarked to me that, at the close of the discourse, he found himself holding on to the seat with both hands,—he was so much frightened. With a voice I shall never forget, Professor Fiske remarked,—‘One more barrier, sinner, has been placed in your pathway to-day. Beware that you do not move it aside. You may do it, you can do it, but beware. It may be the last barrier which God in his mercy has interposed between you and the damnation of hell. On one side of it I see written in fearful characters,—‘Murderers of fathers and murderers of mothers:’ on the other side,—‘Let him alone,—he is joined to his idols; let him alone.’”

Such are some of my recollections of Professor Fiske. I will only add that,
I am very respectfully and sincerely yours,

EDWARD HITCHCOCK.

FROM THE REV. A. A. WOOD.

NEW YORK, May 1, 1854.

My dear Brother: I almost distrust my memory, as I attempt to go back more than twenty years, and recall my excellent and lamented instructor, Professor Fiske. He was a man, however, who, once known, could not be easily forgotten. I first saw him when, a boy of sixteen, I went to Amherst, seeking admission to the College, and bringing a letter of introduction from my Preceptor, who, I believe, was one of Mr. F.'s early friends. I had never before met a College Professor face to face, and I remember that I knocked at his door with a throbbing heart, and was somewhat startled when a sharp and not over-musical voice bade me “come in.” There sat before me a man of slender frame, rather below the medium size, with a countenance pale and sunken, and already marked with lines of deep and earnest thought. As he read my letter and looked upon me, I thought I had never encountered a keener glance than that which flashed from his clear grey eye. It was rather intensified than dimmed by the spectacles which he always wore. Every thing about him marked the precise and methodical student. His person,—even to the brushing of his hair; his dress, black and dust-repelling; his white cravat, tied behind; his study-table,—a curious eight-sided thing, with books and papers carefully arranged on each corner; his room, where every article seemed to have had its place deliberately assigned, and where it had become almost a fixture—all were in keeping. I must confess that, for the moment, the air seemed cheerless and cold. There was a rigid precision about every thing, which put me under constraint. I seemed to be in the secret place of study. I stood before a priest of its shrine. He was a man, I thought, who could have little sympathy with a raw country boy. I began to have very great misgivings as to the success of my application. Never had I such consciousness of my own ignorance as in those first moments of my meeting the formidable Professor of Greek.

But if these were my first impressions, I was soon put at ease by the cordial kindness with which he welcomed me, and the interest which he at once manifested in my welfare. He entered readily into my plans and feelings, and, in a

nary; was ordained pastor of the Whitefield Congregational church in Newburyport, January 1, 1850; and died in March, 1851. He was a young man of extraordinary promise.

few minutes, I was surprised to find myself as much at home in his presence as if I had known him for years.

Further acquaintance deepened the impression made at this first meeting with him. A rigid disciplinarian himself, he looked for discipline in others. He had been trained under the College regimen of the old school, and was little inclined to look upon the young student in his teens as quite so much of a gentleman or a genius as he was apt to fancy himself to be. As he had achieved all his own success in life by close study and patient thought, his great aim and effort were to lead all who came under his instruction in the same self-denying path. In the internal administration of the College, he was generally supposed to lean to the side of severity, and therefore was not always very popular with the young men; and yet I have rarely met with any one who did not grow to love him, or who has not since spoken of him in terms of the highest respect and esteem. In the class-room, he had a good deal of the *martinet* in his composition, and manifested little sympathy for the student who attempted to shirk his lessons. The keen eye of the Professor was sure to be on him, and the weak points of preparation were readily detected, and fully, not to say severely, exposed. Many a pupil of his will remember a morning's sweat in the old Greek recitation room. In all his department of instruction, he was a most minute and thorough teacher. Every accent and particle came under his eye; and so particular was his examination, that he bore for a long time the name of *καὶ γὰρ* among the students. But as the class advanced, his instructions took a wider range. He was fully at home among the old Greek authors. He had imbibed their spirit. He knew them as personal and familiar friends; and I well remember, as he pointed out the beauties of the orators and poets of antiquity, how his eye would kindle, and his pale cheek would flush, and his whole person seem almost transformed, as words of burning eloquence fell from his lips. If, sometimes, when under his instruction, I was led to regard him as unnecessarily rigid and particular, and to think that in his close attention to the minutiae of the text-book, he neglected other and equally important duties of a classical teacher, I have seen since that his course of thorough drilling was the only thing that could lay a broad and sure foundation of correct and finished scholarship.

It is as a Christian and a minister, however, that I remember Professor Fiske with the greatest interest. He was a man of deep religious feeling. He had consecrated himself and his acquirements to Christ and his Church, and he did not think his duty done by any efforts in his department of professional instruction. His great aim was not only to make scholars, but to make thorough, active, useful Christians. During the greater part of our college course, he met the class, at least once a week, for the study of the Bible. Here he laid out his strength. He seemed to come to the class-room from his knees; the words of inspired truth had already produced their effect upon his own soul, and he was thus prepared to urge them in all their stirring power on others. I think it was in seasons of religious revival, however, that he appeared to the greatest advantage. Then, he seemed to forget the Professor and the class-room, and to be only the earnest pleading man of God. Some of his presentations of the truth in the pulpit and the conference room were among the most pungent and powerful that I remember to have ever heard. His small frame was trembling with emotion; his voice low, keen, pleading, seemed to chain every attention and reach every heart. His style, clear and vigorous,—his reasoning, close and cogent,—his analysis of the human heart, accurate and startling,—he would often wind up with an appeal to the conscience almost overwhelming. I have heard many speak with peculiar interest of his sermons, distinctly remembering them years after their delivery, and more than one has referred to the truths which thus fell from his lips, as the means of his religious conversion.

You are already familiar with Prof. Fiske's history, and I will only add that, while it was not my privilege often to meet him during the later years of his life,

I uniformly heard from those who were most with him the very warmest expressions of respect and affection.

I remain, my dear brother,

Most cordially and truly yours,

A. A. WOOD.

SAMUEL HORATIO STEARNS.*

1828—1837.

SAMUEL HORATIO STEARNS was born at Bedford, Mass., September 12, 1801. His father was the Rev. Samuel Stearns, many years pastor of the Congregational church in Bedford, and his mother was a daughter of the Rev. Jonathan French of Andover. Among his collateral Puritan ancestors were several of the most distinguished families in Massachusetts.

In his early childhood, he evinced a more than commonly thoughtful habit of mind, while yet he had no aversion to youthful sports. During several of his early years, he divided his time between studying and labouring upon a farm; it being a favourite maxim with his father, that "no boy is fit for College, till he knows how to work." At the age of about fourteen, he commenced the study of Latin under his father; and at the close of the year 1816, became a member of Phillips Academy, Andover. Here his mind, which had before been happily directed by parental influence to religious things, became more deeply and earnestly engaged on the subject, and he allowed himself to hope that he had undergone a radical change of character. Accordingly, in June, 1817, when he was in his sixteenth year, he made a public profession of religion, and united in the communion of the church of which his father was pastor.

In the autumn of 1819, he was admitted to the Freshman class in Harvard College. With a constitution that had naturally but little vigour, and with a strong desire to excel in every branch of study, his health soon began to yield to excessive application; and in the spring of 1821, in his Junior year, he was obliged to leave College in order to restore his physical energies. During the succeeding summer he was detained at home, and serious apprehensions were entertained that he was already in a hopeless decline. As the autumn approached, however, his health seemed to undergo a favourable change, and he was able to return to College at the close of the fall vacation.

Notwithstanding Mr. Stearns' studies underwent considerable interruption at different times, not only from ill health, but from the necessity of teaching a school in order to defray his college expenses, yet he maintained a high standing as a scholar throughout his collegiate course, and graduated in 1823 with one of the highest honours of his class. The part assigned him was the Salutatory Addresses in Latin; and, on taking his second degree, three years after, he delivered the Master's Valedictory Oration in Latin.

* Biography by the Rev. W. A. Stearns, D. D.

After leaving College, Mr. Stearns devoted a few weeks to recruiting his physical powers, and then became a teacher in Phillips Academy, Andover. Here he continued during most of the time till the spring of 1825. The time had now come when he wished to commence his immediate preparation for the ministry; but his health was too feeble to permit it, and he became seriously apprehensive that he should be obliged to abandon his long cherished purpose altogether. By devoting the summer, however, to moderate physical labour, his health became so much improved, that in December following he joined the Junior class of the Theological Seminary at Andover. Here he continued, prosecuting his studies with as much vigour as his health would permit, to the close of the prescribed course. Sometime during his connection with the Seminary, his mind was not a little exercised on the question whether it was not his duty to become a missionary to the Heathen; and notwithstanding it seemed clear enough to his friends that the indications of Providence were all in favour of his remaining at home, yet it was not till after a long season of doubt and conflict that he was brought to acquiesce in their judgment. He left the Seminary, with his class, in the autumn of 1828. On the occasion of the anniversary, he read a sketch of the character of Zuingle; and on taking leave of the Porter Rhetorical Society, of which he was President, he delivered an address, exhibiting his ideal of the style and demeanour which become the pulpit.

Mr. Stearns' health was now so much enfeebled, that he was convinced that it would be hazardous for him to attempt to settle in the ministry, until he had taken some time to recruit his exhausted energies. He accordingly accepted an invitation to pass the succeeding winter in Philadelphia, sharing with the Rev. Dr. Skinner the services of the pulpit. It was an occasion of great grief to him that he found his health inadequate even to the moderate demands which this engagement made upon him. After remaining at Philadelphia about three months, he returned to his father's house, not a little disheartened in regard to his prospects of usefulness in the ministry, though cheerfully submitting himself to the Divine disposal. From this period, he spent most of his time, for several years, with his parents; engaged partly in rural occupations, partly in prosecuting some of his favourite studies, and partly in assisting his father in his public services and supplying destitute congregations in the region. He projected a work, during this period, on the "moral nature of man," to be divided into three parts, and comprised in three octavo volumes; but he seems to have done nothing more than sketch the outlines of the first volume. Though, in some instances, he supplied vacant churches for several months in succession, yet he refused, in every case, to be considered a candidate for settlement, believing, as he did, that his health was not yet sufficiently confirmed to warrant him in undertaking the labours incident to a regular pastorate.

From the spring of 1830, Mr. Stearns had been gaining in health, and had suffered less and less inconvenience from the effort of preaching. In the autumn and winter of 1832, he supplied, for several weeks in succession, the Federal Street church in Newburyport, and in the winter and spring of 1833, the Park Street church in Boston. After spending much of the following season in journeying and relaxation, he found, near the close of the year, that his constitution was so much invigorated as to justify, in his opinion, the purpose of taking, as soon as might be convenient, a small pastoral charge. His wish, however, in regard to a small parish, was over-

ruled; and he received, about the same time, unanimous calls to settle over the Tabernacle church in Salem, and the Old South church in Boston. His mind was, for some time, greatly agitated in regard to the matter of duty; but, after much deliberation, consultation, and prayer, he accepted the invitation from Boston, and was ordained on the 16th of April, 1834. The ordination sermon was preached by the Rev. Dr. Skinner, and the charge was given by Mr. Stearns' father.

Mr. Stearns' settlement, though attended by many promising circumstances, was at best an experiment of doubtful issue. His health began to sink even under the excitement attending his ordination and a sense of the responsibility which his new relation imposed upon him. He preached to his people two Sabbaths, and one sermon on the third Sabbath, and never preached to them again. He returned to Bedford, almost ready to sink under the burden of disappointed hope. In the autumn, his symptoms became more favourable; but he was put back, not a little, by being called to witness the decline, and finally the death, of his beloved and venerated father. During the spring of 1835, he was exceedingly feeble, but was able, in the early part of June, to set out with his brother on an excursion for health. He travelled extensively in several different States, and, after an absence of three months, returned to Bedford with his health greatly improved. Being exquisitely alive to natural beauty, he found sources of rich enjoyment every where on his journey, and was sometimes well nigh overpowered by the extraordinary sublimities in the mountain scenery through which he passed. He subsequently made a journey into the State of Maine, and towards the close of autumn visited New York again, for the purpose of consulting his physician as to the time when he might safely return to his charge. The first Sabbath in January was finally fixed upon as the day on which he should resume his public labours; but as the season approached, it was found that it would be too dangerous an experiment to be attempted, and it must still be put off to an indefinite period. He felt that the interests of his congregation were suffering from this protracted suspense, and that it was due to them that he should ask to be dismissed from his pastoral charge. He accordingly tendered his resignation, which was accepted, with every testimony of affectionate regard for his character, and regret for the necessity of the premature separation. It was his earnest desire to preach a Farewell Sermon, that he might publicly testify his gratitude for their manifold expressions of kindness to him, and especially for the patience with which they had waited for his recovery; but he found himself so feeble that he was obliged to forego the gratification. His dismissal by an ecclesiastical council took place in February, 1836.

In the following spring, Mr. Stearns made a journey to Washington, and on his return began to deliberate seriously on the propriety of making a voyage to Europe. He soon determined to do so; and, accordingly, on the 8th of June, sailed for London, from New York, in company with his friend, Professor Stowe, then of Cincinnati. He arrived in England after a passage of about twenty days, and spent nearly two months in travelling and visiting in England and Scotland. In the latter part of August, he went from London to Hamburg, thence to Berlin, Wittenberg, Halle, &c., stopping at each place long enough to see the most interesting objects and gain an introduction to the most interesting persons. He reached Paris about the 1st of October, and had made arrangements to set sail for America

within a few weeks; but was prevailed upon by two American friends whom he met in Paris, to abandon the purpose of a speedy return, and to accompany them on a tour to Italy. These friends (the Rev. Edward E. Salisbury and lady) manifested the most affectionate and generous interest in his welfare, and followed him with their kind attentions, until death placed him beyond their reach.

Mr. Stearns accordingly spent the succeeding winter in Italy, where he revelled almost continually amidst classic associations. In the early part of the winter, he took a severe cold at Florence, which considerably aggravated his disease, though he was still able to travel and to enjoy the variety of objects with which he was constantly brought in contact. After spending some weeks in Rome, he passed on to Naples,—thence by Leghorn, Florence, Bologna, Venice, Milan, Turin, and Geneva, to Paris, where he arrived about the beginning of June.

It was his intention to have embarked for America, about three weeks after he reached Paris, and he was prevented only by his applying too late for a berth in the packet. The delay, however, was mercifully ordered, as he would probably have never reached the American shores, alive. Immediately after this disappointment, he put himself under the care of a distinguished German physician, intending to defer his return till autumn. But his decline now became more rapid, and it was impossible that he should disguise to himself the fact that his disease had taken on a perfectly hopeless character. On the 28th of June, he wrote a farewell letter to his friends in America, fully recognising the fact that he was to see them no more, and abounding in expressions of the tenderest affection, as well as of joyful and all-sustaining hope. He continued to ride out daily till three days before his death, when his disease had made such progress that he was obliged to take to his bed. He died on the 15th of July, 1837, a model of serene and cheerful trust. His funeral was attended on the 17th by eighteen or twenty of his own countrymen, and the service was performed by the Rev. Edward N. Kirk.

After Mr. Stearns' death, a volume of his Sermons was published, together with an extended biographical notice of him by his brother, the Rev. W. A. Stearns, D. D., of Cambridgeport, which has passed through three editions.

FROM THE REV. JONATHAN CLEMENT, D. D.

ТОРШНАМ, Ме., April 7, 1852.

Rev. and dear Sir: When I first saw Mr. Stearns, he was a member of Cambridge College. His appearance was striking. He was slender and pale, and his countenance bore the marks, even then, of that incipient disease which afterwards brought upon him immense sufferings of body and mind, and shortened his days. Though, in later years, it produced irresolution and despondency, yet it may be that, in early life, it stimulated his intellectual energies into a degree of activity which wasted them. There was no appearance whatever of precocity in the developments of his youthful mind.

The modest and unassuming deportment which accompanied him through life, assumed, at this time, a very prepossessing aspect. Yet, in the animation of his countenance and the glance of his eye, when he became deeply interested in conversation, there was a plain intimation of the superiority of the inner man. Those who have read the memoirs of Mr. Stearns, are aware that his early

training was under the direction of parents who were judicious as well as devoted. He was the child of prayer, of hope, and of promise. He was consecrated from his infancy; and with a view to that consecration to a noble end, was his education, mental and moral, religiously conducted. Here we find one of the most active causes of those traits of character which subsequently appeared. Throughout his life, he cherished the warmest filial affection and gratitude and the deepest appreciation of his obligations to his pious home.

Having been associated and on terms of much familiarity and friendship, during his residence at Andover, and up to the period of his departure for Europe, where he died,—having journeyed often together and parted for the last time in Baltimore, after having listened together to the speeches of Clay and John Quincy Adams in Congress, and visited in company the tomb of Washington, it occurs to me that I can offer no better contribution to his memory than to speak of those characteristics and incidents which made the deepest impression upon me at the time, and which are now the most distinctly recollected. In doing this, I shall undoubtedly say some things which have already been better said, but I may likewise fall upon others, which will at least have the semblance of being new, on account of the minute knowledge I had of some of his most private feelings.

