

American Presbyterian.

THURSDAY, DECEMBER 6, 1866.

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THE TEMPERANCE MEN OF INDIANA are in earnest. They held a large convention in Indianapolis, which adjourned Nov. 22d. A telegraphic despatch says:—

They determined to ask for a prohibitory liquor law, and to carry the temperance question into politics, particularly in the nominating conventions. The temperance party is better organized than it was in 1855, when it obtained a prohibitory law, which a Democratic Supreme Court declared unconstitutional.

THE WAY TO DO IT.—There is no difficulty in accomplishing the extensive circulation of religious newspapers, when pastors and elders awake to the fact of their importance as a power for efficiency in their churches. The Western Christian Advocate, published in Cincinnati, gives the following case in point:—

In the John street cars, Wednesday last, we met Rev. Joseph Chester, pastor of the Poplar Street Presbyterian Church, with a large roll of copies of the Central Christian Herald in his hands. 'Do your people generally take the Herald?' we inquired. 'Every family of them,' was the reply. 'We find that there is neither health nor progression where the religious newspaper is not taken; hence one of our rules is to see that every family, however poor, is supplied. My people come out very generally to the Wednesday night meeting, and they thus obtain their Herald.'

CHICAGO.—We regret to report, according to the authority of a Chicago correspondent of the Congregationalist, that in comparison with the growth of the city since 1860, the churches are falling behindhand. Since 1860, at least 70,000 have been added to the population, yet the Congregationalists have but one more church now than then. Nor have all denominations built but a small proportion of the seventy new churches needed by this new population. The fact is, population is being thrown in such masses upon our great cities that the burden for their evangelization is really out of all proportion with that of the country as a whole.

FREEMEN'S UNION COMMISSION.—The anniversary exercises of the Pennsylvania branch of this organization were held in the Academy of Music on Thursday night last. Chief Justice Chase presided. Judge Bond of Maryland, was present. Admirable addresses were delivered by the President, General Howard, Rev. Phillips Brooks, Rev. R. J. Parvin, and Judge Bond. The latter was greeted with great applause, the whole audience rising and cheering. Rev. Lyman Abbott, the Secretary, stated that the institution has supported 301 schools and 760 teachers. General Howard said:—

'At least 100,000 colored children, during our first year, were at regularly-organized schools. Last year there were 160,000. There are 100,000 colored children in Arkansas alone, and each one of these children has paid four dollars for his or her education. [Applause.] This shows the interest taken by the colored people in their own education. The attendance upon the schools is remarkable. Yet it is not only to colored children that these endeavors have been directed. The poor whites are taken care of, and upon the very summit of Lookout Mountain, Mr. Robert, of New York, has built a college, at a cost of \$40,000. These schools are open to all, and the only people who ought to be sent there are Christian teachers. These are the only people who will teach. [Applause.] We want people whose souls are full of the love of Christ, who stay where they are planted, and do their duty. If they go there only for wages, they soon weary and go away. Send, therefore, the right kind of teachers—those whose hearts are warm, who love God, and who will labor for the love of souls.'

THE POPE'S VIEW.—There is a difference of opinion in and out of the Papal Church upon the effect of the loss of the temporal power. Many believe it would prove of the greatest advantage to the Church to be thus made dependent solely on its spiritual forces. The Pope has an opinion on the subject. In one of his late allocutions, he states that the temporal power is indispensable to the independence of the spiritual power, and declares that he is ready even to suffer death for the maintenance of the sacred rights of the Holy See, and, if necessary, to seek in another country the requisite security for the better exercise of his apostolic ministry. Finally his Holiness prays that Italy may repent of the evils she has brought upon the Church.

