



THE  
CHURCH IN  
AMERICA

AND ITS BAPTISMS OF FIRE

HALLIDAY  
AND  
GREGORY



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THE  
CHURCH IN AMERICA  
AND ITS  
BAPTISMS OF FIRE

BEING

AN ACCOUNT OF THE PROGRESS OF RELIGION IN AMERICA, IN THE  
EIGHTEENTH AND NINETEENTH CENTURIES, AS SEEN IN THE  
GREAT REVIVALS IN THE CHRISTIAN CHURCH,  
AND IN THE GROWTH AND WORK OF  
VARIOUS RELIGIOUS BODIES

BY

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S. B. Halliday



## INTRODUCTION.

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THE object of the present work is to give a general view of the religious progress of the last two centuries, in this country. In the hurry and bustle of the busy world in its secular affairs, the things unseen are apt to be overlooked and forgotten in the attention to things seen, so that the temporal and unimportant come to obscure or blot out the eternal and all-important.

In this way the story of the great spiritual awakenings, so familiar to all Christians a generation ago, has been lost sight of, and therefore no longer acts as an inspiration to revival and activity in the present age. In like manner, in the hue and cry of skepticism, the advancement of the great religious bodies, especially in the department of missions, is seldom brought before the minds of the Christian public except in a desultory and fragmentary way; so that the progress of religion in general has largely passed over into the region of things unknown, and ceased to be regarded as of any importance, or to be regarded with any interest, if regarded at all.

The aim of these pages is to bring again and freshly before the mind the remarkable religious facts of comparatively recent religious history and activity. These facts will be treated under the following divisions:

Part I.—“The Baptisms of Fire” in the American Church, or the Story of the Religious Awakenings in the 18th and 19th Centuries.

Part II.—The Story of Recent Progress, in Growth and Work, of Various Representative Religious Bodies.

Many eminent men have kindly assisted in preparing the

material for this work, to whom grateful appreciation and thanks are due, to which expression is here given.

It has not been possible to make this view complete in all directions, but the aim has been to give what may be termed a portraiture of the religious life of the two centuries. It should be added further, that this view has been confined to the English-speaking world, and mainly to the United States of America, except as the missionary operations have led to a delineation of missionary work in other parts of the world.

It was especially the earnest desire of the originator of this work in the closing years of a long life, rich in the blessing of the Master, during which he has had the warmest friendship and the sympathetic help of the adherents of all the various religious views, to recognize the growing bond of charity among men of all creeds. At the same time he hoped, if it might be, to do something more toward awakening in the churches a renewed zeal and activity in the service of God, and an enlarged helpfulness in the service of humanity, and thus at the sunset of life to accomplish yet a little more toward the bringing in of the universal reign of Christ-like love and self-sacrifice. If this hope shall be realized in any measure, it will furnish the crowning joy of his life.

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PART FIRST.

THE BAPTISMS OF FIRE

IN THE

AMERICAN CHURCH,

OR THE

STORY OF SOME OF THE RELIGIOUS AWAKENINGS  
IN THE 18TH AND 19TH CENTURIES.



## INTRODUCTORY.

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In the interview of Jesus with his disciples, when he met **The Promise** them on the evening following the first day of the **and** week after the crucifixion, with Thomas absent, **the Command.** he gave them a promise and a command:

“And behold, I send the promise of my Father upon you. But tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

In the Acts of the Apostles, Luke states more fully the promise of baptism with the Holy Ghost:

“But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”

The disciples obeyed the command. Fifty days after the crucifixion of our Lord he fulfilled the promise as they were **Fulfilment at** gathered together, probably in the same upper **Pentecost.** chamber in which they were wont to meet. In the second chapter of the Acts, Luke records the wonderful fulfilment:

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

The immediate result was that there were added to the disciples that day “about three thousand souls.”

That Pentecostal season has been regarded as typical of all great religious awakenings and revivals in the ages since; and Pentecost a "the Tongues of Fire" have been the symbol of Type. that baptism or outpouring of the Holy Spirit, which has been the only thing that has ever endued the Church with power from on high in its work of saving the world. The reality of such power and the necessity for it have both been signally illustrated in the history of the Modern Church, beginning with the Great Awakening of the middle of the eighteenth century. Never perhaps has the need of such divine interposition and such enduement with divine power been so deeply felt, by the Church of Christ, as in this last quarter of the nineteenth century with its feverish unrest and its intense material activity and worldliness. It is the purpose in Part First of this book to record some of the past special manifestations of the power of the Holy Spirit, particularly in the Church in the United States, as an encouragement to the people of God in this country to seek their renewal in this age of great needs. The general subject will be treated under—

*Typical Movements and their Leaders.*

The student of Church History is familiar with the fact that successive great awakenings have come to the Church at intervals all through the Christian centuries. Ordinarily, vital religious ideas have taken possession of men of mark and incited these men to extraordinary efforts to reach and elevate their fellow men. Their work has resulted in raising the masses, and their ideas have ultimately crystallized into Institutions, Organizations, Societies, Boards, etc., and through these agencies the Church has been quickened and transformed in its spiritual life and in its activities.

In these days we are accustomed to call these movements, especially when on a smaller scale, *Revivals of Religion*. In order that what is meant by this phrase may be clearly understood, we subjoin the following definitions, the one given by Rev. Dr. Baxter Dickinson, in the "National Preacher;" the other by Rev. Dr. William B. Sprague, in his work on Revivals. Dr. Dickinson's statement is as follows:

"By a revival of religion we understand an uncommon and general interest on the subject of salvation produced by the Holy Spirit, through the instrumentality of divine truth. The work is very

commonly preceded by a prevailing and affecting coldness on the subject of personal religion, such as leads Christians to feel the necessity of extraordinary prayer for themselves as well as for others. In its progress the thoughtless are alarmed, convinced of their guilt, inquire what they shall do; receive Jesus as their Savior; rejoice in hope of future glory; join themselves to the people of God and in important respects pursue a new course of life."

Dr. Sprague characterizes a revival in a similar way:

"Another writer speaks of such a work as a revival of scriptural knowledge; of vital piety; of practical obedience. Whenever you see religion rising up from a state of comparative depression to a tone of increased vigor and strength; whenever you see professing Christians becoming more faithful to their obligations, and behold the strength of the Church increased by fresh accessions of piety from the world, there is a state of things which you need not hesitate to denominate a revival of religion."—*Sprague on Revivals*, p. 78.

Such religious awakenings have uniformly arisen from a sense of need in the Church for a higher type of piety and of religious activity. Many and various influences cooperate in giving rise to this sense of need. It usually comes as a reaction from intense coldness or wickedness. The movement is from worldliness and godlessness to spirituality and godliness; from a merely formal, and often hypocritical, to a genuinely spiritual religion.

It should be observed also that different phases and stages of such awakenings have manifested and emphasized different **Revival** truths of God's word, but all have been at the **Phases.** same time the result of God's truth in connection with the baptism of the Holy Spirit. Grave errors have often found their way into the teachings connected with such movements, and great irregularities have often accompanied, and no doubt greatly hindered, such movements, but the power of God has even in such cases blessed the word of salvation, notwithstanding the frailty of the messengers and the human instrumentalities. In all true and genuine revivals the salvation of sinners has been the great aim; salvation for sinners the great message.