No one well acquainted with Mr. Stearns will doubt that originally he possessed a mind of uncommon strength. A finished education brought out its powers in the happiest proportions. It would be hard to say which was most to be admired, his strong reasoning faculty or his exquisite literary taste. He was much given to patient and protracted reflection. Whatever he studied or read was the theme of meditation. After he had entered the ministry, he re-read the Essays of John Foster. That which he liked the best was “on one’s writing memoirs of himself.” As he read, it was no uncommon thing for him to pause and reflect for an hour or more on a single page. It was a remark of one who knew him well, in comparing him with some others, who in literary standing were ranked with himself, and who have since been distinguished in public life,—that while *they* derived their knowledge, chiefly from *books*, *he* derived his, chiefly from *reflection*. Out of his own mind, in profound and connected thought, proceeded those fruits of his lips and pen which gave him a high character as a scholar.

It was this mental trait that led him so closely to scrutinize all the subjects of his study, to reject what could not bear the test of severe examination, and to make his own whatever was retained. In the study of Dogmatic Theology, he sifted the evidences of received doctrines to the utmost, that he might thereby learn how to meet objections, and know on what grounds the teachings of religion could be rested with safety. The result of his investigations was, that he reposed with perfect confidence in the Calvinistic interpretations of the Bible.

As Mr. Stearns was a profound theologian, so was he a man of exquisite sensibilities. He had a nice perception of the passages of the heart through which the preacher must approach the hearer, if he would win the soul to Christ. He had studied much to gain the art of inculcating the truths of the Gospel upon a mixed congregation with the greatest effect. He sought out, with uncommon diligence, the most acceptable words. By that acuteness of taste which enabled him afterwards so attractively to describe the paintings of Italy, he instinctively rejected in his style of writing every thing which is repulsive to the most cultivated minds. At the same time, he knew how to adapt his discourses to the humblest capacities, and to sway thereby the feelings of the most ignorant. It would be difficult to say which portion of a large Sabbath congregation was most interested and moved by his addresses from the pulpit,—the most refined or the most untaught. He once preached a doctrinal sermon in Brunswick, Me., which was pronounced by an excellent judge the best he ever heard on the subject; and

yet, when called in the evening to address a little humble circle in the house of mourning, there was not one present who did not feel that he was listening to an extraordinary man. This excellence of pulpit powers is to be attributed, in great measure, to the excellence of his education in all its parts. His great proficiency in mathematics and metaphysics had disciplined his mind to a lucid order; his proficiency in belles-lettres and elocution prepared him to set off to the best practical advantage his well-assorted knowledge of revealed truth.

Another great cause of his success as a preacher was the thorough discipline of his heart. He had accustomed himself to feel the weight of those truths which are dispensed in the sanctuary. He abhorred the mere appearance of feeling, where there was not the reality. He would not allow himself to make a gesture or to assume any external show of zeal, when not prompted by the sentiments of his own soul. This entire sincerity, this honest conviction of the solemnity of preaching the Gospel, gave a naturalness and impressiveness to all the action of the pulpit. His voice, injured somewhat in its melody by long illness, was frequently tremulous with emotion, and, corresponding with his frail bodily appearance, sometimes left an impression upon his hearers that they were probably hearing him for the last time. It seemed like a voice from behind the curtain of time, and hard indeed was the heart of that hearer who was not affected.

His public prayers were even more remarkable than his discourses. How often have I heard strangers exclaim, when returning from the house of God, or from the conference room where he had officiated, "I never heard such a prayer before!" The same feeling was produced by his prayers in the family. They were the pouring forth of the heart, uttering itself spontaneously and earnestly in penitence, love, and faith; using "the simplest forms of speech," and yet often rising naturally to the "sublimest strains." The presence of God was realized by those who joined in the prayer; and all who had tasted and seen that the Lord is gracious, prized more than ever the blessings of his grace. I once saw a list of Scripture texts which he had prepared with reference to the topics to be introduced in public prayer. Though he did not rigidly use them, quotations from them were happily made in all his addresses to the throne of the Divine Mercy. His talent at prayer was of great service to him in his pastoral visits to the family and social circle, to the sick and dying, to the bereaved and afflicted, and to the anxious inquirer after the way of life. Since I commenced the writing of this sketch, I have been informed by one who assisted in giving a call to Mr. Stearns to settle over a parish in Millbury, Mass., that, while preaching as a candidate there, he was invited to offer prayers at the opening of town meeting, and although there was the usual boisterous conversation as he commenced, he had not proceeded many sentences before all were hushed to silent attention and continued deeply interested to the close. There are many who will never forget the prayer he offered at the bed-side of a class-mate, who died when he was a member of the Theological Seminary at Andover. Besides his gift in prayer, his social and conversational powers were such, that in a revival of religion which once took place under his preaching, his usefulness out of the pulpit was thought to be even greater than in it. What might not have been expected from his continued life? But perhaps he has accomplished still more by the circumstances of his early death. We know that it made a deep religious impression on both sides of the Atlantic.

When Mr. Stearns was laid aside from preaching by ill health, he turned his thoughts, as far as he was able, to some other method of serving his generation. His mind was much occupied with the inquiry as to what course of life would enable a man of great intellectual powers and cultivation, with the requisite time and means at his control, to accomplish the most for the good of the world. I should judge, from several conversations I had with him on that subject, that he

was inclining to the opinion that no one of the professions of life would be chosen by such a man, but a combination of those things which are most valuable in all. But long before his death, he had settled down upon the conviction that the minister of Jesus occupied the noblest position for blessing his fellow men. In this belief he doubtless left the world.

Mr. Stearns had remarkably strong attachments to his family circle. His friends relied on his advice when he was very young. He had a maturity of judgment which made it safe for them so to do. The last letter he wrote, dated in Paris just before his death, contained some directions as to the best management of the little spot of ground attached to the dwelling where his mother still resides. In the erection of the house occupied by the brother who wrote his life, a room was especially designed for him, to which he looked forward with the greatest interest, if God should permit him to re-cross the Atlantic. His unfeigned affection for his family, I need not say, was fully reciprocated. There is not one of them to whom a strong appeal cannot be made by the very mention of his name. To all his friends his attachments were very strong. There are many now in the ministry who deeply feel their obligations to him for the faithfulness of his friendship. Oftentimes, in the course of his education, he allowed himself to be misunderstood and misrepresented, rather than betray the confidence that had been reposed in him by fellow-students. In the dark hour of discouragement as to professional prospects, many resorted to him and received counsel and courage. In doubtful exigencies, his advice was deemed invaluable. To this day his memory is cherished in the affections of not a few who occupy places of great responsibility and usefulness. Had his life been spared and a good degree of health enjoyed, Mr. Stearns would have stood at the head of a large company of friends in important positions, bound to him by no common ties of esteem and confidence, and over whom he would have put forth an influence eminently salutary to evangelical truth and practical piety. In all his intercourse with his friends, he knew how to regulate the keenest wit by the ever-present sense of propriety.

The interests of education would have found in Mr. Stearns a judicious and zealous advocate. He would have swayed the minds of many who are entrusted with the instruction of the young, whether in common schools or in the higher seminaries of science, literature, and religion. In times of great conflict of public opinion as to these weighty concerns, his cool judgment, good sense, and extensive acquaintance with schools, and books, and teachers, and the different methods of teaching, would have been of incalculable benefit. No sophistry, or pretension, or unsubstantial novelties, as to the culture of the youthful mind, would have had any power with him.

But I fear I have already transgressed the bounds prescribed to this letter. If the foregoing sketch may be regarded as a tribute to one of the most valued of friends, you may be assured that it is also faithful to the merit of one of the best of men.

Respectfully yours,

JONATHAN CLEMENT.

OLIVER ALDEN TAYLOR.*

1828—1851.

OLIVER ALDEN TAYLOR, the son of Jeremiah and Martha (Shaw) Taylor, was born in Yarmouth, Mass., on the 18th of August, 1801,—being the eldest of eleven children. His mother was a granddaughter of the Rev. Habijah Weld, for many years a distinguished minister in Attleborough, Mass.; a daughter of the Rev. Timothy Alden of Yarmouth, and a sister of the Rev. Timothy Alden, Jr., who was originally settled in the ministry at Portsmouth, N. H., and afterwards became President of Alleghany College.

The parents of the subject of this sketch removed, during his early infancy, to Ashfield, Mass.; and having remained there two years, took up their residence in the neighbouring town of Hawley. Oliver evinced an early taste for books, which was encouraged by his intelligent and excellent parents, though neither he nor they could see any prospect of his being able to obtain a liberal education. Through the influence of a devotedly pious mother, his thoughts were early turned towards serious subjects, though he seems not to have entered decidedly upon the Christian life before the year 1815, and did not make a public profession of his faith until May of the next year. His early religious exercises were marked by great self-abasement, by a deep sense of his dependance on Divine grace, and by an earnest spirit of self-consecration to the best interests of his fellow men and the glory of his Redeemer.

It became quickly manifest that there was a spirit within him that would never be satisfied with any moderate degree of intellectual culture. Even while he was at work upon his father's farm, he was accustomed to write out lessons on pieces of paper, place them in his hat, and, by occasionally looking at them, commit them to memory. In this way, he mastered the rudiments of sacred music; and in the autumn of 1818 he commenced attending an evening singing school, which obliged him to walk five miles, after toiling in the fields through the day. He was especially fond of mathematics, and began to give his attention particularly to this branch as early as 1813.

Shortly after he had completed his seventeenth year, the Rev. Jonathan Grout, pastor of the Congregational church in Hawley, received him into his family; and under his tuition he enjoyed about seven weeks of uninterrupted study. He then returned, for a while, to the labours of the farm; but of course his heart was not in them; and he resolved to write to his uncle, then President of Alleghany College, to inquire whether he could not, in some way, assist him towards obtaining a collegiate education; and his uncle, in reply, promised to make application, in his behalf, to the American Education Society. Through the kindness of the Rev. Thomas Shepard of Ashfield, he was, soon after this, enabled to attend, for several months, the Ashfield Academy; and early in April, 1820, he went to Williamstown to undergo the requisite examination for being admitted as a beneficiary of the American Education Society. In this he was successful; and about the close of the same month, agreeably to an arrangement pre-

* Memoir by Rev. T. A. Taylor.

viously made with his uncle, he set out for Meadville, Penn., his uncle's residence, where he expected to prosecute his studies. He arrived there on the 22d of May. The expenses of his journey,—a distance of more than five hundred miles, amounted to about five dollars and a half.

After his arrival at Meadville, he was engaged for three months in teaching school as a means of assisting to defray his expenses; and in August, 1821, he entered Alleghany College. But before the close of the year, he became satisfied that the advantages furnished by the College were, by no means, equal to his aspirations, and began to meditate the purpose of transferring his relations to some more eligible institution. It was a trial to him to do this, especially as it must separate him from his uncle and other relatives, who were deeply interested in his welfare; but his convictions of duty prevailed, and, accordingly, on the 30th of April, 1822, he left Meadville and directed his course towards Schenectady, with a view to join Union College. After a journey marked by many interesting incidents, he reached Schenectady safely, and quickly found himself in all respects in a congenial atmosphere. He entered the class which was then soon to commence Sophomore, and, in July following, engaged in a small school in Schenectady, from the necessity of thus increasing his pecuniary means.

In the latter part of August, 1823, he was received under the care of the Albany Presbytery as a beneficiary candidate for the ministry. His whole collegiate course was marked by diligent and successful application, and gave promise of much more than an ordinary degree of professional usefulness. He was graduated at the Commencement in July, 1825, on which occasion he delivered a poem.

Immediately after leaving College, he became a member of the Theological Seminary at Andover; where he pursued his studies with the utmost zeal and assiduity. In addition to the prescribed course, he devoted much time to translating from the French and German, and evinced, as he had done during his college course, a rare facility at mastering languages, whether ancient or modern. In the spring vacation of 1827, he was engaged for a few weeks as a city missionary in Boston. In September following, he commenced teaching a school at Gloucester, chiefly with a view to relieve himself from pecuniary embarrassment; and, after continuing in it for a year, returned to Andover to complete the studies of the prescribed course. Early in November, 1828, he received the usual license to preach the Gospel; and he preached his first sermon on the 29th of March, 1829.

Immediately after completing his theological course, he was invited to preach as a candidate in Topsfield, Mass.; and, though he declined being considered in that light, he consented to supply the pulpit a few Sabbaths. The result was that a call was very soon made out for him, and his acceptance of it very strongly and perseveringly urged; but he felt constrained to decline it.

For several of the succeeding years, Mr. Taylor was occupied chiefly in literary pursuits,—such as translating from the German, teaching Hebrew in the Theological Seminary at Andover, as assistant to Professor Stuart, and making constant advances in Oriental learning. In 1837, when Professor Robinson, of the Union Theological Seminary, New York, was about to spend a year in Europe and Palestine, in biblical and historical researches, he applied to Mr. Taylor to occupy his chair in the Seminary during his absence; but the demands made for his services in the Seminary at Andover

prevented his complying with the request. Mr. Taylor's literary engagements, however, during this period, did not prevent him altogether from performing the duties of a minister. He supplied various pulpits, and in some instances for many Sabbaths successively, and was more than once invited to an advantageous settlement. But he resisted all such applications, and did not make preaching his chief employment until the autumn of 1838. In November of that year, he was ordained as an evangelist at Newbury, Mass.

In July, 1839, he began to preach at Manchester, Mass., as a candidate; though he had previously cherished the hope of going on a foreign mission, and seems to have abandoned it, not without great reluctance, nor till he had submitted the question of duty to the American Board. After preaching to the people of Manchester a few weeks, he received a call to become their pastor; and, having accepted it, was installed as such on the 18th of September following.

On the 4th of November, 1843, Mr. Taylor was married to Mary, daughter of the late N. Cleaveland, M. D., of Topsfield, Mass.

In the latter part of May, 1851, his health being considerably enfeebled, he made a visit, with his wife, to his friends in Pennsylvania, with a view to recruit it. On his return, he was attacked with a dysentery at Deposit, N. Y., and was obliged to call in medical aid; and though he was relieved, so that he was able to proceed on his journey, this was considered as the commencement of the malady that terminated his life. He reached home on the 5th of July, and was able, for several weeks, to attend to his accustomed duties; but, on the 13th of August, he found himself seriously ill and in the physician's hands. He languished until the 18th of December, when he died, aged fifty years and four months. During the continuance of his illness, he manifested great loveliness of character, perfect submission to the Divine will, and an earnest desire to promote the spiritual interests of all around him. Now and then, a cloud seemed to pass between him and his Redeemer; but for the most part his views of the future were clear and bright. His death was lamented as a sore affliction, not only by the people to whom he ministered, but by the community at large. His funeral sermon was preached on the next Sabbath by the Rev. Mr. Crowell of Essex.

Mr. Taylor's publications, both original and translated, are, for the most part, scattered through various periodicals,—such as the *Journal of Humanity*, the *Biblical Repository*, the *American Quarterly Register*, the *Christian Parlour Magazine*, &c. In 1838, he published a *Catalogue of the Andover Theological Seminary*,—a work which shows various, minute, and accurate learning. In 1844, he prepared a *Memoir of Mr. Andrew Lee*, entitled "*Piety in humble life*," which was published by the *Massachusetts Sunday School Society*. A number of his poetical effusions also were printed, ranging from 1820 to 1828.

In 1853, there was published a *Memoir of his Life*, by his brother, the Rev. Timothy Alden Taylor; and, during the present year, (1856,) there has appeared a second edition of it, considerably enlarged.

FROM THE REV. E. A. PARK, D. D.

ANDOVER, June 24, 1856

Dear Sir: I became acquainted with Mr. Oliver A. Taylor in the autumn of 1828, when he was a member of the Senior class in Andover Theological Seminary. A large part of the ten years immediately following the completion of his Seminary course, he spent in literary labours at Andover, and during half of that period I resided near him. The more I knew of his marked and original character, the more highly I valued it.

As I recall the scenes of his Andover life, I think, first, of his sensitiveness. "I must have a still room; I cannot study in the midst of noise," were the first words which I remember to have heard him utter. Nothing seems more natural than to behold him walking with great rapidity,—his head inclined downward, his arms swinging violently,—to the "Sun-set Rock," in order to enjoy the rich hues of our Western sky. Often have I met him in some of our secluded groves, where he seemed to feel as if he were in a *temple*. He loved nature, and was easily as well as deeply impressed by it. He regarded it as a most religious obligation, he made it a matter of principle, to cultivate his sensibility to the grand and the graceful in the works of God. "Without this sensibility," he said, "I can not believe a man *half a man*. At any rate, such a person is hardly fit to be a minister of the Gospel." His friends need no other picture of him than himself has given in the following notice of his ascent, on a bright winter evening, up a lofty and snow-covered hill: "I walked a little way; then paused; looked around; admired the works of God; adored his majesty, and bowed in reverence before him; then proceeded onward a little; stopped again; and gazed; and adored as before." After he had removed to his pastorate, he thus described a visit which he paid to his favourite haunts at Andover: "Went into my old room; sat down in the rocking chair for the last time; wept; and prayed that all the sins which I had committed during my residence in that room, might be forgiven. They doubtless were many. Now the history of that period is closed for the Judgment day. I prayed; and wept; and prayed again; started; lingered; turned; and then went back."