THE WESTERN COLLEGIATE SOCIETY.—We learn, from a report which appeared in the Congregationalist, that the annual meeting of this eminently useful society was held at Salem, Mass., Nov. 13th. The sermon, which is spoken of as masterly, was preached by Rev. Dr. S. W. Fisher, of Utica, from Prov. xxiii., 5. It was a discussion of the relations of higher education to the life and welfare of a people. It was admirable in every particular, and withal most effectively delivered. Rev. Dr. Wilson, of Newark, presided at the prayer-meeting of Wednesday morning. The report of the Corresponding Secretary, Rev. Dr. Baldwin, was of great interest, developing, among other facts, that seven millions of dollars have been given to our American institutions of learning during the past five years, more than two millions during the past year.

Christopher R. Robert, Esq., of New York, gave an account of his successful efforts to establish an institution on Lookout Mountain, near Chattanooga. Acting on his own responsibility, solely, he has purchased large tracts of land and hospital buildings erected by the Government, which could be modified easily; made the necessary modifications, elaborated the plan of the institution, employed the teachers, procured an act of incorporation by the Tennessee Legislature, and set the institution in operation. The second term commenced last week with eighty students from various parts of the South.

A deep feeling of the necessity of enlarging the Society's operations in the coming year was expressed, and an increased and promising measure of interest in the work was apparent. The Executive Committee was authorized to extend aid to Wilberforce University, (colored) Xenia, Ohio; Heidelberg College; Oberlin College; Iowa College; Pacific University, Oregon; and Lincoln College, Kansas.

ASSUMPTIONS EXTRAORDINARY.—It is curious as well as sad to witness the effect of an excessive denominational exclusivism upon minds otherwise healthy. A case of most surprising reckoning upon the easy credulity of the Christian public, occurs in a recent sermon by Rev. Dr. Weston, of New York city, on "The Evils of Infant Baptism," meaning, of course, by that term, the baptismal consecration of the household of believers. A synopsis of it is given in a late number of the National Baptist. The first evil ascribed to infant baptism is, that "it destroys the fundamental Christian principle, that the Scriptures are our sole guide in doctrine and duty."

Says the preacher:—"By the confession of eminent pedobaptist teachers, there is in the New Testament neither precept nor example relative to infant baptism." The second evil is that "it destroys the ordinances of Christ's Church." An ordinance of Christ's house is "utterly swept away," and the Lord's Supper is "surrounded with such terms that the joyous feast provided for Christ's friends, is turned into a fast." The third evil is that "it destroys the doctrines of revelation." The doctrine of infant baptism, "by an inevitable sequence, denies the necessity of the new birth, the corruption of man's nature, the necessity of an atonement, the Divinity of Christ, and the desert of sin." The fourth and last mentioned evil is that "it destroys the church."

"Wherever infant baptism universally prevails, there is no church distinct from the world." "Church discipline becomes impossible, and a great part of the New Testament is rendered meaningless." They have in and around New York a very interesting and delightful association of Christian brethren of various Evangelical denominations, devoted to the cultivation of Christian brotherhood; and among the means used, is that of teaching themselves to look at each other from more candid and generous points of view. This is what must be done before either watchmen or people see eye to eye. The notion of any one denomination that its peculiarities are to become the basis of a Christian unity, is an unmitigated arrogance. We believe there are some good Baptist brethren in the association just mentioned; and it would be interesting to know whether they think its objects likely to be advanced by the bald assertions and illiberal tone of their brother Weston.

THEOLOGICAL SEMINARY IN CALIFORNIA PROPOSED.—At the meeting of the California General Association in October, in view of the lack of ministers for that great field, it was proposed to make a beginning to supply them from young men on the ground. Accordingly, the "Theological Seminary Association" was formed, and twelve trustees elected. Rev. A. E. Stone is President of the Board, which has also a secretary and treasurer. It was voted not to put the institution into working order till \$50,000 were secured.

EVERY MAN TO HIS OWN.—The editor of the Central Presbyterian, (Richmond, Va.) writing from Memphis, where he was in attendance upon the Southern General Assembly, says:—"I give you great pleasure to welcome as visitors Rev. Dr. S. J. P. Anderson, of St. Louis, and Rev. Dr. Stuart Robinson, of Louisville. They are both Virginia's sons, of whom this old mother may well be proud, and whose lives I trust, may be long spared to maintain the position which they have taken in the defence of truth which no man may assail without betraying the honor of that great King whom God hath made Head over all things to his Church."