During the last century and a half there have been three **Great Eras** of such Movements, or Eras of Revival, extending **Revival.** to a greater or less degree over this country, but reaching Great Britain also. These may be distinguished as:

1st. That of the middle of the eighteenth century, repre-

sented by the Wesleys and Whitefield in England and by Edwards, Whitefield, and the Tennents in this country—the Revival of 1740, as it has been called—which infused a new spiritual life into the Church.

2d. That of the close of the last and the opening of the present century—represented by Dr. Griffin, President Dwight, and the elder Mills, and in its later phase by Nettleton, Finney, and others—which led to the organization of the great agencies for the spread of the Gospel, and for reform.

3d. That of the middle of this century—represented by well-nigh all the ministers and churches of 1857-60, and later by such evangelists as Moody, Mills, and others, and by the Salvation Army—which called out the hitherto comparatively inactive Lay Element, and led to its world-wide organization into various societies for Christian work.

The interesting materials concerning revivals drawn from many sources may be conveniently grouped about these movements and names, in the three chapters following.







*The Great Metaphysician.*

*President of Princeton College.*

**JONATHAN EDWARDS**  
1703-1758



**GILBERT TENNENT**  
1703-1764  
Revivalist  
Associate of Whitefield.



**GEORGE WHITEFIELD**  
1714-1770  
The Great English  
Apostle of the Eighteenth Century.



**TIMOTHY DWIGHT**  
1752-1817  
The Great Christian Educator.  
President of Yale College.



**EDWARD PAYSON**  
1783-1827  
The Spiritual  
Christian Pastor.

## CHAPTER FIRST.

### FIRST ERA OF REVIVALS.

#### *The Great Awakening of the Eighteenth Century.*

A LITTLE before the middle of the eighteenth century began what may be called the First Era of Revivals in this country, part **Age of** of a religious movement that affected and molded **Deism.** in a most remarkable manner the entire English-speaking world for three quarters of a century. It followed what may be called the skeptical age of English history, the age of Deism. England was just emerging from the licentious age brought in by the Restoration, which the influence of William of Orange had not been able wholly to stay, and which the accession of the House of Brunswick—with its German tastes and customs and its hatred of literature, art, and refinement, as well as its practical godlessness—helped to continue.

The deistical writers, Bolingbroke, Toland, Collins, Woolston, Tindal, had been at work all along the line in destroying the popular sense of the divineness of Christianity, while the other influences had been corrupting the morals of the kingdom. These evil influences very naturally extended to the American Colonies, which were then coming rapidly into closer relations with the mother country. This desperate moral and religious condition brought about in due time the great reaction, which took on a twofold character: that of the reconstruction of religious philosophy and the advance of Christian faith, and that of a religious and spiritual awakening and return to vital piety on the part of the Church and people.

**The Deistic Controversy.**—In the religious controversy and the reconstruction of religious philosophy many strong men took part, such as Pierce, Lardner, Sherlock, and others. But the great champion of the truth was Joseph Butler, the powerful speculative mind of his age. In the year 1736 he published "The Analogy of Religion, Natural and Revealed,

and Constitution and Course of Nature." The publication of "The Analogy" was the culmination of this struggle and the Waterloo of skepticism in that age.

Adam Storey Farrar, in his "Critical History of Free Thought," p. 159, has the following very just estimate of Butler's work:

"In the same manner as Newton in his Principia had, by an extension of terrestrial mechanics, explained the movements of the celestial orbs, and united under one grand generalization the facts of terrestrial and celestial motion; so Butler aimed at exhibiting as instances of one and the same set of moral laws the moral government of God, which is visible to natural reason, and the spiritual government, which is unveiled by revelation. Probably no book since the beginning of Christianity has ever been so useful to the Church as Butler's Analogy, in solving the doubts of believers or causing them to ignore exceptions, as well as in silencing unbelievers."

**The Great Awakening.**—The reconstruction of the religious life of the Church followed the reconstruction of religious thought. The Great Awakening began and soon spread over the whole English world. It took shape in England (1) in the Wesleyan movement, ultimately leading its adherents out of the Church of England and resulting in the formation of the Methodist Church in its various branches, characterized by Arminian theology and aiming at a return to primitive piety and religious simplicity; and (2) in that internal gospel movement, the adherents of which remained in the Church of England, and which was represented by many eminently pious and godly men, and resulted in the formation and work of the great Church Missionary Society that has done so much toward evangelizing the world.

**Aspects and Phases.**—In considering this Era of Revival in this country the attention is naturally turned toward certain special phases and features:

1st. The movement took shape in the United States, in New England under Jonathan Edwards, in what Edwards himself, in his history of it, calls the "Revival of Religion in New England," but which is better known as "the Great Awakening of 1740."

2d. Later it extended over the country, largely through the efforts of George Whitefield, with whom the Tennents and many other leaders in the various churches cooperated. Its extended and more permanent influence may be traced in the

revivals that continued to manifest themselves here and there in the churches until the opening of the present century.

3d. Its marked peculiarities, illustrated in the awakenings in local churches, and the peculiar bodily affections known as the "jerks."

4th. The typical representative of its ministerial character and piety, as seen in David Brainerd, whose life Jonathan Edwards himself wrote.

These topics will furnish the guide in the treatment of this first Era of Revival.

## SECTION FIRST.

### The Great Awakening of 1740 in New England.\*

#### I.—ITS GENERAL FEATURES.

The Great Awakening in New England in the eighteenth century, under Jonathan Edwards, was one of the most remarkable religious movements of modern times. As said before, it came at the close of the great logical battle with skepticism, the aim of which had been the reestablishment of the authority of the Bible as the supreme revelation from God. It was contemporary with the Wesleyan movement in Great Britain. The skeptical influences that had been so long at work abroad had reached and permeated New England and had resulted in shaken faith in the word of God and in general religious stupor. Jonathan Edwards gives testimony to the strange stupor, the marked insensibility to the greatness and excellence of divine things, and the general worldliness of the Church of that day, in his "Revival of Religion in New England."

**New England a Theological Center.**—New England was always the great center of theological thinking, many of the leading English Puritans having taken refuge there from the persecution and social ostracism that had been visited upon Puritanism after the restoration of King Charles II. Hence

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\*The account of the Great Awakening has been drawn mainly from the following works:

"The Great Awakening: A History of the Revival of Religion in the Time of Edwards and Whitefield," by Joseph Tracy. Boston: Tappan & Bennet, 1842.

"The Works of President Edwards," in four volumes. A Reprint from the Worcester Edition, etc. New York: Leavitt & Allen, 1858.

the influence of the reaction in the age of Butler, against the deistic modes of thinking, very speedily manifested itself there.

**The Providential Leader.**—Jonathan Edwards, the leader in this religious reaction, was equally eminent for logical acumen, theological learning, and spiritual piety and devotion. It is natural, therefore, that when his eyes were opened by the grace of God to see the condition of things, his efforts to bring about the needed changes, by rousing men to a sense of the danger and sin of their worldliness and stupor, should have been put forth with intense energy and directness. There was need to emphasize the law of God in its divine authority and its sacred sanctions, in order to "break up the fallow ground" and prepare a way for the proper and effective presentation of the gospel of salvation.