These indications of Mr. Taylor's temperament would lead us to anticipate that he would experience alternations of high enjoyment and deep sorrow. He was wont to speak in a subdued semitone, which revealed his inward melancholy. "My life is a Waterloo battle," he often said. "I am too delicately strung, too easily bruised, to come into contact with so rude a world. Every flower I cull is sure to conceal a thorn or a sting." More than once to inquiries concerning his health after he had closed his exhausting studies for the day, he replied with a most original plaintiveness of accent, "*Aliis in serviendo consumor*." "I am quite confident," he writes from Andover, "that I had no religion when a member of College, and none till I had been a member of this Seminary for some time," and now "I fear I am destitute of true piety." "I received a reproof from one student for having spoken severely of another. Viper after viper crawls out of my heart, and yet hundreds remain." "My soul"—he writes after his settlement in the ministry—"is full of wild beasts." He had an intense desire to spend his life as a foreign missionary, but the severe judgments which he passed upon his religious character, disposed him to question his fitness for the foreign service. "Had I a person before me," he writes, "whose characteristics appeared as mine do, I should not much hesitate to pronounce him an enemy of God." After he had disciplined himself into such entire renunciation of his own claims and hopes, he was often elevated to the very heights of spiritual joy, and was apt to express himself in a rapturous style which would remind his hearers of David Brainerd. He feared God. He honoured great men. He was affection-

ate to his friends. He could not sleep at night, if he suspected himself of not forgiving those who had injured him.

Next to Mr. Taylor's acute sensibility, I am reminded of his frugality. The "*res angustæ domi*" impeded his early progress in letters. Until the last twelve years of his life he had been dependant on his literary labours for a maintenance; and after his settlement in the ministry he received but a meagre income. Yet he left a library of 2,562 volumes, many of them possessing rare worth. His Arabic works, which cost him \$150, he bequeathed to Union College, his Alma Mater. Three hundred and eighty-five volumes, more than half of them being standard German works, all of them valued at \$450, he gave to Amherst College. He left other liberal donations to his friends. Yet he had, in great measure, defrayed the expenses of his own education; had contributed largely to the aid of his three clerical brothers, who, under his advice, were trained at Amherst College and at Theological Seminaries, and he had been ever generous in his donations to his widowed and indigent mother. The following sentence in a letter to this beloved parent from Andover, where he was struggling with penury, betrays the secret of the method in which he was enabled to do so much for others, while he needed so much for himself: "I have only a little money, yet I must send you one dollar, with which to pay the postage on this letter and to buy you a little tea."

This habitual economy, which still did not sink into parsimony, was extended beyond the sphere of dollars and cents. It was very obvious in his employment of *time*. Of his minutes he seemed to be almost avaricious. Every hour brought its own duties to him, and he was prompt and punctual in discharging them. His brisk walk before sunrise in the morning was an emblem of his vigorous work until ten o'clock in the evening. During his Manchester pastorate, he was ever solicitous to circulate religious periodicals among his people, and it was not uncommon for him to walk nearly a mile before the dawn of day, and leave the periodicals at the front doors of his yet sleeping parishioners. Thus he gained his morning exercise, distributed useful books, and prepared himself for the studies of the forenoon by setting an example of enterprise to his parish.

He was equally frugal of all advantages for *intellectual* growth. It was not without some "natural tears" that he left his paradise of study at Andover, and went into practical life. In a letter to his friend Professor B. B. Edwards, he says: "My plans of literary labour are all brought to an end. My Arabic Dictionaries; the Koran; De Saey; my Klopstock and Reinhard,—farewell to you all. I shall converse with you at my leisure no more. I shall only be able to pay you a passing visit, as by stealth." Still he did find or make opportunities for his favourite studies, amid his multiplied parochial toils. Such sentences as these are found scattered through his memoir: "I have been travelling on recently through the twentieth Book of Homer." "I have ventured a little this week into Cicero's Classical Latin." Indeed this energetic student could not live otherwise than in an industrious use of every literary privilege which his sacred vocation allowed.

The same indomitable purpose to waste nothing characterized his *religious* life. He was afraid of losing the advantages of his ill health, of his bereavements, of his sorest disappointments. "I must take care," he said after perhaps the saddest trial of his life, "not to miss the good results of this affliction. I must glean carefully in this field of sorrow." He strove to turn every calamity to some good account in deepening his penitence and exalting his trust in God. He gathered up the fragments of religious discipline, so that nothing should be lost. He had a singular zeal in husbanding providences. His last fault would be to hide any talent in the earth.

With this single aim to improve himself mentally and morally, and thus fit himself, as he expressed the desire, to "gather a few gems of immortal souls in

his crown, and to shine at least as one of the obscurer stars among those who turn many to righteousness," Mr. Taylor adopted a severe regimen with himself, a most exact method of study, devotion, and beneficence. Thus,—how could it be otherwise?—he overcame many obstacles to his intellectual and spiritual progress, and made attainments highly creditable to himself and beneficial to others. His Essays in the Biblical Repository, Spirit of the Pilgrims, and American Quarterly Register; his published volumes, particularly his Translations of Reinhard, exerted a stimulating influence on the community of letters. He left a manuscript translation of Schmid's History of the Pulpit, on which he had expended some of his ripest thoughts. He prepared the Catalogue of the Library of Andover Theological Seminary. While in Europe, I showed this Catalogue to several German Professors, who pronounced it "one of the most elaborate works of the kind which they had ever seen," and "an honour to the country." He was a careful French, German, Latin, Greek, and Hebrew scholar; had studied the Rabbinic literature, and was no mean proficient in the Arabic. As he had been a persevering applicant to books, so he became an indefatigable, no less than tenderly sympathizing, pastor; and by his rigid adherence to rules for physical exercise, devotional reading, parochial visits, and professional study, he exemplified the feasibility of uniting the earnest scholar with the devout Christian and the intensely practical clergyman. He illustrated his firm purposes in the words which he recorded in his journal, near the time of his *entrance* upon the ministerial life: "I have no patrons—never had any—am obliged to push my way every where, and yet have no disposition to crowd myself any where. There is a course full of glory, and I must bend all the powers of my soul in that direction,—be self-denying and resigned to the will of God." How faithfully he cherished the spirit of this resolve may be learned from his rich experiences near the *close* of his pastoral career, and from his last words, humble yet aspiring, characteristic of his regret for having done so little, and his ceaseless effort to do something more—"But oh! to be absorbed in the glory of God; this is what I want."

I might add much more, but I conclude with an expression of the high regard of, dear Sir, your friend,

EDWARDS A. PARK.

WILLIAM MATTICKS ROGERS.*

1830—1850.

WILLIAM MATTICKS ROGERS was born September 10, 1806, in the Island of Alderney, one of a group in the English Channel, near the French coast, but belonging to the British Crown. His father was a subordinate officer in the Royal Navy, and won a medal, under Nelson, at the battle of the Nile. His mother, a lady of fine intellectual and moral qualities and of devoted piety, was originally a member of the Church of England, but afterwards became a Wesleyan Methodist. Her son was baptized in the parish church, by the name of Samuel Matticks Ellen Kittle, and he retained this name till after he entered the ministry; when it was changed in honour of a near relative and great benefactor. While he was in his second year, his mother was called to her rest; and on her death bed she committed him

*MS. from the Rev. George Richards.

to the care of a sister, with a request that, at the termination of difficulties with this country, he should be sent hither to her brother, with a view to being educated for the ministry. The mother's dying injunction was sacredly regarded; and, in due time, the boy was brought across the ocean and safely landed at the house of his uncle, Captain William M. Rogers of Dorchester.

He was at that time ten years old; and until he was fifteen, he attended a common school, at which he exhibited great proficiency. He was then transferred to Phillips Academy, Andover; where his mind was first deeply impressed with religious truth, and he became, as he believed, a true Christian. Shortly after this, he joined the church at Dorchester, then under the care of the Rev. Dr. Codman. In 1823, he became a member of Harvard University. During the first two years of his college life, he ranked among the best scholars in his class; but afterwards, in consequence of devoting more time to general reading, and less to the prescribed studies, his rank as a scholar somewhat declined, though it was never otherwise than highly respectable. During his Freshman year, he taught a school for a while in Bedford, and during his Sophomore year in Billerica.

He graduated in 1827, when he was twenty-one years of age, and, immediately after, joined the Theological Seminary at Andover. Having completed his course here in 1830, and received license to preach, a call was presented to him from the Evangelical Congregational church in Townsend, Mass., which he accepted. In 1832, he was married to a daughter of the Hon. Solomon Strong of Leominster, Mass., a lady distinguished for her attractive manners, excellent judgment, and consistent piety. In his acceptance of the call at Townsend, he stipulated that his settlement should be for only five years; and, at the end of that term, though his labours were highly appreciated by his congregation, he resigned his charge. The Franklin Street church, Boston, having then been organized, Mr. Rogers was called to be its pastor: he accepted the call, and was installed on the 6th of August, 1835. In 1841, the Franklin Street church became the Central church, the society having erected a new and beautiful place of worship.

Mr. Rogers' congregation greatly prospered and increased under his ministry, but the amount of labour which devolved upon him, proved too much for his somewhat delicate constitution. Being sensible that his health was inadequate to the duties of the place, and being unwilling that the interests of his congregation should suffer on his account, he proposed to resign his pastoral charge. His congregation immediately suggested, as a substitute for this, the idea of a colleagueship; and to this he gave his consent. Accordingly, Mr. George Richards of New London, Conn., then a Tutor in Yale College, was invited to become associate pastor of the church; and, having accepted the call, was duly set apart as such, on the 8th of October, 1845.

In the latter part of the same month, Mr. Rogers, in company with his intimate friend, Alpheus Hardy, Esq., sailed in the bark *Justice Story*, bound for Gibraltar. There, after a rough and tedious passage, they disembarked, and proceeded up the Mediterranean to Egypt and the Holy Land, whence they returned by way of England; and embarking at Liverpool in the steamer *Britania*, reached Boston on the 3d of September, 1846. On his return, he took up his residence at Harrison Square in Dorchester.

In January, 1848, Mrs. Rogers died, the victim of a complication of disorders,—leaving an infant son which was baptized by Mr. Rogers' colleague, on the day preceding her funeral,—its father presenting it with wonderful composure over her lifeless body. This child survived its mother less than a year, being the third which died in infancy. Two children,—a son and a daughter survived their parents.

In the latter part of July, 1850, Mr. Rogers was attacked with erysipelas, which lasted for some weeks. In March and April, 1851, he was partially disabled by an affection of the throat and a slow fever, from the combined effects of which he never entirely recovered. In the early part of July, he was seized with a severe head ache, which resisted all the remedies that medical skill could suggest. He, however, preached once on the second Sabbath in the month, and spoke at the Sabbath school concert of prayer in the evening. The next day his physician pronounced his disease paralysis. From this first attack, which affected one side and his speech, but left his reason in the main undisturbed, he gradually rallied till Saturday, August 2d, when the other side also was paralyzed, and he was deprived of his speech entirely. The next day, he made his will with great effort, by the aid of signs, and of the letters of the alphabet on a card. From this second shock, which left his mind, though weakened, still rational, he slowly and very partially recovered, till Saturday the 9th, when his disease assumed an apoplectic character and he sunk into a heavy sleep. His last act of consciousness was a slight nod of seeming assent, at the close of a prayer offered by his colleague at his bedside. He remained in this deep sleep, with occasional struggles for breath, till Monday noon, August 11th, when, in one of those struggles, he expired.

After funeral services at the residence of his uncle in Dorchester, his remains were taken to the Central church in Boston, whence,—a funeral sermon having been delivered by his colleague, they were removed to Leominster, where they repose beside those of his wife and three children.

Mr. Rogers published a Sermon occasioned by the loss of the Harold and the Lexington, 1840; an Address at the dedication of the new Hall of Bradford Academy, 1841; a Sermon before the Massachusetts Home Missionary Society, 1850.

FROM THE REV. GEORGE RICHARDS.

Boston, August 23, 1854.

Rev. and dear Sir: You have asked me for some familiar sketches and impressions of my late lamented colleague. I wish I could set him before you, as he survives in the memories of those who best knew and appreciated him. He was above the medium height, slightly built, a little inclined to stoop, but quick and decided in step and air. His hair was originally black and curly, his complexion dark, his lips slightly parted when his countenance was at rest, but compressed when it was in action. The glory of his face was his eye,—now mild and winning as a child's, then sparkling with wit or dissolving into good humour, then flashing with high emotion and firm resolve. It was the window that disclosed the varied and conflicting qualities within. His voice was deep, melodious, rather formal in its ordinary tones, but capable of softening into the most persuasive, or rousing into the most commanding, utterance. He had the presence so important to an orator, and what he said, borrowed not a little of its impressiveness from his way of saying it. Not that he resorted to artifice, to

studied tone and gesture, but that the true man was as visible in the manner as in the matter.

There was a singular blending in him of gentleness and sternness—the former the prevailing mood, the latter the occasional. When entirely off his guard,—one of a little circle of intimate associates, he lent a charm to the hour by his ready and graceful repartee, and the hearty good will that characterized him. Yet in a high and stirring debate, on a council, in a public assembly, he would at once take and maintain a prominent position and be a leader in the fray.

His habit of extemporaneous speaking, the extreme quickness with which he could seize and improve an opportunity, his entire command over himself, his good sense, his fearlessness,—all these made him a man for an emergency; and he was often looked to, on the sudden failure of others, as certain to be able, and likely to be willing, to occupy their place. On one occasion, he preached acceptably to a large and intelligent congregation, when, till the singing of the hymn preceding the sermon, the services of another had been relied upon—text, plan, doctrine, improvement, all provided in that brief interval, or as he proceeded. The simplicity and manliness of his character and of his early training, while they disinclined him for the frigid etiquette and heartless formalities of society, drew him toward Nature and her more rational enjoyments. He was an accomplished sportsman and angler, and to be abroad in the fields with his gun, or searching the seas with his line, was his delight. Perhaps traditional recollections of his father, as well as daily intercourse with the uncle who had adopted him,—both nautical men, tended to foster in him this taste for nautical pursuits. At any rate, he was never more at home than when cleaving the brine with his keel and making draughts upon its treasures. He felt that he had apostolic precedent, and availed himself of it. He was fond of quoting from John XXI. 3. “Simon Peter saith unto him, I go a fishing. They say unto him, we also go with thee.” From these recreations he returned braced and invigorated, with a keener relish and ampler capacities for the round of duty. He brought back with him a wisdom, not culled from the lore of books. At such times, and at all times, he wore a native dignity that discouraged undue familiarity.

His religious principle exhibited itself, not as a foreign and separate element of character, but as the general regulator of the man, blending with all that was constitutionally attractive, lending it a new loveliness, while it curbed and restrained passions and impulses naturally headstrong and impetuous. It has lately been my privilege to visit the people of his first charge. The elder portion well remember him. They describe him essentially as he appeared on a wider stage and with riper faculties;—the same generous magnanimity, the same ready and pointed wit, the same boldness, promptness, and decision, the same forgetfulness of self, the patience that could wait beside the sick bed, put up, without a murmur, with the peevish irritability of disease, soothe and console when others' endurance was exhausted, the tranquillizing tones of his voice, the charm of his sympathizing eye, acting like an opiate on the unstrung nerves and disordered sensibilities. But I must conclude. The more I recall my beloved and revered associate, as he was in public and in private, the deeper are my impressions both of his rare excellence and his marked individuality.

Happy to do this little to forward your most important and fraternal undertaking,

I am, very respectfully,

Your friend and servant,

GEORGE RICHARDS.

FROM THE REV. W. A. STEARNS, D. D.

CAMBRIDGEPORT, August 24, 1854.

Dear Sir: You ask of me some recollections and impressions of the life and character of my deceased friend, the Rev. William M. Rogers, late pastor of the Central church, Boston.

I consider myself favoured in having enjoyed his warm and unbroken friendship many years; for he was one of Nature's noblemen. We were providentially brought together as fellow-boarders and room-mates, while members of Phillips Academy in Andover, preparing for College. We entered the University at Cambridge together, and, through the whole of our collegiate course, and a portion of the time while studying Divinity at Andover, we shared the occupancy of our rooms. This early intimacy, never interrupted even by temporary estrangement, or any unkind word that I recollect on his part, was renewed and perpetuated during our ministry, as far as circumstances would allow, to the day of his death.