OUR ROCHESTER CORRESPONDENT.

THE OGDEN MANUAL.

A manual of the Presbyterian Church of Ogdens has been published, containing a list of its members, its articles of faith and covenant, together with rules of order and a valuable historical sermon, preached December 18th, 1863, by Rev. William A. Fox, who was then its pastor. The church was formed in 1811, and consisted of ten members. It has had five settled pastors, all still living, we believe; of whom Rev. C. P. Wing, D.D., now of Carlisle, Pa., was the third; serving them from 1835 to 1838. Rev. Avelyn Sedgwick was twice settled over the church, first in 1824, and again in 1838, his whole ministry with his people covering about twenty years. Rev. William A. Fox, now of Dunkirk, was pastor for fourteen years, from 1851 to 1865; and the present pastor, Rev. Alex. McA. Thorburn, was settled last year, soon after Mr. Fox withdrew.

The early settlers of the place came from Haddam, Connecticut, and the church was first organized in the Congregational form, but changed to the Presbyterian at the time of Mr. Wing's settlement among them. His ministry was evidently a prosperous one. Indeed, this may be said of them all. The whole number added to the church during Mr. Wing's pastorate of three or four years, was one hundred and forty-seven, more than half of them by profession. During Mr. Sedgwick's ministry, four hundred and seventy-one persons were added; three hundred and twenty-eight by profession. The church enjoyed a precious revival last spring, and thirty-three have been added to its communion since the year began. It is truly a prosperous church, now numbering about two hundred and fifty members.

OUR THANKSGIVING.

It was genuine, heartfelt. We doubt if the people ever realized more reason for thankfulness. So far as we can learn, the churches were generally well attended, the sermons earnest and patriotic. In this city, the congregations of St. Peter's and the First Church (O. S.), united; preaching by Rev. C. M. Wines, pastor of the First. The Brick Church and the Central (N. S.), and the Plymouth (Congregational), held a union service; sermon by Rev. Dr. Campbell, of the Central. His text was, The truth shall make you free; his theme, Christianity and civil liberty; the latter, the offspring of the former. The subject was admirably handled, and evidently gave great satisfaction to the united congregations which heard it.

PARSONAGE AT VERNON.

This is one of the older parishes of this region. The church edifice was built over fifty years ago, and bears some marks of age. Twenty years ago, Rev. Henry Darling, D.D., now of Albany, was the pastor of this church, (it was, we believe, his first ministry); and Rev. Henry Kendall, D.D., of New York, was in the neighboring parish of Verona. Forty years ago, or before canals and railways interfered so seriously with the growth and relative importance of towns, Vernon was larger than Rome. It was on the great turnpike from Albany to Buffalo. From fifteen to twenty stage coaches, heavily loaded with passengers, might pass daily. Rome is considerably north of the direct line of this road, but the railway was bent up to reach that locality, and the people went with it. Vernon may be a village of three hundred inhabitants, while Rome has ten thousand.

Nevertheless, we have a valuable church here at Vernon, as well as a bigger and stronger one at Rome; and the people of Vernon have quite a mind to take care of their minister, Rev. G. P. Hamilton, who has been with them nearly two years, and under whom all seem united and happy. They are planning to put up a commodious and comfortable parsonage for him. They have \$2500 raised for the purpose, are already looking at designs, and purpose to have some parts of the work done this winter, so as to be ready for early operations in the spring.

The last two years, we judge, have witnessed the erection of a greater number of parsonages than any two years before in the history of our American Zion. We hope the good work will go on until every parish has its parsonage. It is generally just so much more added to the salaries of the pastors, and we well know that they need it.

ITEMS.