**The Theme of Edwards's Preaching.**—Edwards's great theme, accordingly, was the sovereignty of God's grace in the salvation of sinners through justification by faith in Jesus Christ. In presenting this theme he gave some of the most powerful exhibitions of man's depraved condition, of the terrors of the divine law, and of the lost condition of sinners that have ever been made in the history of the Christian Church. Under the first of these subjects may be instanced such sermons as those entitled: "Men's Natural Blindness, in the Things of Religion;"—"Men Naturally God's Enemies;"—"The Self-Flattery of the Sinners;"—"Hypocrites Deficient in the Duty of Prayer." Under the others, such as: "The Final Judgment; or the World Judged Righteously by Jesus Christ;"—"The Justice of God in the Damnation of Sinners;"—"The Eternity of Hell Torments;"—"Sinners in the Hands of an Angry God;"—"Wicked Men Useful in their Destruction only."

But equally intense and powerful was Edwards's presentation of the grace of God in salvation. This may be seen in such sermons as those entitled: "Justification by Faith alone;"—"The Wisdom of God, displayed in the way of Salvation;"—"Great Guilt no Obstacle to the Pardon of the Returning Sinner;"—"The Peace which Christ gives His True Followers;"—"God the Best Portion of the Christian."

Such sermons as these naturally stirred the souls of men to their very depths, and sometimes resulted in remarkable outward manifestations of feeling, as when, during the preaching at Enfield, of the sermon entitled "Sinners in the Hands of an

Angry God," the audience rose up in agony to cry out for mercy.

But aside from his preaching, Edwards's writings were of immense value, especially in helping to guide the religious movement of the day as it extended its sweep, and in helping to guard against the rapidly developing tendency to "run wild" and go to great extremes, which showed itself in both the opposers and the friends of the work of God's grace. Among the most useful of his works in this direction may be mentioned "Thoughts concerning the Present Revival of Religion in New England;"—"A Treatise on the Religious Affections;"—and "The Life of the Rev. David Brainerd."

This brief statement of the condition of things in New England and of the work of Jonathan Edwards will prepare for the better understanding and appreciation of the account which follows of "The Great Awakening."

## II. THE MOVEMENT UNDER EDWARDS.

The great religious awakening in New England, of more than a century and a half ago, commenced in 1734, in Northampton, Mass., under the ministry of Rev. Jonathan Edwards, so well known as a writer and the last year of his life as President of Princeton College. Edwards has been, and is still, regarded as one of the greatest and best men that this country or the world has produced. He was a child-prodigy, commencing the study of Latin when but six years old, and when but ten years old composing an essay in which he ridiculed the idea then recently put forth of the materiality of the human soul. In 1716, when thirteen years old, he entered Yale College, graduating in 1720. He was religiously impressed in his early childhood. He was a most godly and devout man, with all his greatness possessing a sweet, childlike disposition. After his graduation he was tutor in Yale College for two years, and dates his conversion at about his seventeenth year, after which all nature seemed changed.

In 1727 he was settled over the church at Northampton, he being then twenty-four years old. Soon after his settlement he was married to Miss Sarah Pierrepont, of New Haven, of whom before their marriage Mr. Edwards wrote the following very remarkable account:

"They say there is a young lady in New Haven who is beloved by that great Being who made and rules the whole world, and that there are seasons when this great Being, in some way invisible, comes to her and fills her mind with exceeding sweet delight, and that she hardly cares for anything, except to meditate on Him, that she expects after a while to be received up where He is, to be raised up out of the world and to be caught up into heaven, being assured He loves her too well to let her remain at a distance from Him always. There she is to dwell with Him, and to be ravished with His love and delight forever. Therefore if you present all the world before her, with the richest of its treasures, she disregards and cares not for them, and is unmindful of any pain or affliction. She has a strange sweetness in her mind, and singular purity in her affections; is most just and conscientious in all her conduct, and you could not persuade her to do anything wrong or sinful, if you would give her all the world, lest she should offend this great Being. She is of a wonderful calmness and universal benevolence of mind; especially after this great Being has manifested Himself to her mind, she will sometimes go about from place to place singing sweetly; and seems to be always filled with joy and pleasure and no one knows for what. She loves to be alone walking in the fields and groves, and seems to have some one, always invisible, conversing with her."

**Origin of the Awakening.**—The commencement of what has been known as the Great Awakening was from a series of sermons by Mr. Edwards on the doctrine of "Justification by Faith." Among the most effective means in carrying on the work were his sermons, proving that "Every mouth shall be stopped" at the day of judgment, and that "Nothing at any one moment keeps Wicked Men out of Hell, but the Pleasure of God." Mr. Edwards's own testimony was that no discourses had been more remarkably blessed than those in which the doctrine of God's absolute sovereignty in regard to the salvation of sinners, and his just liberty with regard to answering their prayers, were insisted on. Conceive who can, the impression that must have followed the handling of these themes by such a mind and heart, and by one who had pondered them so deeply!

The revival, as has been already said, began at Northampton, but spread very soon into other towns. Many, hearing of what was taking place in Northampton, came into the town to see for



themselves what was going on. Many of these, not knowing what to make of it, ridiculed the revival, and said that the effects of it were from a "distemper."

One of the early, if not the first, conversions was that of a young woman who was notorious for her gaiety and dissipation. Her conversion occurred after deep conviction, of which Mr. Edwards was ignorant until she came to converse with him. At first he had the fear that, because of her previous life, it would bring the revival into disrepute, and create prejudice; but the reverse of this proved to be the case. The news of her conversion flew like lightning through the community, and the hearts of the young people were deeply moved. Her case was so genuine that it created a most profound and widespread impression. A deep concern seemed at once to prevail all over the town and among those of all ages and conditions. The interest that pervaded the whole community was so deep that everything besides seemed almost forgotten. Only duty seemed to make men attend to business. All were eager to make the most of the opportunities for securing the salvation of their souls. Meetings held in private houses were greatly thronged; while the work of conversion was going on in a most astonishing manner, and increased from day to day. Souls came to Jesus Christ by flocks, as it were.

In his "Narrative of Surprising Conversions," Edwards writes:

"This work of God, as it was carried on and the number of true saints multiplied, soon made a glorious alteration in the town; so that in the spring and summer following *anno* 1735, the town seemed to be full of the presence of God: it never was so full of love nor so full of joy; and yet so full of distress as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on the account of salvation's being brought unto them; parents rejoicing over their children as newborn, and husbands over their wives, and wives over their husbands. The goings of God were then seen in his sanctuary, God's day was a delight, and his tabernacles were amiable. Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly in

general were, from time to time, in tears while the word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbors."

Eventually the work reached South Hadley, Suffield, Sunderland, Deerfield, Hatfield, West Springfield, Longmeadow, Enfield, Hadley, Northfield, in Massachusetts. In Connecticut it spread to Windsor, East Windsor, Lebanon, Durham, Stratford, Ripton, New Haven, Guilford, Mansfield, Tolland, Hebron, Bolton, Preston, Groton, Woodbury. It is said that one hundred and fifty towns were visited by these revivals.

**Influence in Other Colonies.**—Of the extension of the work beyond New England Edwards writes, in the account already mentioned:

"But this shower of divine blessing has been yet more extensive. There was no small degree of it in some parts of the Jerseys; as I was informed when I was at New York (in a long journey I took at that time of the year for my health), by some people of the Jerseys, whom I saw, especially the Rev. Mr. William Tennent, a minister who seemed to have such things much at heart, who told me of a very great awakening of many in a place called The Mountains under the ministry of one Mr. Cross; and of a very considerable revival of religion in another place under the ministry of his brother, the Rev. Mr. Gilbert Tennent; and also at another place, under the ministry of a very pious young gentleman, a Dutch minister, whose name as I remember, was Freelinghausen."