Mr. Rogers possessed many desirable and commanding qualities. His mind was active, practical, comprehensive. He understood men and was not unskilled in affairs. He had a powerful imagination, was a great general reader, and in command of language has rarely been surpassed. Though capable of clear reasoning, he was less adapted to produce logical convictions than popular impressions.

Though a person of strong emotions, he had great self-possession. He was never "overcome." Child-like, and undisguised, and ready to ask counsel, he was yet self-reliant and independent. He usually formed his plans beforehand, and then prosecuted them with unyielding determination. He had great courage both moral and physical, when sure of being in the right; and, though of tender feelings, he was not incapable of severity, which sometimes made the author of a dishonourable action tremble.

As a Christian, he believed strongly and was ardent. The evangelical doctrines were dear to him, and he never flinched in their exposition. Frank, decided, and determined, had he lived in other days, he might have won the crown of martyrdom. At the same time, all religious seemings were abhorrent to his nature, and a person who affected piety would find in him no sympathy. Though ready to go to the stake for Christ, he had no pleasure in that zeal which outruns knowledge.

His spirit was genial, and his conversation often rich. He had a fine vein of humour, and in expressive retort had few equals. One or two instances of this kind occur to me. When at Townsend, while he bore the name of Kittle, preaching one Sabbath on baptism, a parishioner not soundly orthodox on that subject, met him next morning and said, "Well, Sir, I told our folks that the Kittle boiled over yesterday." "I thought you looked as if you were *scallt*," was the instantaneous reply. On one occasion, having delivered a Temperance lecture in a country school-house where many hard drinkers, attracted by his celebrity, had assembled in a spirit of defiance, one of the inebriates turned round, as the audience were leaving the house, and cried out, "Mr., can you tell me the way to hell?" "Yes," said Rogers, with a power of voice and manner which those who knew him well can imagine, "*Keep right on, Sir.*"

Though Mr. Rogers was earnest and often severe, he was yet eminently charitable in spirit, and was withal so frank, and honest, and honourable, that his most caustic applications rarely gave more than momentary offence.

His pulpit powers were peculiar. His manner calm and dignified, his language choice and singularly apt, his voice deep and oratund, his eye glowing and piercing, he always secured the attention of his audiences, while here and there an original turn, a brilliant thought, a pungent utterance, struck and

entranced them. His discourses were generally unwritten, some of them entirely extempore. I have heard him say that, once on the platform or in the pulpit, he rarely had any difficulty in finding words and thoughts for his hearers. If he was interested in a subject, you might be sure of his success in treating it.

On subjects of social and moral interest, he was conservative and decided, but not afraid of judicious progress. On suitable occasions, he gave his opinion of public affairs without reserve, and sometimes made himself obnoxious to the more radical reformers of the day.

His influence in Boston, and wherever known, was great. The community looked upon him as a *real man*,—a man who understood himself and the people,—a good man,—a man to be trusted.

There was deep mourning when the tidings of his death were announced. Not only his own society who were inconsolable, but many of other denominations, even those who differed from him materially in his religious views, and citizens generally, bewailed his loss; and the numbers are not small who think, to this day, that the place held in our community by William M. Rogers never can be filled.

With great respect and esteem,

I am, dear, Sir, yours most truly,

W. A. STEARNS.

BELA BATES EDWARDS, D. D.*

1831—1852.

BELA BATES EDWARDS was a descendant from Alexander Edwards, who emigrated from Wales to this country in the year 1640. He was a son of Elisha and Anne (Bates) Edwards, both of whom were distinguished for their excellent sense, their sterling virtues, and earnest piety; and both lived to exert their full influence in the education of this son. From his earliest childhood, he evinced great sweetness of temper and a remarkable fondness for books; and while he inherited from his father much of sedateness and caution, he also inherited from his mother a large share of vivacity and quiet good humour.

At the age of fourteen, he began to prepare for College at the Academy in Hadley; and here he continued during the greater part of his preparatory course: the last summer, however, he spent with his revered friend, the Rev. Moses Hallock of Plainfield, Mass., who was distinguished as a faithful and fatherly teacher. He entered Williams College in 1820, and having remained there a twelve month, followed President Moore to Amherst, where he was distinguished for his intense and successful application to study, and was graduated with honour, in 1824, at the age of twenty-two.

Though Mr. Edwards had, from his childhood, shown great sensibility on the subject of religion, it was not till his Junior year in College that he was brought practically to regard it as the paramount concern. His exercises preparatory to a surrender of his heart to God were of the most intense and overwhelming kind; and, for ten successive days, it seemed as if fierce billows were constantly going over him. Though he was soon brought

to repose with some degree of hope and comfort in the provisions of the Gospel, yet it was three years before he had gained sufficient confidence in the genuineness of his experience, to feel warranted in making a public profession of his faith.

Nine months of the year after he was graduated he spent as Principal of the Academy at Ashfield, Mass. In November, 1825, at the age of twenty-three, he entered the Theological Seminary at Andover. Having remained there a year, he was called to a Tutorship in Amherst College; and for two years,—from 1826 to 1828,—he fulfilled the duties of that office with the utmost fidelity.

In the twenty-sixth year of his age, while he was yet a member of the Andover Seminary, and a Tutor in Amherst College, so extensively and favourably had he become known for his benevolent and Christian activity, and for his well balanced and well cultivated mind, that several places of commanding influence were proffered to him. On the 8th of May, 1828, he was elected Assistant Secretary of the American Education Society; and about the same time was selected to become an Assistant Secretary of the American Board of Commissioners for Foreign Missions. While he was endeavouring to decide upon the comparative claims of these two Societies, he was solicited to prepare himself for a Professorship in Amherst College. Though there was much to render this latter place specially desirable to him, he became satisfied, on the whole, that the greater field of usefulness would be opened by the Secretariship of the Education Society; and he accordingly accepted it. His duties in this capacity were to edit the Quarterly Journal of the Society, to conduct the more important correspondence, to superintend the arrangements of the Society's office, and occasionally to visit the beneficiaries at the different literary institutions.

On the 31st of May, 1828, Mr. Edwards entered upon the duties of his new office. He then took up his residence at Andover, and in the autumn resumed his connection with the Theological Institution. He performed the labours of the Middle and Senior years at the Seminary, while he was acting as Secretary of the Education Society. He seems subsequently to have thought this an unwise course, and to have considered three years of uninterrupted study a sufficiently short time in which to prepare for the active duties of the ministry.

Mr. Edwards served the Education Society two years at Andover; but, in the summer of 1830, its office was removed to Boston; and from the autumn of that year till the spring of 1836,—five years and six months, his residence was in the city. He remained in the Secretariship five years, and resigned the principal part of its duties in May, 1833. In 1850, he was chosen one of the Directors of the Society, and continued such until he was called from all earthly labours. He was licensed to preach by the Suffolk South Association in 1831. On the 3d of November following, he was married to Jerusha W., daughter of Charles E. Billings of Conway, Mass. They had two children.

It was his labours as an Editor, as well as Secretary, that first drew towards him public attention. While he was a Tutor at Amherst, he shared in the editorial care of a weekly Journal, called the New England Inquirer. He was afterwards occasionally employed in superintending the Boston Recorder. From the autumn of 1828 until the spring of 1842, he retained his editorial connection with the Quarterly Register and Journal of the

American Education Society. In 1833, he established the American Quarterly Observer, which he continued for three years, when it was united with the Biblical Repository, which, during the four preceding years, had been conducted by Professor Robinson at Andover. He remained sole editor of these combined periodicals from January, 1835, to January, 1838. In 1844, he withdrew from the Repository, and became the principal editor of the *Bibliotheca Sacra* and *Theological Review*; and, with the exception of two years, had the chief care of this work till 1852. In the year 1851, the Biblical Repository was transferred from New York to Andover, and united with the *Bibliotheca Sacra*; so that he was entrusted the second time with that Review, which he had already done so much to sustain and adorn. For twenty-three years, he was immediately connected with our periodical literature; and, with the aid of several associates, he has left thirty-one octavo volumes to witness to his glowing zeal and indefatigable industry in this department.

In the spring of 1836, Mr. Edwards transferred his residence from Boston to Andover, and, in the autumn of 1837, was appointed Professor of the Hebrew Language in the Seminary. On the resignation of Mr. Stuart in 1848, he was elected to the chair of Biblical Literature, which devolved upon him instruction in the Greek, as well as the Hebrew, Scriptures. In this capacity he spent the last fifteen years of his life.

In 1844, he was honoured with the degree of Doctor of Divinity from Dartmouth College.

He had had some symptoms of pulmonary disease as early as while he was a Tutor in Amherst College, and at no subsequent period had he enjoyed robust health; but, in 1845, the tendencies to this form of disease had so much increased, that it was thought that he should avail himself, for a while, of a Southern climate. Accordingly, on the 6th of October, he left his home for St. Augustine, Florida, remained there until the 4th of March, 1846, and, on the 22d of the next April, embarked, with his wife and one of his two surviving children, for Liverpool. He landed on the British shore, May 11, 1846, and returned to Andover, May 31, 1847. He travelled in Great Britain, France, Switzerland, Germany, Holland, and Italy, with his mind fully awake to every thing instructive or curious, beautiful or grand, that came within his observation. He kept a minute journal of his tour, the whole of which, if printed, would make a large octavo volume.

Dr. Edwards, after his return from Europe, resumed his duties as Professor with his accustomed vigour, though it was evident that the malady, which had occasioned the suspension of his labours, was by no means dislodged from his system. He, however, apprehended no serious result; but kept on in his favourite work, eagerly accumulating materials for commentaries on the Scriptures. About a year before his death, he was assured that his disease was, beyond all doubt, incurable; but even then he found it difficult to relinquish the hope of carrying out some of his favourite and long cherished plans. He repaired to Athens in Georgia, in the autumn of 1851, in the hope that that milder climate might at least so far benefit him, as to enable him to perfect some of his literary labours. But in this he was disappointed, as he soon became too feeble for study. He continued gradually to decline during the winter and spring, until the morning of the 19th of April, when a perceptible and decided change suddenly came over him. The next day, at early dawn, about four hours before he died, it

was announced to him that his end was near. The intolligence was unexpected, but he received it without any sign of agitation or murmuring. When asked if all was peace, he answered with his wonted caution—"So far as I can think, it is." In the full possession of his intellectual faculties, he sent his love, his ardent love, to his old friends, expressed his perfect confidence in the Bible which had formed, in so great a degree, the study of his life, and then gently fell into his last slumber. He died on the 20th of April, 1852, in the fiftieth year of his age. On the evening of the day after his death, there was a private funeral solemnity at Athens, after which, his body was conveyed to Charleston, and thence to New York and Andover. It reached his own house on the 29th of April, and was interred the next day. As this took place during the vacation in the Seminary, the funeral discourse was deferred until the 25th of June, when it was preached by the Rev. Dr. Park. It was afterwards published.

The following is a list of Professor Edwards' publications:—A Tract on American Slavery, 1826. Self-taught men, 1831. Missionary Gazetteer, 1832. Memoir of Dr. Cornelius, 1833. The Eclectic Reader, (compilation,) 1835. Grecian and Roman Slavery, 1836. An Inaugural Address at Andover, 1837. An Address on occasion of the death of President Harrison, 1841. An Address at Mount Holyoke Female Seminary, 1841. An Address at the Centennial celebration of the settlement of Southampton, 1841. A Sermon before the Massachusetts Missionary Society, 1845. A Sermon at the ordination of Daniel T. Fiske, 1847. An Oration before the Theological Society of Dartmouth College, and the University of Vermont, 1848.

He edited the following:—Memoir of Henry Martin, with an Introduction, 1831. American Quarterly Register, 14 volumes—from 1828 to 1842. American Quarterly Observer, 3 volumes—from 1833 to 1835. Biblical Repository, 3 volumes—from 1835 to 1838. Bibliotheca Sacra, 8 volumes—from 1844 to 1852.

He translated in part the following:—Selections from German literature, 1839. Classical Studies, 1843. Rühner's Greek Grammar, 1844.

FROM THE REV. GEORGE B. CHEEVER, D. D.

NEW YORK, May 22, 1854.

My dear Sir:—I wish I could send you something worthy of your work, your subject, and my promise; but I am somewhat under the weather, and almost like a stranded ship, not *floatable* unless the cargo is unladen; and then the object of the voyage not possible to be accomplished. If what may occur to me, remindful or representative of our dear friend and brother, in the compass of a few lines rapidly penned, will be of any possible use in your memorial, you may do with it as you please.

I knew Professor Edwards with considerable intimacy, at intervals, during a number of years, and roomed with him during a part of our theological course at Andover. I rarely ever met with a man of such self-distrust, self-denial, self-mortification, and humility. Endeavouring continually and closely to walk with God, he laboured to maintain a conscience void of offence, and was characterized by great scrupulousness and tenderness of conscience, both towards God and man. While lowly in his appreciation of himself, he had great admiration of what was worthy of regard in others: the sound injunction was exemplified,—“In honour preferring one another.” He succeeded, by the grace of God, in disciplining himself into great deadness to the world, and yet no man had more

enthusiastic impulses in science or literature, or a keener sense and relish of beauty, and loveliness, and all things that can be innocently and worthily enjoyed in the world of nature and society. To a stranger he might seem reserved, cold, and hermit-like, in manner and character; yet not exactly cold, for there was always an expressive gentleness and courteousness in his mien and address, that, coming from the heart, attracted the heart, and could not be mistaken for indifference. Still, a stranger would not have supposed that such depth and fire of feeling and enthusiasm existed under so calm and guarded a demeanour. His hatred of oppression, his ardour of sympathy for the oppressed, and his spirit of freedom, were constant and fervent,—chastened always, yet not impeded nor weakened, by a submissive piety. He sympathized deeply and strongly with Howard and Clarkson, and the fire of religious philanthropy in his own soul was such as would have carried him on through a course of sacrifice and toil similar to theirs, with a zeal and indomitable energy unrivalled in any man's history, if Divine Providence had so marked out his lot.

Now being turned aside, or rather restrained, from any such special mission, (though so burning did his enthusiasm seem in some of these directions, that it would not have been strange, at any time, to see him launched upon a like career,) he still carried all this fervour of impulse and feeling, and all this almost romantic self-devotion, into the quieter pursuits of sacred literature. His consecration to the study of the Bible was not a mere professional assiduity or zeal, but a combination of conscientiousness, heartfelt love, strong sense of duty, excitement of imagination, and hallowed intellectual enthusiasm, very rarely witnessed. With the same singular fire of spirit did he throw himself into the dry and burdensome work of statistics, while engaged in behalf of the American Education Society in connection with Dr. Cornelius, and especially while publishing the American Quarterly Register. Never before was so much heart put into figures: never before did any one light up with such a glow of imagination and of pious feeling the columns of bare facts and arithmetic;—every deep array and combination animated to the centre with patriotic Christian excitement. No Napoleon with military millions to direct, could carry a more intense and anxious care and genius into the tactics of vast armies, than he carried into the formation and charge of his phalanxes of instances, names, dates, truths, conclusions, drawn out and concentrated with the utmost precision of statistical science, from History, Biography, Geography, Political Economy. He could put benevolence itself into the shape of a science, and yet keep it always inspired and irradiated with the interest and power of love, Christian love. He could master and bend all the plans and details of mere Socialism under an infinitely higher impulse, and yet with more minute and personal application and success. His views tended to the same grand generalizations, and at the same time individual and national demonstrated responsibilities to God and man, as those of Professor Arnold Guyot.

The Biography of Henry Martyn deeply affected him. I remember when he was preparing his Introductory Essay to the new edition of the Life of that remarkable Missionary, with what a fervid and almost angelic excitement he was animated. It would not *appear* excitement to one who did not know him; and indeed it was rather the deep and sober ecstasy of true religious feeling, than mere excitement; yet his imagination acted powerfully in this way, and instances of the moral sublime roused him up to a very strong degree of emotion. As certain talismans, or watch-words, linked with great richness and power of association in certain minds, have a wonderful effect upon the imagination; as for example, the words *chalcedony*, *hermit*, and even *woods*, *forests*, in the mind of John Foster, so particular instances of heroic devotion, and every high and grand appeal in life and history to the love of Christ, operated as a creative call to his imagination as well as his heart. It was as the roll of the drum on the

eve of battle. I remember too what power the sublime paper of Jeremiah Evarts, presented to the American Board, (the last thing before he died,) on the Moral Destiny of the United States, had upon his mind. The prospects of the Redeemer's Kingdom, the sufferings of Christ, and the glory that is to be revealed, brooded upon his mind with great power continually. Suffering and glory were two ideas closely and grandly connected, and there was something approximating to a martyr's enthusiasm in the manner in which he would address himself to the daily business of his life for Christ. Meantime his industry and power of application were prodigious, and never seemed to degenerate into mere task-work, but every thing was enlivened and sanctified by the word of God and prayer.