Next week, Prof. Brown, the newly elected President of Hamilton College, is to visit Clinton, to look over the ground, and get such further information as may enable him wisely to answer the invitation given him to that responsible position. Believing, as the friends of the College do, that he is the man for the place, it is sincerely hoped that his answer may be in the affirmative.

So far in the present Collegiate year, Prof. Avery has acted as President. The number of students is larger, we believe, than ever before, and all goes well. Many friends of the college will also be glad to learn that the railroad from New Hartford to Clinton is now completed, and the cars are running; making it much easier than it once was to visit that favored spot.

Prof. Hopkins, of the Auburn Seminary, is for the present supplying the pulpit of the Presbyterian Church in Fulton. The walls of the new sanctuary for

the Presbyterian Church in Corning, are now up and ready for the roof. When once inclosed, the inside finishing can go on through the winter, so as to be ready for use, we presume, in the spring. It promises to be a very neat and tasteful stone edifice, capable of seating six or eight hundred persons.

GENESEE. ROCHESTER, Dec. 1, 1866.

News of our Churches.

CLINTON STREET CHURCH PHILADELPHIA.—We publish, in another part of the paper, Dr. March's Thanksgiving Sermon, "Our National Home." It is brief and will well repay the reader. The services were rendered more than usually attractive by the admirable performances of the choir, under the direction of the accomplished organist, Mr. Mitchell. The double quartette performed several pieces of exceedingly rich and difficult music, in the most brilliant manner, yet in entire harmony with the spirit of the occasion. If able evangelical preaching and grand music were all that is needed to draw a congregation, Clinton Street Church would not contain the people; but the movements of population are adverse, and there is serious talk of a change of location.

FIRST CHURCH.—The sermons of Mr. Barnes, preached regularly and without notes, are as thorough, clear, convincing and instructive as in his palmist days. The portion of his late memorial discourse on Dr. Brainerd, printed in this issue, fully bears out this assertion. But the venerable First Church is on the point of yielding to the pressure of emigration, which is thinning its ranks. It does not seem wise or necessary for both of these churches to leave that section of the city, and yet those better acquainted with the facts seem to think it unavoidable.

PRESBYTERY OF KANSAS.—This body met in stated meeting in Lawrence, Oct. 10th. A considerable business was transacted, although it was the time of the meeting of the Synod of Missouri in the same place. A pastoral letter on mansees and ministers' libraries was prepared to be sent to our churches. We feel that something ought to be done in this matter, that a beginning ought to be made now when lands are comparatively cheap, and may be easily gotten. Two new churches were received—one in Gardner, the other in Ottawa.

Action on the subject of a reunion of the two branches of the Presbyterian Church was deferred until our spring meeting. Our action then will, I think, be favorable to it. A union would be a good thing for our Church in Kansas. It is an object devoutly to be wished and prayed for.

Our small band of ministers was strengthened by the addition of several others. Rev. A. Parsons was received from the Presbytery of Otsego, N. Y., and Rev. J. H. Carruth from the Presbytery of Watertown, of the same State. Rev. J. L. Chapman was received from the South Classis of Bergen, N. J., and Rev. F. E. Sheldon from the Presbytery of Lexington, Mo. Quite an accession for one meeting. We thank God and take courage, believing that our Church has a mission to perform in this rapidly growing young State. True, we began in Kansas some years after others, but not too late to do a good work. The field is large. There is plenty of room for scores of others to work for the Master.

We received also, one licentiate, Mr. L. F. Blakely, from the Presbytery of Madison, Ind. This young brother was, at an adjourned meeting held in Baldwin City, Nov. 6th, ordained as an evangelist. Rev. J. C. Beach proposed the constitutional questions and made the ordaining prayer, and Rev. Wm. H. Smith delivered the charge. The church of Salina, to which Brother Blakely is preaching, was received under the care of Presbytery. Two other churches, one organized at Solomons, the other at Shawnee, will be received at our next regular meeting. Rev. A. T. Norton is doing what he can to explore our State, but he finds his field so large that he cannot make a thorough exploration. We need an exploring missionary in this State. The very large tide of immigration flowing into it, and spreading out over our rich prairies, demands it. Kansas, having emerged from her troubles, is on a career of great prosperity. Important railroads are being built, towns are springing up, and on every hand there is enterprise and progress.