How extensive the revival seemed in those days can only be understood by considering the great changes that have been made in our ideas of magnitude and numbers by the increased facilities in communication, the extended settlement of the country, and the immense increase of its population. In my boyhood, Ohio had but begun to be settled, and the farewell was final to the early emigrants who set out for it. I remember almost crying my eyes out, as I bade good-by to a cousin of my mother's, to whom I was strongly attached. When the limited territory included in this movement is considered, the results are indeed marvelous. All New England could have hardly contained as many souls as are now to be found in the city of Providence, Rhode Island. Very much the greater part of what is now the State of New York was the merest wilder-

ness, as was the case with Pennsylvania. A revival of equal results to-day in the territory included in the Great Awakening would number millions of converts. There have been within a comparatively limited time awakenings in which from fifty thousand to a hundred thousand conversions have been reported as taking place.

Before the Great Awakening there were in various parts of the country seasons of interest resulting in conversions; but they were mainly in single parishes and were not denominated revivals. Dr. Stoddard, who was Edwards's grandfather and his predecessor at Northampton, is reported to have said that five such seasons occurred under his pastorate in that place.

President Edwards estimated that more than three hundred were converted in six months in Northampton, including persons of all ages from the child four years old to the man of seventy. Eighty were received into the church at one time, and their appearance deeply affected the congregation. Sixty more were received at the next communion.

## SECTION SECOND.

### The General Movement Under Whitefield.\*

#### I. GENERAL CHARACTER AND RELATIONS OF WHITEFIELD'S WORK.

But the great exponent of the awakening in the eighteenth century, its chosen mouthpiece in the American Colonies and among those of the Calvinistic faith in the British Islands, was George Whitefield, one of the most remarkable preachers and evangelists of the modern ages. He received his training under the same influences as John Wesley, and was in perfect sympathy with him in the general spiritual movement of that day. In the early portions of their ministry they cordially cooperated in the work in Great Britain. Later, however, there came an alienation and a separation that greatly limited the usefulness of Whitefield in England, and doubtless had much to do providentially with his making the American Colonies the chief scene of his permanent work. The separation from Wesley was mainly on the lines of doctrinal belief, while in the case of the evangelical

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\* Drawn mainly from "Memoirs of Rev. George Whitefield," by John Gillies, D.D. Hartford: Edwin Hunt, 6 Asylum Street, 1845.

workers who followed the Wesleys the separation from those who remained loyal to the Church of England was on the ground of church polity. Whitefield was not possessed of John Wesley's organizing and administrative ability, but was greatly his superior in eloquence and fervor. Indeed, many of those who heard Whitefield regarded him as the most eloquent of men, and the traditions of the remarkable effects produced, not only by his sermons but by the very tones of his voice, are still

**The Stolen Forearm Bone.** handed down. A curious instance, illustrating this feature, occurred many years since. The forearm bone of Whitefield's right arm disappeared from its casket under the pulpit in the old Federal Street church in Newburyport, Mass., where he was buried. Many months after a box was sent by express to the authorities of the church by some one living in Great Britain. On opening the box it was found to contain the missing forearm bone of Whitefield, accompanied by a note from the man who had sent the box. In this note he said that he had had an intense desire to possess this right arm of the most eloquent man that ever lived, and so had taken it from its receptacle and carried it with him to England; but conscience had compelled him to restore it to the church and to its original place.

While Whitefield accomplished much in England, the American Colonies were his peculiar field of usefulness. As he passed

**America the Field of Whitefield.** over the original Colonies, preaching in the churches and on the open commons everywhere to thousands and tens of thousands of eager listeners, the zeal that fired his soul took possession of vast multitudes of others and resulted in the transformation of the whole spirit and character of the American Church. In New England he cooperated with and supplemented the work of Jonathan

**His Coadjutors.** Edwards. His influence over the Tennents and their associates in the Middle Colonies was especially great, so that many of them took up his evangelistic and itinerant work.

**Estimate of Whitefield.**—His biographer's estimate of the place occupied and the work accomplished by Whitefield is doubtless correct. He writes in his Introduction, as follows:

"No individual, in these latter days, has so identified himself with the growth and spread of practical religion, in England and America, as Whitefield. Divines and theologians there

have been, and still are, not a few of far greater depth, acuteness, and comprehension. They are burning and shining lights, and revolved with no rival or secondary glory in their appointed spheres. They have done well, and to them be awarded all due honor and praise. Whitefield can not and would not measure strength with them here. It was appointed to him to

**Purely** *preach*; and before a crowd of drowsy worldlings, **a Preacher.** be to him the honor of having no equal or rival in the service of his Master. To compare Whitefield with Edwards is impossible and absurd; it is like comparing Sir Isaac Newton with Milton as intellectual giants, or the air with the earth as the conditions of animal existence. Like his Master, 'who had a mountain for his pulpit, and the heavens for his sounding-board; and who, when his Gospel was refused by the Jews, sent his servants into the highways and hedges;' he imprisoned not his voice within the bounds of ecclesiastical limitation, but going forth into a temple not made with hands, he bore the glad tidings of the Gospel as far as the air would reverberate them, to as many of those speaking his vernacular tongue as the measure of his health, strength, and years would allow. Probably no one since Luther and Calvin has been such a chosen vessel for bearing the errands of mercy to the multitude; no one has been so gifted with an almost inherent aptitude for converting his very adversities and afflictions into instruments, without which the very ends they were intended to frustrate would have been far less successfully accomplished. In this country especially, his name will be affectionately and

**Transformed** reverently reverted to, as having struck an almost **the American** miraculous life into a lethargic Church, and as **Church.** having put to shame the contemptuous indifference of unbelievers. Under God, he changed our sterile religious wastes into verdant, heavenly pastures, and sowed on good ground those seeds of practical piety whose fruits yet bless and ennoble us in the institutions and habits that have been handed down to us from the religion of the last generation. More than any other he is sacredly embalmed in the religious remembrances of these people."

**Connection with Princeton.**—Whitefield's connection with the College of New Jersey at Princeton is a matter of peculiar interest. It was probably soon after 1730 that William Tennent built the Log College at Neshaminy, about twenty miles

west from Trenton, N. J. Whitefield's Diary gives an account of his visit to the Log College in November, 1739, and of his

Visit to the preaching in the meeting-house yard to three "Log College." thousand people, and of the spiritual impulse given to the work at that place. That visit of Whitefield to the old Log College was one of the most important events that have occurred in the history of the Presbyterian Church. He infused his own spirit of zeal and earnestness into that little community in the forests along the Delaware River. The Tennents were strongly drawn to him, and a little later we find Gilbert, the most powerful and eloquent of the Tennent family, engaged with him in evangelistic labors in the Eastern Colonies. Whitefield tarried but a day at the Log College, but the spirit of his Master tarried many days, and there laid the foundations for what of freedom and life and vigor has characterized the Presbyterian Church since that day. The great religious controversy that grew out of the Whitefield revival and views resulted in the schism in the Presbyterian Church in 1741. That schism made it necessary to remove the training school from the Log College nearer to the center and to New York city. It was resolved to build a college eastward of the Delaware River that would furnish a supply of ministers

Origin for the church. The awakened and quickened  
of Princeton branch of the church felt that it could no longer  
College. depend upon Yale College for its supply of ministers. That college was not in sympathy with the revival movement; in fact, the excesses of Davenport in Eastern Connecticut had strongly prejudiced the college against it. Whitefield and Gilbert Tennent, with their gospel of living power, had been over New England in 1740. At New Haven and Milford the preaching of Gilbert Tennent seems to have been with great power. Young David Brainerd, then a student in Yale College, was greatly moved and roused by it. His eyes were opened to see his own condition and that of those around him, and he entered with all his soul into the movement. The college faculty did their best to exclude the revivalists from

Expulsion of the regions around New Haven, and forbade attendance upon the meetings. Brainerd attended, Brainerd from Yale. and was soon after expelled from the college for uttering in private a sentence of eight monosyllables against one of the instructors.