If I had leisure, I could easily fill another sheet with remembrances of his fine and cultivated tastes, his love of poetry, (Wordsworth was one of his very special favourites, though Milton and the elder poets were the subjects of familiar study,) his discriminating view of men and their pursuits, his exquisite gentleness, kindness, and patience,—his sweet character indeed in every way, social, mental, moral, and religious. But I said I must restrict myself to a few lines, and I am absolutely obliged to adhere to my purpose. I can only throw these hasty memorials upon your forbearance, with sincere regret that they do so little justice to the memory of one of the most gifted and excellent of men.

Most truly and faithfully yours,

GEORGE B. CHEEVER.

FROM THE REV. HORATIO B. HACKETT, D. D.,
PROFESSOR IN THE NEWTON THEOLOGICAL SEMINARY.

NEWTON CENTRE, June 24, 1856.

Dear Sir: I first knew Mr. Edwards personally at Amherst College, where he was the Tutor of my class in a portion of the Latin and Greek studies during the Freshman year. He acquitted himself well in that office. Though he once remarked to me (so characteristic of him) that he could never suffer his thoughts to revert, with any patience, to that period of his life, because he felt so dissatisfied with it, yet I can testify that he won to himself the entire respect of his pupils. I never heard from the lips of the most frivolous among them, the slightest expression of disrespect towards him as a teacher or a man; a compliment, certainly, that can be paid to very few of those who are called to occupy this somewhat difficult position. For myself, I have always remembered him as one of the best of my early instructors. He was distinguished at this time for the same modesty and propriety of manner, the same love of accuracy, the same good taste and power of apt expression, which were so conspicuous in him in his riper manhood.

But my more particular acquaintance with Professor Edwards commenced at a later period. He entered on his labours in the Seminary at Andover about the same time that I entered on mine in the Seminary at Newton. His department of study was the same as mine; and the community of our pursuits, aided by the circumstance of our proximity to each other, soon led to a renewal of our earlier acquaintance and to an intimacy of association which continued until the time of his death. For several years before that event, I was in the habit of seeing him with great frequency, of visiting him in his family, of corresponding with him, and conferring with him freely on the various subjects and studies which would naturally awaken a common interest between us. I feel, therefore, that I enjoyed a good opportunity for becoming acquainted with the character of his mind, and with the nature and extent of his acquisitions.

In speaking of him as a teacher, I ought first of all to mention his striving to be exact in his knowledge, his ἀκριβεία, his endeavour to teach what he taught with critical precision, and to train his pupils to that method of study. Allied

to this quality, or rather an effect and manifestation of it, was his ingenuousness, his clear perception of what he knew, or what the nature of the subject allowed to be known, and his extreme solicitude not to transcend the limits of his knowledge in the opinions which he advanced. His caution kept him from offending often against this rule. But if it happened at any time, he was not restrained by a false pride from confessing his error. "I make it a point," he said to me, "if I perceive I have committed a mistake in the class, to acknowledge and correct it, the next time I meet them; and I consider this due to truth, as well as the best way in the end to gain their confidence." As this trait of his character was well known, as he did not allow himself to speak at random, but made up his opinions with deliberation and conscientiousness, it gave so much the greater value to his instructions. It was felt that his teachings were reliable; that one might safely follow such a guide. He may not have possessed so much power as some more impassioned teachers, to arouse the *dormant* energies of a certain class of young men, but he had a rare faculty for lodging information in the minds of those who are awake in their studies, who have a desire to be taught, and feel that they have something more to do in their education, than simply to acquiesce in the efforts of others for their improvement. His popularity was greatest—a teacher's best criterion—with the more discerning, the choice men of a class. His manner in the lecture-room was mild and conciliatory, his utterance deliberate, his language simple, or so fitly chosen as to convey his ideas almost with the force and precision of apothegms. I can now recollect distinctly from my college days not a few of his remarks on passages in the classics, not merely the things said, but the words employed by him, the tone and look with which he spoke. His crowning excellence as a theological teacher was, that he entertained so childlike a confidence in the Scriptures as the word of God, and could unfold their meaning with the moral power which can spring only from that conviction. It was this view of the Sacred Oracles, their character as the only authoritative source of our knowledge on religious subjects, that rendered him so anxious to ascertain the exact sense of what the Bible teaches, and so earnest to inspire others with the same feeling.

An able interpreter of the Scriptures must possess, to say nothing of the moral requisites, two distinct classes of qualifications; they may be distinguished as the acquired and the natural. Among the former are to be ranked the philological attainments which lie at the foundation of all Biblical scholarship. Mr. Edwards attained here an unquestionable eminence. He may not have possessed what is called an original passion for the study of languages; but he applied himself to them with singular earnestness of purpose; and being aided in the pursuit by a vigorous mind and a memory of more than ordinary tenacity, he accomplished results which were honourable to himself and to the literary fame of the country. His merit as a classical scholar is well known. He laid the foundation of his excellence here in early youth, and continued to build upon it as long as he lived. His undertaking the translation of Kühner's Grammar, in the midst of so many other cares, shows how anxious he was to extend and perfect his knowledge in this direction. I know it to have been a part of his routine of private study, to read a portion of Greek every day. How much he contributed, by his example and his advocacy of the claims of classical learning, to maintain and extend an interest in such learning, is known to every one who has observed the course of public opinion on this subject for the last ten or fifteen years. The friends of the Latin and Greek classics owe to him a debt of gratitude for this service, which will not soon be forgotten.

His main study at first, on assuming his labours at Andover, (being associated with Professor Stuart, who relieved him from the work of interpretation,) was the Hebrew, or rather the perfecting of himself in Hebrew and the cognate dialects. His knowledge of the language of the Old Testament was remarkably

exact: he was at home in all its details. I doubt whether any teacher in this country has ever surpassed him as a grammarian. Gentlemen of competent judgment who attended his public examinations spoke of them in terms of admiration. It must have been a dull student who, at the end of the first year, or the first term even, could not have readily distinguished a Quamets from a Quamets Iihatuph,—which used to be Professor Stuart's test for judging of a man's proficiency in Hebrew. In the devotions of his family when I was present, he was accustomed to read out of the Hebrew Bible; and I presume he could read it, during many of the last years of his life, without difficulty, *ad aperturam libri*. The perusal of the Psalms and of Job in the original, as his friends are aware, constituted one of his means of refreshment for mind and spirit during the hours of sickness and languor which preceded his death. He was of the opinion that the subject of Hebrew grammar may be very much simplified beyond what has been done in any existing treatise, and he was designing, at some future day, to prepare a work which should supply this deficiency. He was abundantly qualified for the task, and would have performed it in such a manner as to deserve the thanks of all Hebrew scholars.

Almost simultaneously with this vigorous prosecution of the Hebrew, he took up the study of Arabic under the guidance of a missionary returned from the East; and unlike many who commence it, he persevered in it, until, at the end of a few years, he wrote to a friend of mine that he had read through the Koran in that language from beginning to end. He thought at one time of publishing the outline of an Arabic Grammar; he had made such preparations for this purpose, that he could have performed the remaining labour in a few weeks. He relinquished the idea from an apprehension that such a work was not yet needed among us. Yet in his published notes on Isaiah and Nahum, and in his various articles relating to Biblical subjects, the reader meets with hardly a single word or an allusion from which he would infer that the author had given any attention to this branch of Oriental learning, and still less, that he had devoted to it so many years of exhausting toil. What German scholar, or what other man, I may almost ask, could have had such resources at his command, and yet have so refrained from the use of them? Those who knew Mr. Edwards know well the cause of this singular self-denial; it was not that he saw no opportunity of employing his knowledge with effect, but that he shunned it,—that he shrunk (too sensitively) from any thing that might look like an ostentatious display of his learning. His study of the book of Daniel (into which he went very fully) made him familiar with the Chaldee of the Bible; he taught it repeatedly to his classes. He made the Syriac, also, a subject of some attention; but I am not able to say to what extent he pursued it.

His devotion to ancient learning did not lead him to neglect the modern languages and their literature. He made up his mind at an early day, that no one can be a respectable scholar in philology, unless he has mastered the German; and with this conviction he resolved to study it, until, as he once expressed himself to me, he could read any ordinary German book with as much ease as he could read a book in English. This facility he attained; and for several years was accustomed to read quite as much in German as in his own language. When we remember that he accomplished this in the solitude of his study, that he drew his knowledge from the grammar and lexicon, without having enjoyed to any great extent an opportunity to speak the German or to hear it spoken, it cannot but increase so much the more our admiration of his talents and perseverance. He found time to add the French, also, to the list of his acquisitions, and during his visit to Rome, in 1843, applied himself to the study of the Italian.

It thus appears that our friend was more or less acquainted (if we include the mother tongue in which he so much excelled) with some ten or more different languages. It is not meant that he was expert in all of them; for no one who

has any just idea of this sort of scholarship will expect of a man impossibilities. It is not in general creditable to a person to be known as having occupied himself with a great variety of languages; for in the majority of such cases it may be inferred with much certainty, that the individual has dissipated his powers, and learned very little to any good purpose. What I mean to say is, that Professor Edwards had drawn the several languages referred to within the circle of his studies, that he possessed superior skill in some of them, and was sufficiently acquainted with all of them to make them subservient to his usefulness in his profession. He would have taken a high rank as a philologist in any country. How few among us have a better claim to that title! Whose knowledge has extended over a wider field, and been at the same time equally accurate? Who have treasured up such ample stores of learning, while they have performed so much other labour, sufficient of itself to engross the time and strength of ordinary men?

But a Biblical critic needs certain other qualifications, which no mere skill in philology can bestow; which must be born in some sense with the individual, and inhere in his mental organization, though culture may modify and improve them. Language, considered simply as a matter of grammar, presents to the interpreter many unavoidable ambiguities; and to solve these, to ascertain the one definite meaning which the writer intended to express, the interpreter must be able to penetrate through the language to the mind of the writer, must gain his point of view, see and feel the subject, as far as this may be possible, as the writer himself saw and felt it. It is only by this faculty of perceiving the congruities of a subject, of reproducing another's train of thought in his own mind, that the student of a foreign language can settle many questions in interpretation,—that he can decide which of various possible ideas must be the true idea. The cast of mind necessary for performing this process I should ascribe to Professor Edwards in a high degree. He possessed a good judgment, comprehensiveness of mind, tact for seizing upon the main thought, facility in transferring himself to the position of the writer whose mind he would interpret. He had imagination and taste, could sympathize with the sacred writers as religious poets, and was not the man to confound a figure of speech with a dogma or a logical proposition. I venture to affirm that, had he lived to write a commentary on the Psalms, or a treatise on the genius of Hebrew poetry, such as he was capable of producing, he would have given to the world a performance of standard value; he would have brought to the task as large a share of the qualifications of a Lowth or a Herder as any man (that I know of) connected with sacred criticism, who has appeared in our country. Yet, with all this subjective power, he was free from extravagance, loved the simple in interpretation, rejected subtleties and conceits, and insisted that the word of God should be explained with a proper regard to the analogy of Scripture and the dictates of a sound common sense.

With the utmost respect and esteem,

Most sincerely yours,

H. B. HACKETT.

DAVID PEABODY.*

1831—1839.

DAVID PEABODY, the youngest son of John and Lydia Peabody, was born at Topsfield, Mass., April 16, 1805. He was employed more or less upon his father's farm till he was fifteen or sixteen years of age; but as his physical constitution was thought to be not well suited to agricultural life, and as his early tastes were more than ordinarily intellectual, and he had a strong desire for a collegiate education, his father consented to gratify him; and, in the spring of 1821, he commenced the study of Latin at Dummer Academy, Byfield. The same year, his thoughts were earnestly directed to the great subject of his own salvation; though he did not feel so much confidence in the genuineness of his religious exercises as to make a public profession of his faith until three years afterwards. In 1824, he united with the Congregational church in his native place, and in the autumn of the same year, joined the Freshman class in Dartmouth College.

During his collegiate course, he taught school in the winter as a means of defraying his college expenses, and continued his studies at the same time, so as to maintain his standing in his class; but, in doing so, he overtasked his naturally feeble constitution, and thus prepared the way for much future debility and suffering. He was graduated in 1828, on which occasion he was appointed to deliver the Valedictory Oration.

After spending a few weeks in recruiting his health at his father's, he became, for a short time, assistant editor of the New Hampshire Observer, at Portsmouth; but before the close of 1828, he entered the Theological Seminary at Andover. In the spring of 1829, he accepted an invitation to take charge of a Young Ladies' Select School at Portsmouth; but, in the autumn of 1830, his declining health obliged him to relinquish it, and to seek a Southern residence. He went to Prince Edward County, Virginia, and secured a situation as teacher in an excellent family,—that of Dr. Morton, and at the same time entered the Union Theological Seminary, of which the Rev. Dr. John H. Rice was the founder and principal Professor. He remained in the family of Dr. Morton till he had completed the prescribed course of study, and was licensed to preach by the West Hanover Presbytery in April, 1831; after which, he supplied the church at Scottsville for six months. So acceptable were his services, that the congregation would gladly have retained him as their pastor; but, as he preferred a Northern residence, he declined all overtures for a settlement, and returned to New England, with his health much improved, in 1832. In November of the same year, he was ordained pastor of the First church in Lynn, Mass. In September, 1834, he was married to Maria, daughter of Lincoln Brigham, then of Cambridge, but formerly of Southborough, Mass. In January, 1835, he was attacked with a severe hemorrhage, which greatly reduced his strength, and obliged him for a season to intermit his labours. Finding that the East winds were injurious to him, and that it would be unsafe for him to continue his residence any longer upon the sea-coast, he reluctantly came to the determination to resign his pastoral charge, with a view of seeking

* Worcester pulpit.—MS. from Rev. D. L. Furber

an inland home, when his health should be sufficiently recruited to justify him in resuming the stated duties of the ministry.

Accordingly, in the spring of 1835, he was dismissed, after which he spent some time in travelling for the benefit of his health,—at the same time acting as an agent for the Massachusetts Sabbath School Society. His health now rapidly improved, and on the 15th of July succeeding his dismissal, he was installed as pastor of the Calvinist church in Worcester.

The change of climate seemed, for a time, highly beneficial, and had begun to induce the hope that his health might become fully established; but, in the winter of 1835–36, he was prostrated by another attack of hemorrhage, which again clouded his prospects of ministerial usefulness. In the spring of 1836, his health had so far improved that he resumed his ministerial labours and continued them through the summer; but, in September, his symptoms again became more unfavourable, and he determined, in accordance with medical advice, to try the effect of a sea voyage and a winter in the South. Accordingly, he sailed in November for New Orleans; and, on arriving there, decided on going to St. Francisville, a village on the Mississippi, lying North of New Orleans about a hundred and seventy miles. Here he remained during the winter, preaching to both the white and coloured population, as his strength would allow. In the spring, he returned to his pastoral charge, with his health considerably invigorated. He laboured pretty constantly, though not without much debility, until the succeeding spring, (1838,) when he found it necessary again to desist from his labours, and take a season of rest. In company with a friend, he journeyed through a part of Vermont and New Hampshire; and on reaching Hanover, the day after Commencement, was surprised to learn that he had been appointed Professor of Rhetoric in Dartmouth College. Conscious of his inability to meet any longer the claims of a pastoral charge, and hoping that his health might be adequate to the lighter duties of a Professorship, he could not doubt that the indications of Providence were in favour of his accepting the appointment. He did accept it; and, shortly after, resigned his charge at Worcester, amidst many expressions of affection and regret on the part of his people, and in October following entered on the duties of his Professorship.

The change of labour proved highly beneficial; and, during the winter of 1838–39, he enjoyed a degree of health which he had not known for many previous years. In March, he was so much encouraged in respect to himself that he remarked to a friend that he thought God would indulge the cherished wish of his heart, and permit him again to labour as a minister. But another cloud quickly appeared in his horizon, which proved ominous of the destruction of all his earthly hopes. In April following, he suffered from an attack of pleurisy, which was followed by lung fever; and, though he so far recovered as to be able to attend to his college duties till the September following, it became manifest to all that his disease was, on the whole, advancing towards a fatal termination. He died at the age of thirty-four years and six months, on the 17th of October, 1839. His last days were rendered eminently tranquil by the blessed hopes and consolations of the Gospel. His funeral sermon was preached by the Rev. Dr. Lord, President of Dartmouth College, and was published. He left no children.

Mr. Peabody's published works are a brief Memoir of Horace Bassett Morse, 1830; a Discourse on "the conduct of men considered in contrast with

the law of God," 1836; a Sermon on the sin of Covetousness, considered in respect to intemperance, Indian oppression, slavery, &c., 1838; the Patriarch of Hebron, or the History of Abraham, (posthumous,) 1841.

FROM THE REV. SAMUEL G. BROWN, D. D.

DARTMOUTH COLLEGE, July 25, 1856.