WM. H. SMITH, Stated Clerk.

WESTERN RESERVE SYNOD ON FOREIGN MISSIONS.—This Synod, at its late meeting, gave earnest attention to the subject of Foreign Missions. Besides urging measures for making the contribution of the churches sure and systematic, it enjoined upon all the churches to maintain regularly the monthly concert, and upon the pastors to prepare themselves for the meeting—and by means of lectures and maps, endeavor to render attractive and profitable this service, which is commonly so thinly attended, so dull and fruitless. It also enjoined that great pains should be taken to circulate missionary information with regard to the Foreign work, by means of the Missionary Herald, The Presbyterian Monthly, The Christian World, and other missionary documents and papers; so that the minds of the people may be illuminated, their consciences quickened, and their zeal greatly increased; also that more effort should be put forth to enlist the Sab-

bath-schools in the missionary work—and that the children should in some way be encouraged to come forward with their monthly offerings for the heathen; and further, the young men in its churches, who have the Gospel ministry in view should have their attention earnestly called to the claims of the Foreign field, and should solemnly ponder the question, whether, in view of the pressing call for men from abroad at this time, they should not be ready to say, "Here are we, send us!"

SYNOD OF WISCONSIN—HOME MISSIONS.—The Synod of Wisconsin has taken advanced ground in regard to its position as a missionary field. At its tall meeting, after a deliberate survey of its destitutions and its home resources, it reached the important conclusion that the time has come for its dependence outside to cease, and the still more important one that the mere self-supporting status is only a temporary one, and preparatory to its active agency in the great work opening in the still farther West. In a series of resolutions, it expressed its judgment that the point at which its churches ought to aim at once is to raise as much for Home Missions within its bounds as is expended there, and that this should be regarded simply as the starting-point for further development and for bearing its part in sending the Gospel to the regions beyond. The churches were urged afresh to become as soon as possible self-sustaining; and it was further urged, that in addition to raising a sum equal to one dollar per member, according to the recommendation of the General Assembly, the Synod should aim henceforth to support the District Secretary of the Assembly's Committee occupying its field.

WASHINGTON CITY.—Rev. Dr. Smith writes to the Evangelist that in the Fifteenth Street Church (colored) there is a work of grace, spiritual life, and power. Indications appeared about the time their highly esteemed pastor, Rev. Henry Garnett, resigned his pastoral charge. Soon after, the elders began a prayer-meeting, which has been held ever since the second week in October. On Sabbath, the 18th ult., sixty-four were added to the Lord, in an open public profession of faith in Jesus Christ. Still the work goes on, and prayer-meetings will be held every evening, indefinitely. We also learn that about thirty were added to Rev. J. N. Comb's church (the Western) last Sabbath, and that unusual interest exists in others of our churches in that city.

ANOTHER CASE.—We last week mentioned a case very similar to the following: The Eckmanville, Ohio, church, O. S., and our little church, N. S., at North Liberty, two miles distant, have united for the support of a minister, and invited Rev. J. R. Gibson to become their pastor, who has accepted. All parties retain their present ecclesiastical relations for the present, until our Assemblies shall have taken final action on the subject of Union.

CHICAGO.—Rev. Dr. Alfred Eddy has accepted the call of the church in the Chicago suburb of Clearverville. A new church edifice for its use will soon be in readiness. Another going up for the Eighth Church is nearly finished, and will, when completed, be a comely and appropriate one. The two towers of the First Church (Dr. Humphrey's) are up, and a new chapel is nearly completed.