The expulsion of Brainerd from Yale College is worthy of special notice because of its bearing upon the founding of the College of New Jersey. Not long after this Brainerd made the acquaintance of Drs. Dickinson and Burr, pastors of the churches at Elizabethtown and Newark, and through their influence and that of Mr. Tennent was appointed missionary to the Indians. The treatment received by Brainerd at the hands of the faculty of Yale College induced these men to hasten the execution of their purposes of erecting a college of their own in New Jersey. Mr. Burr declared at that time that "if it had not been for the treatment received by Mr. Brainerd at Yale, New Jersey College would never have been erected." The first charter for Princeton was obtained by the Synod of New Jersey in 1746. The present charter was granted by Governor Belcher, of New Jersey, September 14, 1748.

**Whitefield Raises the Funds for Princeton.**—By a remarkable providence, in strange accordance with the fitness of things, Whitefield was indirectly to be the builder, as he had indirectly been the founder, of the new college. It will be interesting to see how this came about. Efforts were made to collect a fund for building. It could not be done in America. The people of the country had little to give. One pound would then go as far as five pounds now, and was harder to get than a hundred pounds now. So in 1753 they sent abroad as their agents two of the most remarkable and eloquent men of the Colonies: Rev. Gilbert Tennent, then of Philadelphia, and Rev. Samuel Davies, afterward president of the college, but then of Hanover, Va. Providentially Whitefield was then abroad. He assisted them as representatives of the living and progressive religion of America in presenting the claims of the new college. Baptists, Presbyterians, Independents, and even non-churchmen, contributed, and Tennent and Davies reached home in 1755 with the money necessary to build Nassau Hall.

For a century and more these great and earnest men have slept—the fiery Tennents in the rural church-yard immortalized by their names; the sage Edwards, with Dickinson and Burr, and the rest of the early names in that long line of illustrious dead, in the college cemetery at Princeton; the sainted Brainerd in that hallowed and retired spot in the old burial-place of beautiful Northampton, on the banks of the Connecticut; the eloquent and devoted Whitefield under the altars of the old

Federal Street Church at Newburyport, Mass., as in his very ashes must yet preach to the passing generations of perishing men; but the College of New Jersey lives still in ever-increasing honor and power, as preeminently the *Calvinistic college of revivals on this Western Continent*.

**The Doctrine of Whitefield's Preaching.**—Whitefield, like Jonathan Edwards, dwelt powerfully in his preaching on the lost condition of men, but he especially exalted the wonderful love and grace of God in saving lost sinners through justification by faith. He dwelt upon the lost condition of men to emphasize the love and grace of God. Some of the themes of his discourses will illustrate this. Among these are such as the following: "The Lord our Righteousness;"—"The Seed of the Woman, and the Seed of the Serpent;"—"Saul's Conversion;"—"Christ the Believer's Wisdom, Righteousness, Sanctification, and Redemption;"—"The Pharisee and Publican;"—"The Holy Spirit Convincing the World of Sin, Righteousness, and Judgment;"—"The Eternity of Hell Torments;"—"The Method of Grace;"—"Soul Prosperity;"—"Soul Dejection;"—"Neglect of Christ the Killing Sin."

These facts and statements will help to a better understanding of the following account of the gracious work of God accomplished through Whitefield's instrumentality.

## II. WHITEFIELD'S EARLY LIFE AND CAREER.

George Whitefield was born at Bell Inn, in the city of Gloucester, England, on the 16th day of December, Old Style, 1714. He was not an exception to the rule, "that not many wise men after the flesh, not many mighty, not many noble, are called." His peculiar endowments were those of the preacher, and of the preacher merely, so that his life has little of interest in it except as connected with his mission in saving souls.

Whitefield's early life was no exception to the rule that God always prepares his special instruments for their work in his

own way, which is always the best way. A few facts are of special interest. His father, an inn-keeper, died when George was two years old; but his mother continuing to keep the inn, he was early made acquainted with the practical things of this life.

Gifted with a strong nature, his own subsequent confessions



show that the Holy Spirit led him through an experience calculated to develop in him that unparalleled "intensity of religious

**Early**           ious fervor, energy, and decision," of which his  
**Religious**       later life gave proof. His biographers say of  
**Experiences.**   his earlier experiences:

"Judged by the terrible scrutiny of his own severe standard of self-examination in after life, he was preeminently debased, and proved his native depravity of disposition by a series of wantonly wicked actions; yet his conscience was, at this time, tender enough to excite remorse and penitence for his youthful freaks, and to render him easy to be affected by religious truth. He describes himself as froward from his mother's womb; so brutish as to hate instruction; stealing from his mother's pocket; and frequently appropriating to his own use the money that he took in the house. 'If I trace myself,' he says, 'from my cradle to my manhood, I can see nothing in me but a fitness to be damned: and if the Almighty had not prevented me by his grace, I had now either been sitting in darkness and in the shadow of death, or condemned, as the due reward of my crimes, to be forever lifting up my eyes in torments.' Yet Whitefield could trace early movings of his heart, which satisfied him in after life that God loved him with an everlasting love, and had separated him even from his mother's womb, for the work to which He afterward was pleased to call him. He had a devout disposition and a tender heart, so far as these terms can fitly characterize unregenerate men."

Between the ages of twelve and fifteen he was at the public school, and made good progress in the Latin classics. At this early date his native powers of eloquence began to be developed, in the speeches delivered at the annual visitations. His mother's second marriage, when George was ten years of age, turning out badly, he persuaded her, before he was fifteen, to take him from school, as the way to a college education seemed closed to him, and he thought further classical study in the public school would spoil him for a tradesman. He began, at first occasionally, to assist his mother, now in straitened circumstances, in the menial service of the inn, and at length "put on his blue apron, washed mops, cleaned rooms, and became a professed and common drawer."

He seems to have had a notion from his early childhood of becoming a minister, and would imitate ministers in reading

prayers, and in other ways. He was not without religious impressions at a very early period, and while employed in the menial tasks of the inn, he managed to write or compose some sermons. He sometimes spent a whole night reading the Bible.

But Providence soon opened the way for him to enter Oxford University. One day a servitor of Pembroke College called upon his mother, and in the course of conversation told her that he had been more than able to support himself at college that term.

"This will do for my son," she exclaimed; and turning to him she said: "Will you go to Oxford, George?" She secured the promises of friends to secure the place of a servitor for her son, and then sent him back to the grammar school to complete his preparation. He now devoted himself to study, cut loose from bad associates, gave up all evil and idle courses, entered into the communion of the church, and led a life of prayer; so that when his preparation for Oxford was completed he was already, outwardly at least, making religion the main business of his life.