My dear Sir: It gives me great pleasure to send you my impressions of Professor Peabody, though others could write with more authority. I knew him in College, when he was my Senior. He belonged to a class of great excellence, and was honourably distinguished throughout his college course for general scholarship, diligence, fidelity, and great weight of personal influence in favour of all things "excellent and of good report." His character was mature and his mind already well disciplined when he entered the class, and education had perhaps less to accomplish for him in the matter of elegant culture, than for almost any one of his associates. Hence there was not the same conspicuous progress in him as in some others. Yet at the time of graduation he stood among the first, as is indicated by the fact that he was the orator of one of the Literary Societies, and was selected by the Faculty to deliver the Valedictory oration at Commencement. In every department of study he was a good scholar,—in the classical, moral, and rhetorical departments, pre-eminent. As a preacher, though not brilliant, he was always acceptable, and distinguished for a certain fulness and harmony of style, justness in the exposition of doctrine, and weight of exhortation. He was prudent without being timid, and zealous without being rash; eminently practical, though possessing a love of ideal beauty, and a cultivated and sensitive taste, and as far removed from formalism on the one side as from fanaticism on the other. Dignified and courteous in manner, he was highly respected by all his acquaintances, and while a pastor, greatly esteemed and beloved by his people. His fine natural qualities were marred by few blemishes, and his religious character was steadily and constantly developed year by year. Grave, sincere, earnest, he went about his labours as one mindful of his responsibility, and as seen under his "great Task-master's eye." Indeed his anxieties outran his strength, and he was obliged to leave undone much that was dearest to his hopes. The disease to which he finally yielded had more than once "weakened his strength in the way," before he was finally prostrated by it. The consequent uncertainty of life had perhaps imparted to him more than usual seriousness, and a deep solicitude to work while the day lasted. He performed the duties of a Professor in College but a single year, and that with some interruptions. No better account of the general impression of his life on those who knew him best, can be given than in the language of a sermon preached at his funeral by the Rev. Dr. Lord.

"What his private papers show him to have felt in the presence of his God, was made evident also in his social and official intercourse. Intelligent, grave, dignified; conscientious in all his relations, from the student upwards to the teacher, the pastor, the professor; nothing empty as a scholar, nothing unsettled or inconsistent as a Divine, nothing vague or groundless as an instructor; sincere, generous, honourable, devout; keenly sensitive in respect to the proprieties and charities of life; warm in his affections, strong in his attachments, stern in his integrity; above the arts of policy, the jealousies of competition, the subserviency of party spirit, and simply intent upon serving God, in his own house, and in all his official ministrations, he was one of the few who are qualified to be models for the young, ornaments to general society, and pillars in the Church of God."

Hoping, dear Sir, that this hasty and imperfect sketch may be of some trifling service in commemorating a good man, who deserves something much better,

I am very truly your obedient friend and servant,

S. G. BROWN.

FROM THE REV. JOHN NELSON, D. D.

LEICESTER, July 23, 1856.

My dear Sir: My personal acquaintance with the Rev. Mr. Peabody was limited to the period during which he was the pastor of the Central church in Worcester. While he held that office, I had, I may say, an intimate,—certainly a most happy, acquaintance with him. I often saw him in his own house, and often received him as a welcome guest in mine. I often met him in the Association to which we both belonged and in Ecclesiastical councils.

I remember him as having a rather tall and commanding figure, and a benign countenance, beaming with intelligence, especially when engaged in conversation. This appearance, however, was modified by constant ill health. No one could be with him without receiving the impression that he was a scholar, as well as a deep and accurate thinker.

The few sermons which I heard him read, or deliver from the pulpit, were of a high order;—distinguished for both accuracy of style and power of thought. They were clear, methodical, and highly eloquent. It was my own impression, and I know it was the impression of some of his most distinguished hearers, that he was among the best preachers of his time. In Ecclesiastical councils, he was shrewd, discerning, and wise. As a friend, he was always reliable. His moral character was not only high, but well balanced, and marred by no inconsistencies.

It is presumed that no one will dissent from the statement that, during the few years he was in Worcester, by his intelligence, his manly virtues, his kindness of heart, his active labours for the advancement of Christ's Kingdom, and his ability as well as faithfulness as a preacher, he greatly commended himself, not only to the people of his immediate charge, but to the whole community in which he laboured.

Affectionately yours,

JOHN NELSON.

SAMUEL MUNSON.*

1832—1834.

AND

HENRY LYMAN.*

1832—1834.

These two individuals were so identified in their labours, and especially in their deaths, that there seems to be good reason why the notices of both should be included in the same article.

SAMUEL MUNSON was the son of Samuel D. and Betsey L. Munson, and was born in New Sharon, Me., on the 23d of March, 1804. His parents, as long as they lived, were very attentive to his religious training; but, at the age of ten, he lost them both. After this, however, he found a home in the family of a friend, where, by his amiable temper and correct behaviour, he rendered himself a great favourite. Among his youthful companions he had a great reputation for frankness and manliness; and was regarded,

* Missionary Heroes and Martyrs.—Missionary Herald.

not only by them, but by his teachers, as a model of good conduct. At the age of nineteen, he was hopefully brought under the saving power of the Gospel, and, in September, 1823, was admitted a member of the church.

He was now exercised with a strong desire to enter the ministry, and to spend his life as a missionary among the Heathen. But he had not the pecuniary means for accomplishing this object; and if he attempted it, he must depend on his own efforts, or the charity of his friends or the church, or on both combined. He was received under the patronage of the Maine Branch of the Education Society; but so limited were its funds that the amount thus furnished was very inadequate to meet his necessary expenses. One friend lent him books; another gave him instruction; while part of his time was spent in teaching a common school, and part in labouring on a farm. At length he became a member of Bowdoin College; but his whole collegiate life was an uninterrupted struggle with pecuniary embarrassments. As a scholar, he was distinguished more for patience, diligence, and accuracy, than for either facility or brilliancy; but his judgment was so correct, his principles so pure, his deportment so exemplary, and his spirit so philanthropic and devout, that all who knew him, respected him; and all who knew him intimately, regarded him with strong affection.

He graduated in 1829, and, immediately after, entered the Theological Seminary at Andover. Here he prosecuted his studies with great zeal and thoroughness, not confining himself, by any means, to the prescribed routine, but endeavouring to enrich his mind from every department of knowledge within his reach. His general sobriety, discretion, and devotion to the cause of Christ, at this period, are happily illustrated by the following just and discriminating remarks which he made in regard to his personal relations to the Missionary cause:—

“There is a novelty connected with the missionary life,—a voyage across the ocean, a tour perhaps among the ruins of ancient Greece, or a visit to the land which was the theatre of our Saviour’s mission, and the city over which He wept; or perhaps an abode in some remote, yet beautiful island in the Pacific, where nature has lent all her charms to give elegance and enchantment to her luxuries: such prospects, connected with the success that has attended the missionary effort, and the urgent call for more labourers, have at times so wrought upon my feelings that I have thought I could stay here no longer. Yet such a spirit is as different from the true missionary spirit as light from darkness. It would wither before toils and sufferings, like the blighted blossom in the noon-day sun. It is the ardour of youth, instead of the spirit of Christ. It is a creature of self, instead of that which seeketh not her own. Such feelings then must be banished.

“It is sometimes supposed that if an individual has a willingness or desire to devote himself to the missionary work, it is of course his duty. If he could be satisfied that the desire originated from the special providence of God, he might safely yield to it. If an inclination to become a missionary is of itself sufficient evidence of duty, then the want of such an inclination will, with equal certainty, excuse one. But it is often said to theological students—‘You dare not examine the subject, lest you should be convinced that it is your duty to go to the Heathen.’ There can be no doubt there are ministers settled in New England, who, had they impartially examined the subject, would now have been in Heathen lands; and perhaps others among the Heathen, had they done the same, would now have been in New England. Not that a warm attachment to missions is to be disregarded; but it is not of itself a satisfactory evidence of duty.”

Mr. Munson’s own choice of the foreign field was made with great deliberation, and with the fullest conviction that all the leadings of Providence were in favour of it. On leaving Andover in 1832, he spent the greater part of a year at Boston and Brunswick in the study of medicine. He was ordained at Orleans, Me., October 10, 1832. Early in the summer of 1833, he was married to Abbie, daughter of Col. Jacob Johnson of Brunswick,

preparatory to embarking for the East. From this time his fortunes were so blended with those of his colleague, Lyman, that it seems desirable here to introduce a brief narrative of Lyman's life, previous to the period that they became united in their missionary labours.

HENRY LYMAN was the son of Theodore Lyman, and was born at Northampton, Mass., on the 23d of November, 1809. While he was very young he was the subject of a dangerous illness, during which his father solemnly dedicated him to God, and resolved that, if his life should be spared, he would educate him for the ministry. He did recover, and his father's resolution was not forgotten. He was religiously educated, but gave no particular evidence, at that period, of being religiously inclined. In obedience to the wish of his father, but contrary to his own, he entered on a course of classical study, and in due time became a member of Amherst College. Here, in the early part of his course, he showed himself not only destitute of any true sense of religion, but distinguished for profaneness and impiety. During a revival of religion in College, in 1827, which, at its commencement, he opposed with bitter earnestness, he became hopefully a subject of renewing grace. From this time, there was a great change manifest in his whole character—he showed as much ardour in the way of holiness, as he had done before in the way of sin; and, though he had formed habits of mental dissipation which it was not easy to eradicate, he endeavoured, by diligent application, to subject his mind to those severer and more orderly processes, which are essential either to extensive acquisitions or thorough culture.

Mr. Lyman was graduated in the year 1829, having, while yet a member of College, had his mind more or less exercised on the question whether it was not his duty to devote himself to the work of foreign missions. Shortly after his graduation, he entered the Theological Seminary at Andover, and became a member of the same class with Mr. Munson. Here, as the result of much inquiry, and reflection, and reading, on the subject, he matured the purpose of spending his life among the Heathen. He accordingly offered himself to the American Board, as a missionary to South Eastern Asia, and was accepted, jointly with Mr. Munson. He was ordained at Northampton, October, 11, 1832, President Humphrey preaching the ordination sermon. He was married at Boston, on the 16th of May, 1833, to Eliza, daughter of Nathan and Deborah Pond. The family, at the time of her birth, resided in Keene, N. H.

These two young men were directed to proceed to Batavia, and thence to explore Pulo Nias, an island West of Sumatra; and to extend their observations, if possible, to the Battas in the Northern part of Sumatra, and to penetrate into Amboyna, Timor, and Borneo. They sailed from Boston on the 10th of June, 1833, and in a hundred and three or four days were landed safely at Batavia, and cordially welcomed by Mr. Medhurst, the well known missionary of the London Missionary Society.

Immediately after their arrival, they began the study of Malay, and Mr. Munson began the Chinese. Mr. Lyman was almost immediately rendered exceedingly anxious on account of his wife's being seriously threatened with pulmonary disease; and scarcely was he relieved by the disappearance of her alarming symptoms, before he received the melancholy tidings of the death of his father.

They were not able at once to address themselves to the ulterior objects of their mission, from the necessity they were under of gaining the concurrence of the government,—no foreigner being permitted to reside or travel within the jurisdiction of the Dutch East India Company, without an express permission. While they were thus delayed, they occupied themselves in distributing tracts, administering to the sick, and occasionally preaching on board ships, as well as relieving Mr. Medhurst in the services of his chapel. Having, at length, procured the necessary papers, they left Batavia in April, 1834,—never to return. The day before their departure, which was the Sabbath, they joined in the celebration of the Lord's Supper, with a few others, in Mr. Medhurst's chapel; and, as they were leaving the place, Mr. Munson intimated to his wife that he was not improbably about to take his final leave of her and of their infant son; but he still remained inflexible in the purpose to go forward.

They set sail in a bark on the 7th of April, having on board ninety souls, speaking twelve different languages. On their way, they stopped at several ports and islands, endeavouring to gain all the information they could in respect to the character and pursuits of the inhabitants, especially the Nyas, to whom, by the instructions of the Board, they had been more particularly directed. They also distributed tracts to the Malays and Chinese, and conversed with the people, as far their limited knowledge of the language would permit. On their arrival at Nyas, they found that there were civil commotions prevailing in the island, which gave little promise of success to missionary labour at that time; though several of the Rajahs professed to regard the proposed mission with favour.

From Nyas they passed on to Tappanooly, where they arrived on the 17th, after a journey attended with manifold difficulties and hardships. Having stopped here a few days, they set out on the 23d, to explore the Batta country, with guides, interpreters, and servants, making in all a company of fourteen. On the second night after their departure, they enjoyed the hospitality of a Rajah, who seemed to think that their journey might be a perilous one, and offered to send forward and ascertain the dispositions of the people, that they might be able the better to judge whether it would be safe for them to proceed: they, however, declined the proposal, from a full confidence that they should not be molested in accomplishing so peaceable an errand. They went on their way, passing over steep hills, and through abrupt ravines, covered with thick forests; and, though the people of the villages sometimes treated them rudely, there was nothing to indicate any intentions of personal violence. But, on the 28th, a scene suddenly opened upon them, fitted to occasion the greatest alarm. They found themselves within an hundred yards of a fort, occupied by armed men; and, while their interpreter went forward to parley with the garrison, a hostile company of about two hundred persons surrounded them with every threatening demonstration. The servants, seeing the danger, threw down their baggage and made their escape; and the interpreter, with one servant, who accompanied him, escaped also; while the missionaries remained, casting away the arms they had taken to defend themselves against wild beasts, in token of their having no other than peaceable intentions. Their interpreter having fled, it was impossible that they should explain, and notwithstanding their significant and pleading gestures, the rabble proceeded to do their murderous work. Mr. Lyman fell by a musket shot; Mr. Munson was pierced through

with a spear; and the rest, with the exception of one servant who was killed, returned to report the heart-rending affair. When the people of the country learned that the murdered men were Americans, who had come to do them good, they rose in their indignation and deluged with blood the village in which the murderers resided.

The widows of these martyr missionaries returned to this country, shortly after their bereavement, and Mrs. Munson who has always remained a widow, became the mother of a son. Mrs. Lyman subsequently became the wife of the Rev. Dr. Wiley.

FROM THE REV. JOSIAH FISHER.

SUCCASUNNA, N. J., July 9, 1855.

Dear Sir: I was well acquainted with Munson and Lyman, whose tragical end has given them such a sad distinction among our American Missionaries. Munson was a member of the class immediately succeeding mine in Bowdoin College; and if my memory serves me in respect to the time of his admission to College, we were there together three years. As he was a professor of religion, I used to meet him regularly in a Sabbath morning prayer-meeting, and sometimes in other religious circles, besides having frequent intercourse with him of a more general kind. I subsequently spent two years with him at the Andover Seminary, having preceded him there also by one year; and I remember meeting him once or twice, in the interval between his leaving the Seminary and embarking for the East. Lyman came to Andover about the same time with Munson, and joined the same class; and my acquaintance with him was confined to the two years in which we were pursuing our studies there together. Though I knew him for a shorter period than I knew Munson, I do not know but that my impressions of the two characters are equally distinct and trustworthy.

Munson was of about the medium height, thick set, and of dark complexion. He had a somewhat rugged face, indicative of native energy of mind and purpose, rather than of any great delicacy on the one hand, or ardour on the other. When he first came to College, his manners were somewhat stiff and unformed, owing, no doubt, to the humble circumstances in which he had had his early training; but he gradually showed himself susceptible of the modifying influence of his new associations, though his manners could never be considered as in any degree polished or elegant. And the outer man was, in his case, a true index to the inner—his intellect was vigorous, manly, and adapted to thorough investigation. In College he excelled chiefly in mathematical studies. On one occasion, he told me that he spent the whole night in solving some questions connected with his morning recitation; though, after he went to Andover, his taste seemed to undergo a change, and he became almost passionately fond of the languages; and I well remember his expressing to me, in strong terms, his regret that he had not, during his College life, studied the mathematics less and the languages more,—especially the Greek, as it bore on the study of the Bible. He always seemed kind-hearted and obliging, and was not otherwise than cordial in meeting his friends, though I should hardly suppose that his attachments were very ardent. He was rather quiet in his ordinary intercourse, and yet was always ready to bear his part in conversation.

I remember one incident of a somewhat ludicrous character, illustrative of both his strength of body and energy of action, that occurred while he was in College. The Mathematical Professor (Smith) got up a survey for the benefit of the students, with a view to measure the length of a degree of latitude and longitude; and Munson was among the leaders in the enterprise. Part of the measurement was taken on the water; and, upon the falling of the tide, the boats in which they had gone out were left, sticking fast upon the flats; and what

increased the awkwardness of their condition was, that while they were in this predicament, they were overtaken with the darkness. Munson, with his characteristic resolution, seized first one, and then another, and another, and carried them safely ashore upon his back. The spirit that discovered itself on that occasion was a leading element in his character, and formed an important qualification for the missionary work.

His Christian character was marked by great uniformity, consistency, and active devotedness to the cause of Christ. Though he was always a vigorous student, I think he never suffered his studies to interfere, in any degree, with the keeping of his heart, or the culture of his devout affections. As he advanced in his studies, his mind rapidly unfolded; and before he left the Seminary, he had reached a degree of vigour and maturity that disappointed even those who had expected the most from him. I never heard him preach: what came nearest to it, was my hearing him deliver, by appointment of his fellow-students, a Eulogy on a class-mate of great promise in the Seminary, who had then recently died. The performance was, in every respect, highly creditable to him. His manner on that occasion, as I remember it, was not particularly striking, and yet the performance was very highly approved; and I doubt not that if he had lived, he would have taken rank with the better class of American preachers.