CHURCH REBUILT AND DEDICATED.—The church in Thornton, Ind., which some two years since lost its edifice by fire, has completed the erection of another, which was dedicated, with the usual religious services, on the 18th ult. The sermon was preached by Rev. H. A. Edson, of Indianapolis.

The Welsh Calvinistic Methodists have provided chapel room for a great proportion, if not nearly the whole Nonconforming population of North Wales. So that, there was not a town, a village, nor a hamlet, on a mountain side, nor a glen in which a few families were clustered together, without a commodious building for the inhabitants to meet and worship God. And now that these buildings are growing old and becoming too small, there is hardly a town or neighborhood in the whole country, in which new and more costly buildings are not being erected. It is quite a new epoch in the denominational history to expend four, five, six—yes, from fifteen to twenty thousand pounds upon the chapels. Yet it is being done. The number of churches is 1040; communicants, 91,358; hearers, 192,574; Sunday-schoolers, 140,144. Collections for the year for all purposes, £46,821 1s. About one-third of the population attend Sabbath-schools. In some neighborhoods whole populations go, from the ages of four to four score. The minister reporting these facts says: It is a strange sight to see so many spectacles in our schools. A few Sundays ago, my own little girl said to her mamma, when they came from school, "I counted twelve pairs of spectacles in our class to-day." And they attend not merely to read the Scriptures, but to search them. Our teachers, as a rule, carefully prepare themselves to meet their classes. There is scarcely a class of adults in which the teacher or some one in the class has not a commentary. But commentaries are not brought to the classes.

Portuguese Presbyterian Churches in Illinois.—The Rev. R. Lenington is pastor of the First Portuguese Church, Springfield, Ill. The N. W. Presbyterian says that his labors have been remarkably blessed to this people, both in a temporal and spiritual point of view. His time is divided between Springfield and Jacksonville. His people, though poor as to this world's goods, sustain the means of grace among themselves, without any assistance from the Boards. A new colony is on the way from Madeira to this country, and it is expected, after their arrival, that the churches in Springfield and Jacksonville will each require and be able to sustain a pastor all his time.

Missionary to New Mexico.—Rev. D. E. McFarland has been commissioned by the O. S. Board of Domestic Missions, as missionary to Santa Fe, in the territory of New Mexico.

DR. BRAINERD AND HIS EDUCATORS.

From the memorial sermon of Mr. Barnes we are permitted to make the following extract, which was prefaced in the delivery by the passage from the life of John Brainerd descriptive of Puritan family training in the early days of the biographer.—[Life, pp. 45-49.]

In seeking for those elements which entered into the character of Dr. Brainerd, and those influences which made him what he was, it is important to bear this method of early training in the family in remembrance. At the same time, I could say nothing more appropriate on this occasion, and nothing that would be more useful, than to let Dr. Brainerd speak on this subject so important as the proper training of the young. The leading events of his life are soon told. What prompted him to leave his early home, and to enter on the study of the law, we know not. He did, however, what was very common in the part of the country where he was raised. At the age of seventeen, in the year 1821, he left his home to teach school, for the purpose of obtaining the means of a professional education. After teaching about three years, he commenced the study of law, in the village of Rome, in the county of Oneida, first with Hanson Bennett, Esq., and then with the Hon. Henry A. Foster, and the Hon. Chester Hayden.

In the meantime, however, and near the close of those preparatory studies, an important event had occurred, which led to an entire change of his purpose of life. It was in that vicinity that the Rev. Charles G. Finney, who had himself been a lawyer, began his labors in the ministry, and his most marked early success as a preacher occurred in that place in a revival of religion of great power. In that revival, nearly every merchant, almost every lawyer, and almost every man of influence, was converted, and among the converts was young Brainerd. His course of life, up to that time, had been moral and correct. He had been preserved from vices to which all are exposed in early life; and in his case, there had been one instance, at least, in which he had been preserved from danger of ruin, by an event which bears a strong resemblance to the manner in which Dr. Paley was saved from a similar danger, and with a like perception of his early promise. "You are a great fool," said a friend to young Paley, when he saw him yielding to temptations and becoming the companion of young men of dissipation. "You," said he, "have talents, which may raise you to eminence, if you will cultivate them. These young men, your companions, have not, and it is of little consequence what becomes of them." Paley took the hint so roughly given, forsook his companions, and placed his name among those which are most eminent in English literature. In the public house where young Brainerd boarded, there was a number of young men who spent their nights in drinking and carousing. One of those evenings, Brainerd happened to be among them. The keeper of the house went into the room, and said, "Brainerd, you had better go to bed. Those young men are getting to rattle. But you were born for better purposes." He, too, took the hint, and was ever afterward saved from the temptation. No man through life was a more thorough temperance man than he was.