At Oxford, for a year or two after his entrance, he was almost without congenial associates. It was an age of abounding and extreme impiety and corruption, and he was harassed and tempted by his godless associates, especially by his chamber fellows, who tried to force him to join them in these riotous modes of living. His persistent refusal at last made them let him alone to pursue his own course in peace. The danger he saw he had escaped from led him to recognize and feel the importance of a Christian life as a protection from the temptations surrounding him, and a formal external reformation took place which his friends noticed. By a remark of one of them, he saw that they were supposing him to have reformed his inward as well as his outward life, and his conscience smote him that it was only an external reformation, and he says, "God deeply convicted me of hypocrisy." Under this conviction he became prayerful, fasting and attending to other religious duties. At Oxford he steadily refused to join in the common revelry, which caused him to be regarded as a singular "old fellow." He sadly missed the guidance and influence of some intelligent, faithful Christian friend, and seemed to be left alone to find his way out into the light of the spiritual day. He had the Bible; but he misunderstood and misinterpreted it. After

a sorrowful and lengthy experience, involving great suffering both bodily and mental so that an illness of many weeks followed, he remained in this sad plight until one day he became His Spiritual intensely thirsty, and the words of Christ, "I Conversion. thirst," came to him, and the fact that it was near the time of the close of the Savior's sufferings. He says, I threw myself on the bed and cried out "I thirst, I thirst;" and from this point his burdens left him and he soon acquired peace and rest.

The companionship he needed and desired was soon given him. The men who were to be instrumental in the greatest religious movement since the Reformation were to be brought together in intimate association and friendship. The Wesleys, John and Charles, were already in Oxford, and through the influence of their pious parents were already ripening for their great work. Whitefield made their acquaintance. They united with others in forming the "Holy Club." The students derisively called them the Sacramentarians, Bible Bigots, Bible Moths, the Godly Club. They came to be known as Metho-

The "Holy Club," or dists. The Holy Club was "finally composed of the following persons, the originators and first "Methodists." champions of Methodism: Mr. John Wesley, fellow of Lincoln College, Mr. Charles Wesley, student of Christ's Church, Mr. Richard Morgan, of Christ's Church, Mr. Kirkham, of Merton College, Mr. Benjamin Ingham, of King's College, Mr. Broughton, of Exeter, Mr. Clayton, of Brazenose College, Mr. James Hervey, author of the Meditations, of Pembroke College. Some six or eight of their pupils also joined them, and the whole company amounted to fifteen." By the grace of God, these were to be the master spirits in awakening the English world to a new religious life,—the Wesleys laying the foundation for the great Methodist communion in all lands; Hervey with his associates starting in the Church of England itself the movement to which she owes substantially her subsequent spiritual power and Christian activity; Whitefield, besides giving an impulse to the Established Church, shaping also the great body of Dissenters in Great Britain and beyond the seas. His connection with these men exerted a marked influence upon his character and career.

But a character so ardent and precipitate by nature, so enthusiastic and vehement in feeling, so fertile in imagination

and so little given to logic, needed a deeper law-work and moral training to complete the preparation for the career to

**A Deeper** which it was destined. His biographer writes:

**Law-Work.** "In seeking, however, to attain that 'peace of mind that passeth all understanding' his vehemence and ardency of character betrayed him into many ill-judged processes of moral discipline and self-subjugation.

"He describes himself as having all sensible comforts withdrawn from him, overwhelmed with a horrible fearfulness and dread, all power of meditation, or even thinking, taken away, his memory gone, his whole soul barren and dry, and his sensations, as he imagined, like those of a man locked up in iron armor. 'Whenever I knelt down,' he says, 'I felt great pressure both on soul and body; and have often prayed under the weight of them till the sweat came through me. God only knows how many nights I have lain upon my bed, groaning under what I felt. Whole days and weeks have I spent in lying prostrate on the ground in silent or vocal prayer.' In this state he began to practise austerities, such as the monkish discipline encourages: he chose the worst food, and affected mean apparel; he made himself remarkable by leaving off powdering in his hair, when every one else was powdered, because he thought it becoming a penitent; and he wore woollen gloves, a patched gown, and dirty shoes, as visible signs of humility. Such conduct drew upon him contempt, insult, and the more serious consequence, that part of the pay on which he depended for his support was taken from him by men who did not choose to be served by so slovenly a servitor. Other practises injured his health: he would kneel under the trees in Christ Church walk, in silent prayer, shivering the while with cold, till the great bell summoned him to his college for the night; he exposed himself to cold in the morning till his hands were quite black: he kept Lent so strictly that, except on Saturdays and Sundays, his only food was coarse bread and sage tea, without sugar. The end of this was, that before the termination of forty days he had scarcely strength enough left to creep upstairs, and was under a physician for many weeks.

"At the close of the severe illness which he had thus brought on himself, a happy change of mind confirmed his returning health;—it may best be related in his own words. He says, 'Notwithstanding my fit of sickness continued six or seven

weeks, I trust I shall have reason to bless God for it through the endless ages of eternity. For, about the end of the sev-

**The Light Breaking.** enth week, after having undergone innumerable buffetings of Satan, and many months inexpressible trials, by night and by day, under the spirit of bondage, God was pleased at length to remove the heavy load, to enable me to lay hold on his dear Son by a living faith, and, by giving me the spirit of adoption, to seal me, as I humbly hope, even to the day of everlasting redemption. But oh! with what joy, joy unspeakable, even joy that was full of and big with glory, was my soul filled, when the weight of sin went off, and an abiding sense of the pardoning love of God, and a full assurance of faith, broke in upon my disconsolate soul! Surely it was the day of my espousals—a day to be had in everlasting remembrance. At first my joys were like a spring tide, and, as it were, overflowed the banks. Go where I would I could not avoid singing of psalms almost aloud; afterward they became more settled, and, blessed be God, saving a few casual intervals, have abode and increased in my soul ever since.”

His conflicts had thoroughly humiliated him so that he was prepared to think well of the attainments of others and less of his own. This is shown by his course in preparing sermons. He purposed preparing a hundred sermons before commencing to preach; however he wrote but one, which he lent to one of the neighboring ministers to convince him that he was not fit to be ordained. The clergyman kept the sermon and preached it to his own people, and sent it back with a guinea to pay for the use of it! The time had now come for him to enter upon his work. He was ordained on June 20, 1736. One week from

**His Ordination.** his ordination he preached his first sermon in his native parish. Curiosity brought together a great many people; some mocked, but many were impressed. The Bishop was told that Whitefield drove fifteen people mad by this sermon. The Bishop replied that he hoped the madness might not be forgotten before the next Sunday. His preaching was marked from the beginning. One has de-

**His Preaching Described.** scribed it thus: “He poured forth the truth in a voice of wonderful flexibility, compass, and power, and accompanied with the most graceful, impressive, and appropriate action. In look, attitude, and gesture, intonation,—in all that constituted the manner of an orator, the world

probably never saw his superior, perhaps never his equal." In later years, when his eloquence had attracted general attention, men of powerful and cultivated minds, unmoved by the truths he uttered,—statesmen, orators, scholars, professional actors,—Franklin, Hume, Chesterfield, Garrick, Foote—listened spellbound to his eloquence. Garrick said that Whitefield could make his hearers weep or tremble at pleasure by his varied utterance of "Mesopotamia."