LYMAN was, in almost every respect, a very different man from his associate and fellow-martyr. Every thing in his personal appearance was indicative of an ardent temperament. He was rather above the medium stature, and bent slightly forward as he walked. His complexion was light; his features, especially his nose, somewhat prominent; and he had a sort of sharp, bony appearance that indicated strong, nervous sensibility. He had great physical vigour and animal spirit—he walked more than five hundred miles during one vacation; and, having occasion, at a certain time, to refer to a book which was not to be had at the Seminary, he walked to Boston to procure it and returned the same day, without experiencing any inconvenience from the journey. He was impetuous in his movements, quick in his thoughts, and possibly sometimes not sufficiently considerate in his purposes; but he was of a social turn, full of warm and kindly feeling, and earnestly bent upon doing good, wherever he had opportunity. He carried his whole soul into every thing in which he engaged—he was disqualified, by his very constitution, for doing any thing by halves. The most important effort that he ever put forth during his connection with the Seminary, was the writing of a somewhat elaborate essay on the condition of females in heathen lands. He evinced great industry and perseverance in collecting the requisite material, and a part of the essay was afterwards published in the form of a Tract, and is, I believe, still the best thing on that subject, that has been written. There was a time, during his Junior year in the Seminary, when he was on the eve of becoming a Baptist, and had made up his mind to offer himself to the Baptist Board, as one of their missionaries; but, in consequence of a casual conversation that occurred between him and one of his Congregational friends, just as he was about to carry his purpose into effect, he was led to continue in the same ecclesiastical connection in which he had been educated. He was undoubtedly an earnest and zealous Christian; and though his natural constitution was not free from defects, there is no reason to doubt, if his life had been spared, that he would have been a very active and successful labourer in the missionary field. Both he and his associate have left behind but a brief record of purposes formed and services accomplished; but it is a record inscribed deep on the memory and the heart of the church.

Yours sincerely,

J. FISHER.

WILLIAM BRADFORD HOMER.*

1840—1841.

WILLIAM BRADFORD HOMER, the second son of George Joy and Mary Homer, was born in Boston, January 31, 1817. His father was an enterprising and prosperous merchant, and extensively known in the walks of Christian philanthropy. His mother was a lineal descendant, in the seventh generation, from Governor William Bradford. His earliest developments gave promise of high intellectual and moral excellence. He was the object of the strictest parental watch and care, and was so shielded from the influence of evil example, that he passed the period of his childhood and early youth, ignorant, in a great measure, of the follies and vices of the world.

At the age of about seven, he took private lessons in elocution from Mr. William Russell of Boston, a distinguished teacher in that department, and thus early acquired a habit of speaking well, which formed one of the elements of his success as a preacher. In August, 1827, when he was in his eleventh year, he was sent to the Mount Pleasant Classical School at Amherst, where he remained three years. Here he was distinguished for his gentle and urbane manners, his uniform and quiet subjection to authority, and his rapid progress in the different branches of study, particularly in the Latin, ancient and modern Greek, and French languages. Several of his essays in ancient Greek were published in a juvenile Monthly; and his knowledge of the modern Greek, which he acquired under the instruction of Mr. Gregory Perdicari, a native of Greece, was such that he could converse in it with considerable fluency.

It was during the year 1828, while he was a pupil at the Mount Pleasant School, that he entered, as he believed, on the Christian life. There was, at that time, a general attention to religion among the pupils of the institution; and, though a large proportion of those who were supposed, for a while, to give evidence of a spiritual renovation ultimately returned to their wonted carelessness, young Homer was one of the few whose subsequent lives evinced the genuineness of the change. At this interesting period, he derived great benefit from reading Dr. Spring's Essays on the distinguishing traits of Christian character.

In August, 1830, he left the Mount Pleasant School, and returned to Boston, where he pursued his classical studies for somewhat more than a year. He then became a member of Phillips Academy, Andover, and continued there until he entered Amherst College in 1832. Previous to his leaving the Academy, he was appointed to pronounce the Valedictory address, at the anniversary of the institution. As he was the youngest member of the class, and withal of a very youthful appearance, he shrunk from the appointment, and it was with great difficulty that he was prevailed on to fulfil it, notwithstanding it was the most honourable testimony he could have received.

His college course was marked by the most scrupulous regard to order, by great diligence and success in study, and by a consistent and elevated Chris-

* Memoir by Professor Park.

tian character. He was graduated with the highest honours of his class in September, 1836.

It was the wish of some of Mr. Homer's friends that he should spend some time, after his graduation, in teaching school; thinking that this might prove a salutary discipline to him in reference to the sterner engagements of professional life. But so thoroughly was he wedded to his studies, that he could not think of heeding this suggestion. He accordingly entered the Theological Seminary at Andover in October, 1836.

Early the next year, his mind was deeply exercised on the question whether it was not his duty to devote his life to a foreign mission. After mature deliberation, however, he came to the conclusion that he was better qualified, by his peculiar constitution, to labour at home; and he seems subsequently to have made up his mind that he would devote a portion of his life at least to teaching, after having passed two or three years at the German Universities.

In the spring of 1837, he left the Seminary for a year, though he still resided at Andover, and availed himself of many privileges of the institution. His object in doing this was to give himself an opportunity of going over certain parts of the course more thoroughly than he could within the prescribed limits, as well as of extending his knowledge of some collateral subjects. He did not at all relax his diligence during this period, nor was he less methodical in the division of his time than while he was formally connected with the Seminary. At the close of a year, he resumed his place as a pupil in the institution.

In the winter of Mr. Homer's middle year at Andover, he was appointed a Tutor in Amherst College; but, though he was earnestly solicited to accept it, he perseveringly declined, giving as a reason that his duty called him to complete, without unnecessary delay, his theological studies.

In the year 1840, he commenced his career as a minister of the Gospel. In May of that year, it being his first Senior vacation, he spent nearly four weeks at South Berwick, Me., and preached with so much acceptance, and in other ways so endeared himself to the people, that they gave him a call to become their pastor. He returned to the Seminary and spent the summer term, and closed the exercises of his class at their anniversary, by an essay which appears in his published works. On leaving the President's chair of the Porter Rhetorical Society, he delivered an oration, which is also published. Both these performances are of a high order of merit.

On the 6th of October, 1840, he was married at Buffalo, N. Y., to Sarah M., daughter of James F. Brown, and sister of one of his most intimate friends, who had perished in the ill-fated Lexington. Having maturely considered the call from South Berwick, notwithstanding the congregation was small, and he had already received overtures from one of much more importance, he determined to accept it; and he was accordingly ordained on the 11th of November.

On the Sabbath after his ordination, Mr. Homer uttered the following ominous sentences:—

“We live in a solemn world. We cannot take a step where sad realities do not stare us in the face. We cannot form a new tie without casting our thoughts forward to the death pang that must sunder it. Amid the mutual rejoicings of our recent connection, I involuntarily think of the pall and the shroud, and the bier, and the grave; and I behold one, and another, and another, who now look up into my face and hear the sound of my voice, for whose cold remains I shall be called ere long to discharge the

last sad offices; and God only knows but that this people may bear me out to my burial. Sabbath after Sabbath, I must stand up here as a dying man before dying men. Yet, blessed be God, I preach a Gospel, which secures the great antidote to these ills, which enables us to look above and beyond them. And if my people will resolve this day to put themselves under my spiritual guardianship, and Heaven will bless the ministry which begins on my part in weakness and distrust, we may hush these dark forebodings, we may rest assured that death cannot weaken the tie now formed; we may look forward to a glad some re-union, where the sombre weeds of the funeral shall be exchanged for the white vestments of the marriage feast, and the happy language of the pastor shall be,—‘Behold I and the people which thou hast given me.’”

Mr. Homer immediately after entering upon his work, set about forming various plans for increasing the interest of his people in religious things, and thus helping forward the great ends of his ministry. But his bodily energies were not adequate to the amount of labour which he took upon himself. His life had always been that of a scholar, and too little pains had been taken to establish and invigorate his physical constitution. Hence when, in addition to the performance of a large amount of pastoral duty, he tasked himself with the writing of two sermons a week, he quickly found that it was more than he could bear; and he was actually promising his friends that he would relax the severity of his labours, when he was overtaken by the disease which terminated his life. On the first Sabbath in March, after a week of exhausting labour, he preached with great power and administered the ordinance of the Lord’s Supper. At the close of his exercises in the afternoon, he visited a friend who was extremely ill, and in a state of delirium, betokening, as was supposed, a fatal issue. He left his bedside oppressed with the reflection that he was not in a situation to be either counselled or comforted. On the evening of this Sabbath, (March 7th,) he was visited by his physician, who saw at once that he was threatened with serious illness. His disease was of such a nature that it occasioned, for a season, great despondency, and he seems to have had a full conviction that his end was drawing near. After about ten days, his despondency gave way to delirium; and from that time till his death, there were only brief intervals of reason. His mind, however, even in his insanity, evidently had a spiritual direction; and whenever he enjoyed, even for a few moments, the exercise of his rational powers, he was manifestly rejoicing in the light of his Heavenly Father’s countenance. On Monday the 22d of March, 1841, he closed his career, in the utmost peace, in the midst of a community of bleeding hearts. Professor Edwards of Andover, preached the sermon at his funeral, from I. Cor. xv. 53. It was a discourse to which Mr. Homer had himself listened with the greatest interest eighteen months before.

FROM THE REV. J. B. CONDIT, D. D.

NEWARK, April 5, 1849.

Rev. and dear Brother: All my recollections of William Bradford Homer are such, that it is a pleasant office you have assigned me, to make a brief record of my impressions concerning him. It is not my design to furnish a full analysis of his character, or to gather in order the events that constitute his history; but to speak of him in familiar manner, as he impressed himself on my mind, in some of the manifestations of his brief career. Not one lives who knew him, who does not delight to let memory linger amid the scenes of his beautiful life.

Mr. Homer’s life was not distinguished by any wonderful deed or startling incident, by which he suddenly mounted to a reputation above his fellows. There was no one thing so prominent in his course, as to command a sudden

admiration. The elements of his character were early marked, and, in the progress of years, developed in good proportions. The light which he shed around him was a mellow, steady, and growing light. His influence was uniform and noiseless. He went out and came in, in the execution of the fixed purposes of his life, with a quiet step. Such a habit adorned his career, inspired confidence and love, and left such an impress on the minds of all around him, that none who knew him will ever forget him in the happy combination of qualities which attracted to him all hearts.

While the traits of Mr. Homer's character in childhood were such as to excite the strongest hopes of his parents, and encourage their earnest efforts in his education, their high hopes and his early promise did not blind them to the sacredness of their trust. It was only necessary to know the manner in which that trust was discharged, and to witness his filial respect and devotion, to account for many of those virtues that were the ornament of the man in social life. A reverence for truth, a love of order and propriety, a respect for the counsels of age and wisdom, ever distinguished him. With true modesty and gentleness he united a love of principle and a firmness in adhering to it. He had no affectation of modesty. He was, as a student in College, ever aiming at high attainments in scholarship, and knew the standing which the Faculty and his fellow-students assigned him; but he maintained his position so as not to excite the envy of his associates, or forfeit their affection and sympathy. He gave no indication, in word or action, indicative of elation of mind on account of his attainments. This is worthy of notice in view of the remarkable development of his intellect beyond many of his age. Happy for him that he was the subject of such wise parental discipline amid the perils of his early years. Happy, especially, that he was made so early a child of grace, to be controlled by Christian principle, and to grow in self-knowledge, with his rapid progress in other acquisitions. He thus became a son to honour his father with a most tender devotion. He thus became a friend to be trusted, discriminating, but steadfast and devoted; glad to receive, as he was to impart; not always obtaining profit to himself, but seeking to profit others. He was free from those peculiarities which sometimes render it difficult to preserve friendship. He made no exorbitant exactions, which try affection and at last cool it. He gave out his heart without disguise. He won the hearts of others in such a way as to keep them and ever bind them more closely to him. Those who shared his friendship, will ever remember with what delight he met them after a separation, as the glad heart uttered itself in look, tone, and action. And not less so, after he had assumed, what was eminently, in his estimate of it, the great work of a pastor. When I think of him at home, as the son and the brother; at Amherst and at Andover, as the student and friend; at South Berwick, as the preacher and guide of the flock of Christ, I see the same beautiful symmetry of character; as he occupies each place with such facility, completeness, and devotion, as to arrest all observers and impress all minds.

In Mr. Homer was seen the happy union of the scholar and the Christian. He was a student not merely in name. He was so in purpose and habit, with a zeal that never tired. He loved knowledge and fixed for himself a point of high attainment. His mind thirsted strongly, and he lingered at the fountains. He sought to lay the foundations of a thorough scholarship, and formed his plans with reference to the life of a student. Hence, in College, and afterwards, he pursued his studies, not only with fidelity, but with system. It did not seem to any one that he was seeking merely the reputation of a scholar, or was very anxious for the highest College distinctions. He had a true delight in the field opened to the student. He could not endure superficial attainments. He loved to search for the hidden treasures. The mental effort demanded in severe study, was his pleasure. At the same time, he did a scholar's duty in the institutions

with which he was connected; seeking to awaken the spirit of the scholar in those around him. To this end he contributed his influence with much success.

But I am happy to say that the subject of this sketch was a valuable example of the *Christian* student. Religion, in our literary institutions, has sometimes suffered for want of diligence in study, on the part of its professors, and at other times, by their neglect of its duties through their devotion to study. But he avoided both defects by a conscientious discharge of duty. A student has been known, in the fervour of his religious devotion, to lay aside his books in the morning, and call on other Christians to do the same, under the conviction that he could not serve God in preparing his recitations. Mr. Homer's piety was not manifested in this way. All would have been surprised to see any thing irregular or eccentric in his religious manifestations. He communed much with his own heart and was still. He commended religion by the exhibition of its graces. Christian principle was manifested in "the daily beauty of his life." He sought to reach other minds with an influence that would lead them to the cross, but it was in his own way; often indirectly, but not the less powerfully. He kept pious emotions alive in his breast, though not always expressing them in just that way in which others would do it. Yet in him was presented an example of the cultivation of the mind and the heart in happy consistency, and as such, ought to be held up to the view of young men engaged in literary pursuits. In him the Christian was not buried in the student, nor the student supplanted by the Christian. Cultivating habitually a tender, but healthful religious sensibility, he appreciated, with a nice discrimination, the claims of duty. His attainments as a scholar were all the more earnestly sought, and more highly prized, that he might consecrate them to the glory of his Master.

It was thought by many that Mr. Homer's temperament and tastes might forbid his entering upon the active duties of the ministry. Perhaps it was the judgment of some, that he ought to pursue his studies without interruption, and thus qualify himself for the post of an instructor in a literary institution. While he may have contemplated such a field of labour, at some future time, he had a strong desire to preach the Gospel. He saw that, in such a work, all his acquisitions would be useful to him. He had never been a recluse, and was willing to enter the scene where his sympathies with man would be called out. If he did not seem fitted for the fierce conflicts of life, all believed him to be eminently adapted to preach the Gospel in such a way as to give it great power over thinking, intelligent persons, and peculiarly over prejudiced and sceptical minds.

Mr. Homer came into the ministry with such mental discipline and furniture, that his first sermons were distinguished for the dignity, vigour, and richness of a mature intellect and experience. The expectations of his friends were not disappointed. Though heard with delight, wherever he preached, he was not disposed to enter a large field of labour. In a conversation with him, about the time of his leaving Andover, concerning a pulpit in one of our cities, in which his services were desired, I found him shrinking from such a responsibility. Rather, in accordance with the preference which Spencer at one time expressed, he chose a rural home and a scene of quiet, unimposing labours. South Berwick was then opened to him, and there his heart was turned. He sought a place where the duties of the study would not be invaded by the many public calls which attend the station of a city pastor. The day of his ordination was a happy one to the people of that village. Seldom, if ever, have I seen a people manifest, in every appropriate way, a deeper sense of the value of the ministry which God gave them. The pastor elect approached the event of his ordination with a chastened cheerfulness, while there appeared, in every word and movement, a deep impression of the greatness of the trust to be committed to him. By his side in the sanctuary was his venerable father, sometimes too full of emotion to

restrain his tears. His ministry was opening with unaccustomed promise. Yet some, who looked, at that time, on his slender form, who knew his intense, yet suppressed, emotion, and the high resolve with which he entered on his work, had many fears as to his capacity long to endure it.