I am ignorant of the mental exercises through which he passed at that time. I know only that he became a member of the church in Rome in 1825; that he at once abandoned his profession; that he chose the profession of the ministry without hesitation; and that his conversion changed the entire current of his life. With a view to secure the means of prosecuting his theological studies, he spent a year in teaching in Philadelphia. During that time he was connected with the church of the Rev. James Patterson, and entered heartily with him into every measure for promoting the interests of religion in the northern part of the city.

In October, 1828, he entered the Theological Seminary in Andover, and graduated there in the class of 1831. He was ordained as an evangelist in New York, October 7th, 1831, and went immediately to the West, as a home missionary. In December of that year he was settled as pastor of the Fourth Church in Cincinnati, where he labored two years. In March, 1833, he became editor of the Cincinnati Journal, which he conducted together with the Rev. Charles G. Finney, until the autumn of 1836, nearly four years. During that period he assisted the Rev. Dr. Beecher as a preacher in the Second Presbyterian Church of that city, an event which laid the foundation of mutual confidence and affection for life. In October, 1836, he was called to the pastoral charge of the Third Presbyterian Church in Philadelphia, where he commenced his labors February 1st, 1837. His pastoral life here embraced a period of just about thirty years—as eventful years in the history of the Church and of our own country, as any that have occurred since we became a nation. The history of those years is familiar to you all.

I have been fed, with a special design, to the fact that Dr. Brainerd was converted under the preaching of the Rev. Charles G. Finney; that he was early associated in labor with the Rev. James Patterson; and that he was most intimately, and for a longer time, associated with Dr. Lyman Beecher; for it was by the influence of these men and their preaching, more than by any other cause, perhaps unconsciously to himself, that his character as a preacher was formed. Perhaps no three men could be named whose character and mode of preaching would be more likely to influence a mind like his. He himself was indeed original. He copied no one. He probably never set any man before him as a model; he transferred to himself in no acceptable manner, the language, the modes of thought, or the theological opinions of another man; but there was, if I mistake not, a silent influence of great power which went forth from his early connection with those men, which greatly affected his subsequent character as a preacher and pastor. Two of these men have passed away; hundreds, perhaps thousands, will bless the name of each one of them forever, as the instrument, under God, of their conversion.

Charles G. Finney.—Dr. Brainerd's earliest religious impressions were probably received from him. Mr. Finney had himself been a lawyer, and would have been distinguished as such a profession. Not that at any safe in his theological opinions, and not that he was trained to great thoroughness in theological learning, he was, nevertheless, a man of great power in showing to men the danger of false hopes; in setting forth the real nature of religion; in driving men from their subtleties and refuges of lies; in proclaiming the terrors of the law and the fearfulness of the world to come; in laying open to men the delusions of their own hearts; and above all, in proclaiming the majesty of God and the greatness of eternal things, and in making the things else dwindle to nothingness before the Eternal One and the eternal life. New men in our country have been as well fitted to act on the higher order of minds, or to bring men, proud in their position, to the brink of righteousness, to the foot of the cross.

James Patterson.—not graceful in manner; not polished in sentences and periods; not aiming at beauty of style; and not counting the praises of men—with a keen eye that penetrated the soul; with a tall and impressive form; with unpollished but most impos-