He went to London first to read prayers in the Tower chapel, After beginning to preach his fame spread over all London, and on a single Sunday he preached four sermons. After laboring some time in the vicinity, addressing immense audiences, he went to Bristol, where crowds hung upon his addresses, people climbing upon every elevation that they might see and hear him.

The doctrine by which he seemed especially to rouse men was the doctrine of regeneration or the new birth. When, before he sailed for America, he went to bid his friends at Bristol farewell, his biographer says:

"The mayor appointed him to preach before the corporation; Quakers, Baptists, Presbyterians, people of all denominations, flocked to hear; the churches were as full on week-days as they used to be on Sundays; and on Sundays crowds were obliged to go away for want of room. 'The whole city,' he said, 'seemed to be alarmed.' But though he says that the word was sharper than a two-edged sword, and that the doctrine of the new birth made its way like lightning into the hearers' consciences, the doctrine did not assume a fanatic tone, and produced no extravagance in public."

The scene of his principal labors was now to be decided upon. While he was in London, news from the Wesleys, who had **Choosing a** crossed over to Georgia, made him long to follow **Field.** them; but his friends dissuaded him from this. But when Charles Wesley returned to England to procure assistance Whitefield seemed to him the right person; and when John Wesley soon after wrote:

"Only Mr. Delamotte is with me, till God shall stir up the hearts of some of His servants, who putting their lives in His hands shall come over and help us, where the harvest is so great and the laborers so few. What if thou art the man, Mr. Whitefield?"

When, in a later letter, Mr. Wesley said: "Do you ask me what you shall have? Food to eat, and raiment to put on; a house to lay your head in, such as your Lord had not; and a crown of glory that fadeth not away,"—his heart responded to the call to carry the Gospel not only to the whites but to the Indians.

Although the way was open to an eligible location in England, he accepted in preference the invitation of the Wesleys.

**America** This decision greatly increased his popularity.

**Chosen.** Whenever he went to bid good-by to his congregations where he had preached—Bristol, Bath, and particularly at London—multitudes crowded to hear him. In his parting sermon at Bristol the whole assembly was drowned in tears, many following to his lodgings weeping. The next day he was employed from seven in the morning until midnight, speaking to those who had been awakened and were troubled about their soul's salvation.

### III. WHITEFIELD'S ENTRANCE UPON HIS LIFE-WORK.

Whitefield sailed for Georgia in December, 1737. The officers and crew, as well as the soldiers, gave him to understand that they regarded him as an impostor and hypocrite, and for a while treated him as such. "On the first Lord's day one of them played on the hautboy; and nothing was to be seen but cards, and little heard but cursing and blasphemy;" but he managed to win their confidence and respect, and read the Scriptures to them twice a day. In Savannah he read and expounded the Scriptures at five in the morning, at ten read prayers and preached, at three held another service, and at seven in the evening expounded the catechism.

The mission to Georgia was a disappointment. The invitation of the Wesleys had evidently not been well considered. If

**Man's Mistake** it had been it would never have been given; and

**God's** in that event Providence must have found some

**Opportunity.** other way of sending him to his appointed field.

The vessel carrying him sailed from the Downs only a few hours before the one bearing John Wesley home cast anchor there. Mr. Wesley immediately sent to the vessel yet in the offing a letter containing these words:

"When I saw God by the wind which was carrying you out

brought me in, I asked counsel of God. His answer you have enclosed."

Wesley had referred the matter to chance, and the "enclosure" was a slip of paper drawn by lot, with the words: "Let him return to London." Whitefield, however, believed that his call was from God and continued on his voyage. He found the colony in an infant state and with a constitution that assured its continuance in that condition. The Wesleys and their associates had labored very hard, but had not succeeded in making a specially favorable impression on the community. Some were converted, and Whitefield appeared to enjoy being among the people.

Charles Wesley had suggested to him the establishment of an Orphan House, and this seemed to him to be desirable. The Orphan House way not being open for any large work, and the in Savannah. Indians not being accessible, he sailed from Charleston, September, 1738, on his return to England, purposing to receive orders in the Church of England and to raise the necessary funds for establishing an Orphan House in Savannah.

So much has been written of this first visit to America, not that it was of any importance in itself, but because of its influence in opening the way for the great preacher into one of the principal fields of his evangelistic work. Charles Wesley's suggestion of an Orphan House in Savannah was by **Man's Folly**, but in the Plan. no means a wise one, and Whitefield's taking up of the project was certainly not very good evidence of his own discretion; indeed, he afterward became deeply conscious of the folly of such an enterprise in a wilderness almost without inhabitants, and it became one of the great annoyances and burdens of his life. Had he not undertaken it, his six subsequent visits to the Colonies would probably not have been made, and much of his traveling as an evangelist, over Great Britain and Ireland as well as over the American Colonies, might not have been done,—as the securing of aid for the Orphan House was often the errand on which he traveled. He secured enough for founding it during the winter of 1738-39, in England; and later he secured various sums for its support, receiving on one occasion from a Boston congregation a collection of \$5,000 on a single Sabbath.

The event was important merely as showing how Providence makes the mistakes and blunders of a man the means of carry-



ing out his own purposes. Our space does not permit us to give a complete view of the seven visits of Whitefield to America, or of his work on the other side of the ocean in the intervals between those visits; nor does our aim require it. Our object is to give a general view of the character, motives, and results of that work.

**Two Crises Shape His Work.**—While the purpose to found the Orphan House directed him to one of his great fields of labor, two crises—one connected with his first return to England, and the other with his second return—had much to do with deciding the character and sphere of his evangelistic labors. These need to be considered, for the light they cast upon his work and its results.

*The First Crisis.*—The first crisis came when the Established Church closed its doors against him. Providence made use of this to open the way for him to the *open-air preaching* that became so prominent a feature of all his subsequent labors. On his arrival in England from Georgia, the clergy began to show their displeasure; in two days five churches were denied him. The Archbishop of Canterbury and the Bishop of London received him civilly but coldly; and the latter inquired "Whether his journals were not a little tintured with enthusiasm." Though the common people heard him gladly, he could not preach to them except in private places, as the churchwardens and clergy were averse to him.

January 11, 1739, he set out for Oxford to receive priest's orders at the hands of his good friend, Bishop Benson, which he did on the next Lord's day. But as the religious concern

**Opposition** advanced, the opposition to Whitefield also in-  
**Aroused.** creased. His published sermon on "Regeneration" was attacked in a pamphlet. Several clergymen objected vigorously to his preaching to the dissenting societies. Some of the parish ministers threatened them with prosecution for allowing him and other evangelists to expound the Scriptures in their houses. Even Bishop Benson became a violent opposer. Whitefield's biographer says, in a note:

"Shortly after the late Countess of Huntingdon was brought to the knowledge of the truth as it is in Jesus, Bishop Benson, who had been Lord Huntingdon's tutor, was sent for in order to reason with her ladyship respecting her opinions and conduct. But she pressed him so hard with articles and homilies,

and so plainly and faithfully urged upon him the awful responsibility of his station under the great Head of the Church, **Bishop Benson** Jesus Christ, that his temper was ruffled, and he **and Lady** rose up in haste to depart, bitterly lamenting that **Huntingdon.** he had ever laid his hands on George Whitefield, to whom he imputed, though without cause, the change wrought in her ladyship. She called him back; 'My Lord,' said she, 'mark my words. When you come upon your dying bed, that will be one of the few ordinations you will reflect upon with complacency.' It deserves remark that Bishop Benson, on his dying bed, sent ten guineas to Mr. Whitefield, as a token of his favor and approbation, and begged to be remembered by him in his prayers."