His people felt at once that he had come among them with a heart to work. Without delay his plans and purposes were disclosed to them. He had a system which he regarded as necessary to the successful discharge of his trust; and he wished his people to know and conform to it. In that system, the work of preparation for the pulpit had the chief place. He apportioned his time and energies in accordance with the remark of Herbert concerning a good minister, that "the pulpit is his joy and throne." He gave his mind to every subject on which he wrote, with the conviction that it is a great work to make a good sermon. Perhaps his solicitude and labour in this department were too great. But this was the way in which he felt himself bound to magnify his office. Every part of his work had its place. He sent forth his influence in every appropriate channel. He was in all his duties, with such vigilance, facility, and untiring devotion, as at once to impress all classes of the community, and draw within the influence of the sanctuary some who had forsaken it.

It is not difficult to determine the secret of Mr. Homer's popularity. It is not found in a concealment of offensive truths. He did not "paint the glass, so as to keep out the light" from the conscience. He had nothing eccentric in his style or manner. The man himself was attractive. In his countenance, tone, and action, he conciliated his auditors. He was sincere and earnest. He so effectually secured the sympathy of his hearers, that he could utter any truth with all plainness, and they would bear it. He did not think it necessary to be mystical, to excite attention. Yet he gave to common truths a peculiar charm, both in their dress and in the relations in which he exhibited them. Nothing was rejected that was adapted to add vividness and force to his instructions. Every sermon bore the impress of his earnest soul, fixed some important truth distinctly and impressively in the minds of his hearers, and was remembered. He kept mind awake, by being always prepared to meet its wants. And finally, a love for his work and for his people, breathing in all that he said and did, aided much in securing the favour of all. And I do not see why a popularity, resting on such grounds as these, would not have continued, if his life had been prolonged.

It was in the midst of a still growing interest in his ministry that this useful servant of Christ was called to his rest. All his arrangements indicated that he had a true view of what is necessary to a permanent as well as an efficient ministry. His plans were such as one would form, who would lay the foundations of extensive usefulness in a long life. Hence it is that, though his life was short, his works live after him. He loved to dwell on what he called "the transmigration of intellect." The theme of his Valedictory oration, when he was graduated, was, "The immortality of mental influence." That of his address at Andover, when he left the Theological Seminary, was, "The posthumous power of the pulpit." On these topics, his thoughts are often beautiful. Now that he is gone from earth, we read some passages with a peculiar interest. I cannot refrain from transferring to this page, from his address at Amherst, the following:—"Thus life begins when it ceases, and it seems as if the voice that was soft and humble, gathered compass and richness from the echoing walls of the sepulchre. If there be such a thing as mental evaporation, the drops that vanish into thin air, are gathered to mantle the horizon for a season and descend again in showers that water the earth." When, in his address at Andover, he had referred to the fact that many had mourned the premature death of Huntington of Boston, he added, "How much more may have been accomplished by the spirit of the youthful Huntington, moving amid those churches in the quickened

memory of his few first fruits, than if he had lived till now, and had come up here to-day with white head and venerable mien to receive our homage. The preacher who casts his eye far down the lapse of years into the very bosom of that eternity where time shall almost be forgotten—such a one will make his life, *a life*,—short though it be, and will count its days by *labours* and its years by *fruits*." Thus he spoke. Since his decease, some have interpreted this language as indicative of an habitual impression on his mind that his life would be short. I do not so regard it. Yet he was not a stranger to the thought that his time of labour might be quickly finished, and well might he associate with that thought the delightful consideration that, though he should fall amid the freshness of his powers, he should yet live on earth, in an indestructible being. And he has left an undecaying life behind him. His short life gathered a power, which is incorporated in living mind. He is dead, but his "influence is living on in another direction, and, by the life it imparts to new minds, is constantly branching out into new influences alike immortal." Precious, for a long time to come, will be the memory of Homer, and worthy of a better tribute than I have been able to render to it.

Your brother in Christ,
J. B. CONDIT.

FROM THE REV. FREDERICK D. HUNTINGTON, D. D.

Boston, November 10, 1852.

Dear Sir: I cheerfully comply with your request, and give some brief reminiscences of William Bradford Homer, as he was while in the body.

Mr. Homer was three years before me in College at Amherst. I think the first time I ever saw him was on a Class Exhibition day. From the Academy, in a neighbouring town, where I was then a student, I went over to attend the exercises. This was in 1835; and he must have been a Junior. The part he performed was the concluding oration, in English. It still seems to me that the impression he then made on my taste and judgment, my boyish admiration and ambition, was one of the marked events that stimulated my early studies. He stood before me as the impersonation of whatever is elegant and noble in scholarship. The image of his person and oratory was vivid in my memory for years, and has not quite faded yet. A certain polished freedom of manner,—a slender, tall, and handsome figure,—an expression of singular purity and radiance,—these were the chief external characteristics. But there was also in his speaking a much higher charm,—that of entire apparent faith in what he was saying,—a confidence in it almost joyous. This lent a delightful buoyancy to his eloquence, and won the hearer's respect to something deeper than mere accomplishments. Accomplished he certainly was, to a rare degree. One was first struck perhaps by his excellent breeding; and first conciliated by his evident delicacy of organization; and first moved to admiration by a beautifully blended gravity and refinement, dignity and airy lightness, unusual among Academic associations, and more unusual at an age so early as his must then have been. And yet it was plain that in the nature so harmoniously cultured, there must have been an original richness and simplicity, better than any of the gifts of schools. He spoke sincerely. His learning went into a *soul*, and was not only acquired, but assimilated. It was only needful to look at him, to see in that cheerful seriousness of face, and that chastened enthusiasm of utterance, a finer quality than belongs to any made-up manhood. Something bespoke him a Christian at first glance; but a Christian of genial temper and well-proportioned character. He bore that reverential and sacred deference towards the truth he uttered, which begets an undefinable trust in the audience, and sinks thoughts of self, and all tricks for effect, in the true orator. He had that earnest engag

edness in his manner, which is sometimes called self-possession, but is really a far better trait, and is more exactly *possession by the subject*. And yet he was rather calm than impassioned, rather guarded than impetuous, rather uniformly ardent and persuasive, than epigrammatically brilliant in style, or powerful in declamation.

I mention these qualities, because my first impressions were afterwards confirmed; and, so far as I know, the same qualities continued to distinguish him in his public performances at Andover, and during his short ministry. It was a good thing, I am sure, for me to have seen and heard him that summer afternoon; and I am glad to take this public notice of a force so quickening and elevating. They are worthy of our grateful recollection to the end of life,—these living influences that shoot from one point to another along the student's progress; these forms of beauty and strength that stand out at intervals, like ideals of fancy as much as like flesh-and-blood realities, to animate younger minds, and so create a kind of Scholarly Brotherhood, between successive ranks of studying men.

Subsequently to his graduation I saw but little of Mr. Homer; and knew him principally through my class-mate and intimate friend, Bancroft, who had a good deal of intercourse with him in the Theological School, both intellectual and spiritual. In that way, I learned how single was his aim, and how affluent his promise of the best distinction in his profession. And then, soon after, came the strange tidings that so much vitality had ceased or changed its place; so much hope been quenched or transferred to immortality, where it is never quenched. What dying scene was ever more bright with the very beauty of the cross, than the one where he stretched out his arms, as if over the table of the Lord, in a hallowed though disordered imagination, his ardent faith inspiring even his delirium, and so fell asleep, dreaming of the blessed office which was the dearest to his Christian heart and hands, breaking the bread of communion to the disciples?

I have alluded to Bancroft. You are aware that he was never ordained, but died in 1844, within a few months after finishing his preparatory course at the Seminary. He was the son of Jacob Bancroft, Esq., of Boston; and, having been fitted for College in the Boston Latin School, he entered with me at Amherst, and was graduated in 1839. It was there that he was spiritually renewed, and entered in earnest on the Christian life. His physical organization was singularly unequal to his intellectual life; and near-sightedness made many of his movements and gestures awkward. Still, the glow of his countenance revealed the internal play of emotion and the activity of his brain. The ingenuousness of his whole manifestation drew to him friends whom his warm heart never disappointed. From every thing unclean his whole nature revolted with the utmost energy. His soul was all *quick*. He rejected all that was not honourable, generous, and pure, either in conduct or literature, by a sure instinct. His sensitiveness would doubtless have stood in the way of his entire success in ordinary business relations, and possibly in some departments of his profession; but it gave a fascinating delicacy to his private character. All the motions of his mind were rapid. Had he chosen to apply himself to the regular studies, with less devotion to general literature, his class scholarship, which was high, might easily have been made higher. Belles Lettres authors and poetry acted on him with the strongest attraction. To most of his fellow-students he was chiefly known as a poet; and had he lived longer, the fine verses he often wrote gave guaranty enough that he would have attained no mean eminence in that branch of letters. His fancy was incessantly at play, even amidst his more serious occupations; and the grotesque shapes it was forever fashioning and grouping; the congruous and incongruous imagery it ever held at command, in endless variety; its promptitude and richness,—rendered him, where he felt at

ease, one of the most entertaining of our College circle. Indeed there was no man whose humour was more sure to set the company into innocent mirth, and no man more certain to revolt when that mirth passed the bounds of courtesy or decency. If this were the right occasion, I could fill a large space with his felicitous retorts, and brilliant sallies of wit. No process in conversation was too subtle for him to follow. His imagination would spring instantly to illustrate the most suddenly proposed topic: and it must be a rare genius that could surprise or outstrip his own, in invention or suggestion.

All these gifts it would have been both the principle and the satisfaction of his spirit to discipline still farther in this world; for he was a patient and progressive student as long as he lived. But it would have been a far deeper and holier joy, to consecrate them to the service of his Master and Saviour, as a minister in the Church. Religion took an engaging aspect in his frank, fervent nature. He loved and longed to preach the Gospel. But God called him. And through a painful disease, he went cheerfully and submissively home. He is joined to the honoured host of witnesses who have fulfilled their ministerial vow with silent lips, and who speak the word of an endless life, being dead.

I am, with cordial esteem,

Your obedient servant and friend,

F. D. HUNTINGTON.

JOHN KING LORD.*

1841—1849.

JOHN KING LORD, a son of the Rev. Nathan Lord, D. D., was born, March 22, 1819, in Amherst, N. H., which was, at that time, the place of his father's residence. When he was ten years of age, his father removed to Hanover and entered on the Presidency of Dartmouth College. The son, having been fitted for College at South Berwick (Me.) Academy, was admitted a member of Dartmouth College in 1832, and was graduated in 1836. It was during his connection with College that he became hopefully a subject of renewing grace, and formed the purpose to devote himself to the Christian ministry. The year after his graduation, he was occupied as a teacher at New Bedford, Mass.; and the year next ensuing, was Preceptor of the Academy at Peacham, Vt. In the autumn of 1838, he became a member of the Theological Seminary at Andover, where he remained until 1841, when he completed the regular course in that institution. In November of that year,—a few months after he was licensed to preach, he was ordained pastor of the Congregational church in Hartford, Vt. After remaining there nearly six years, he removed to Cincinnati, Ohio, and was installed pastor of the First Orthodox Congregational church in that city, on the 21st of October, 1847. He found the church in an exceedingly depressed state; but he addressed himself to his work with great vigour and alacrity, and had every prospect of a highly successful ministry. His bland manners and conciliatory spirit, as well as his good sense and prudence, had rendered him highly acceptable to other denominations than his own; and his genial and harmonizing influence had already begun to be

* MS. from his father.

perceptibly felt. But scarcely had his ministry commenced, before it reached a sudden and disastrous close. He died of that terrible scourge of humanity, the cholera, on the 13th of July, 1849, in the thirty-first year of his age. He knew that death was approaching; but he met it with the utmost tranquillity and firmness, being chiefly concerned to administer pious counsels to those around him, and to leave a dying testimony in honour of the Master who was calling him to Himself. A sermon on the occasion of his death was preached by the Rev. D. H. Allen, of the Lane Theological Seminary. In 1850, a selection from his manuscript sermons was published in a duodecimo volume, with an introductory notice by his bereaved father. The sermons are creditable alike to his intellect and his heart.

Mr. Lord was married, in January, 1842, to Laura E., daughter of Dr. Aaron Smith of Hardwick, Vt. They had three children, two of whom survived their father.

FROM THE REV. S. G. BROWN, D. D.

HANOVER, March 10, 1852.

Dear Sir: I am very happy to give you,—according to your request,—my recollections of the late Rev. John K. Lord, whose early decease was deplored by a large circle of friends. I knew him well from his very boyhood, and was observant of his ministerial life up to the time of his leaving his parish at White River for Cincinnati.

His appearance, especially in the pulpit, would naturally attract the interest of a stranger, and may well remain fixed in the memory of his friends. In person, rather slender and not tall, he was rapid and vigorous in his movements, with a countenance of a fine intellectual cast, full of life and expression, and uniting, quite uncommonly, the freshness and eagerness of youth with the soberness and thoughtfulness of mature life. Though young, he had seen much of the world, and was sufficiently familiar with society in its best forms, to bear himself with dignity and ease under all circumstances.

In communication with others he was frank, unreserved, and unaffected, maintaining his own opinions without fear or hesitation, but yet duly recognising the right of an opponent. Of a discriminating and active mind, he seized with readiness whatever subject suggested itself, and allowed his studies to assume a sufficient range to guard against narrow and exclusive sympathies. But yet Theology, the revealed thought and will of God, formed the main subject of his reflection, and its established principles he made the criterion by which to determine the value of every other pursuit. This imparted earnestness to his opinions, and a serious and resolute method of discussing the matter which came before him. It seems to me, also, that it tended to produce in him a maturity of judgment, a quiet power of action, and a simplicity of life, quite uncommon in so young a man.

Such a habit might to some seem naturally associated with illiberality and harshness in judging those who differed from himself, especially if the difference were radical. But in Mr. Lord it was so tempered by a kindly nature, by a breadth of sympathy which fully appreciated the feelings of others, by a love of truth more than a love of victory, by a large acquaintance with men of various moods, and a consequent knowledge of the practical excellence which is sometimes found in company with a speculative error, that while he yielded nothing of his own convictions, he did not hastily condemn those of another—even entered into them, and detected and acknowledged the modicum of truth, which gave vitality to the associated error.

As a preacher, Mr. Lord was direct, serious, and impressive. His evident purpose was to exhibit and enforce the truth, and not to attract attention to him-

self. Hence he stood behind his subject, if I may so speak, and endeavoured by such means as lay in his power to make it bear upon the conscience and understanding of his hearers. If his earnestness might occasionally seem to a stranger somewhat too strenuous, those who knew him understood that the manner was the result of sincere and hearty conviction; that the truth which he preached he deeply felt, and he preached it, not because he was expected in virtue of his office to do some such thing, but because men had a living and abiding interest in it, and thus only could he fulfil his high duty to his Master. He adopted in substance the Millenarian view of the prophecies. Some of his opinions would be thought, according to the ideas of most men, too little hopeful for the world, but he adopted them, even as he proclaimed them, not because they were, a priori, most agreeable or most probable, but simply because the word of God seemed to teach him so, and on the truth of that word, he relied with a beautiful simplicity of faith.

He took a strong hold of the subject which interested him, and had he lived longer, would doubtless have become distinguished as a writer no less than a preacher. Those who should estimate the quality of his mind from the published volume of his discourses, would not give him sufficient credit for variety of topic in his sermons, although they might understand well enough the general method he was apt to pursue.

Though not possessing the highest versatility, he was never at a loss in adapting himself to varying circumstances, nor deficient in unfolding harmoniously the manifold truth of the Scriptures. His preaching, upon whatever topic, was marked by a settled character,—the result of his principles and convictions. Hortatory discourses and appeals to the feelings were comparatively rare with him, yet hardly any thing could be better, in its way, than the earnest, impressive, or tender and affectionate application, which he often made of a doctrine to the actual wants of his hearers. The condition of his parish, the state of the world, the difficulties of individuals, the hopes of the Church, the labours of benevolence, history and prophecy, the divinely appointed institutions, and especially the essential doctrines of the New Testament, were, each in its turn, the subjects of his discourses. If there were any thing unusual in his mode of treating these various themes, it was perhaps that he applied them more than is common, at least in New England, to the instruction and encouragement of believers. To the Church, if I am rightly informed, he directed the strength of his later ministrations, without, however, seeming to slight any other of his appropriate duties. To the church over which he was pastor, he directed a message almost from out of the agonies of death.

I have thus, my dear Sir, given you my general impressions of the character and preaching of Mr. Lord, as briefly as possible, perhaps with the omission of many things which ought to have been noticed. Too early for us, too early in human view for the Church, did he finish his earthly labours and go to his rest; but not too early for himself. His Christian life was mature, and he was habitually looking forward beyond this world of clouds and shadows to the world of light and truth. That Christian life was not ascetic nor enthusiastic, but affectionate, cheerful, earnest, quiet, profound; and the "peace of God" rested upon him. It would be well for the Church if others might be raised up to take his place, of equal singleness of purpose, steadfastness in the great work of the ministry, thoroughness of religious knowledge, and depth of piety.

I remain, dear Sir, yours with great regard,

S. G. BROWN.

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