Even Bristol, where he had formerly witnessed such wonderful scenes, closed its churches against him. His biographer writes:

"In about a fortnight every door was shut, except Newgate, where he preached, and collected for the poor prisoners, and where people thronged and were much impressed; but this place also was soon shut against him, by orders from the mayor.

"One Sunday, when Whitefield was preaching at Bermondsey Church, as he tells us, with great freedom in his heart, and freedom in his voice, to a crowded congregation, near a thousand people stood in the churchyard during the service, hundreds went away who could not find room, and he had a strong inclination to go out and preach to them from one of the tombstones. 'This,' he says, 'put me first upon thinking of preaching without doors. I mentioned it to some friends, who looked upon it as a mad notion. However, we knelt down and prayed that nothing might be done rashly. Hear and answer, O Lord, for thy name's sake!'"

Thus was Whitefield's mind turned to a method of accomplishing a greater work than would have been possible other-

**Driven to** wise, and the way was open for him to preach to  
**Open-Air** tens of thousands in the open air where he would  
**Preaching.** have preached to thousands only, even had he been permitted to preach in the churches.

When, upon his last visit to Bristol before embarking for Georgia, he spoke of converting the savages, many of his friends said to him: "What need of going abroad for this? Have we not Indians enough at home? If you have a mind to con-

vert Indians, there are colliers enough in Kingswood," God had now shut him up to them. His heart yearned toward them "as sheep having no shepherd." The great common of Kingswood was open to him.

On the afternoon, therefore, of Saturday, February 17, 1739, he stood upon a mound, in a place called Rose Green, his "first

**First** field pulpit," and preached to as many as came to **Field Pulpit.** hear, attracted by the novelty of such an address. "I thought," says he, "it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for a sounding-board; and who, when his Gospel was refused by the Jews, sent his servants into the highways and hedges." Not more than two hundred persons gathered around him, for there had been no previous notice of his intention; and these perhaps being no way prepared for his exhortations, were more astonished than impressed by what they heard. But the first step was taken, and Whitefield was fully aware of its importance. "Blessed be God," he says, in his Journal, "that the ice is now broke, and I have now taken the field. Some may censure me; but is there not a cause? Pulpits are denied, and the poor colliers ready to perish for lack of knowledge."

The news spread rapidly among the colliers, and soon he had an audience of twenty thousand. The Gospel was good news to them, for it was the first sermon they had ever listened to. They were glad to hear of Jesus the Savior, and the friend of publicans and sinners. Soon were to be seen white tracks down their cheeks where the coal-smut on their faces was washed away by their running tears. Hundreds and hundreds of them were brought under deep conviction, happily ending in thorough conversion. Besides the colliers, multitudes of all ranks came from Bristol to hear him. He says, concerning his experience:

"The open firmament above me, the prospect of the adjacent fields, with the sight of thousands and thousands, some in coaches, some on horseback, and some in the trees, and at times all affected and drenched in tears together, to which was sometimes added the solemn approach of evening, was almost too much for, and quite overcame, me."

By request he preached in a large bowling-green in the city. Much of his time was spent in giving private instructions to anxious inquirers.

In London he found the churches shut against him, and he resorted to Moorfields, Kennington common, and Blackheath,—all of which witnessed his repeated triumphs over audiences often of fifteen, twenty, and thirty thousand. It was, it must

**The Conflict** have been, a great flattery, and it could hardly with **Vanity**. be less than a tremendous incentive to pride and vanity to have often almost entire populations crowding to his ministry. But the good Lord kept him ballasted so that he should not be destroyed. The curses and scoffs of the outrageously wicked he might stand; the pricks of good men must have had salutary effect, and they were administered to him without stint. It is no wonder that the sainted Doddridge said of him: "He is a very honest man but weak and a little intoxicated with popularity." The following, at a later day, from a letter to a clergyman in Boston, will show something of the conflict that Whitefield had to wage with himself:

"I have been much concerned since I saw you, lest I behaved not with humility, toward you, which is due from a babe to a father in Christ; but you know, Reverend Sir, how difficult it is to meet with success, and not be puffed up with it; and therefore any such thing discernible in my conduct, oh, pity me, and pray to the Lord to heal my pride! All I can say is, that I desire to learn of Jesus Christ to be meek and lowly in heart; but my corruptions are so strong and my employment so dangerous, that I am sometimes afraid."

*The Second Crisis.*—The second crisis in Whitefield's ministry came when the breach occurred with John Wesley. Provi-

**A Distinct** dence made use of this event to make Whitefield  
**Field.** his mouthpiece to the great hosts of Calvinistic Christians in the Church of Great Britain and in all the dissenting churches—Independent, Presbyterian, etc.—in both Great Britain and the American Colonies,—a host from which John Wesley's views shut him out. The divergence in the views of the two evangelists is presented by Whitefield's biographer:

"While Whitefield and Wesley were each alike absorbed in the work of saving a perishing world; while the hearts of both yearned with insatiable longings for the restoration of men to bliss; they each, with their native and habitual intensity of character, attributed the utmost importance to what was felt to be the best and proper manner and means of conversion. They doubtless, as a matter of fact, both held that regeneration

could be effected by divine interposition alone, on the one hand, and, on the other, that it could never be made manifest but through human actings and strivings, or in any manner take place without them. It so happened, however, that they each viewed the subject in one relation only, and thus they soon found themselves pursuing opposite directions in the formation of their theological systems: Mr. Whitefield viewing man chiefly in his condition of dependence upon God for salvation, and Mr. Wesley looking at him mainly as a responsible and guilty being. In short, Mr. Wesley became an Arminian and Mr. Whitefield a Calvinist."

During his second visit to the Colonies, Whitefield sought to prevent the rupture, but the Calvinistic Methodists in England were forcing the separation. Rev. John Cennick, the most active of the opposers of Wesley's Arminian views, urgently wrote to Whitefield in America, calling upon him to return and stay the plague. He said:

"I sit solitary like Eli, waiting what will become of the ark; and while I wail and fear the carrying of it away from among my people, my trouble increases daily. How glorious did the Gospel seem once to flourish in Kingswood! I spake of the everlasting love of Christ with sweet power. But now brother Charles is suffered to open his mouth against this truth, while the affrighted sheep gaze and fly, as if no shepherd were among them. It is just as if Satan were now making war with the saints in a more than common way. Oh! pray for the distressed lambs yet left in this place that they faint not! Surely they would if preaching would do it, for they have nothing whereon to rest, who now attended on the sermons, but their own faithfulness. With universal redemption brother Charles pleases the world. Brother John follows him in everything. I believe no atheist can more preach against predestination than they; and all who believe election are accounted enemies to God, and called so. Fly, dear brother! I am alone, —I am in the midst of the plague! If God give thee leave, make haste!"

A copy of this letter fell into John Wesley's hands, and it stung him to the quick. Cennick and his friends were speedily  
 Wesley's arraigned and excommunicated, without being  
 Course. given any opportunity to defend themselves. On  
 the arrival of Whitefield, who was at that time on his second

return voyage from America, it was found impossible to bring about a reconciliation, and the breach was consummated, though the personal esteem of Whitefield and the Wesleys for each other seems to have continued to the end.

This event, which has been so much deplored, was overruled by Providence, so that it resulted in giving to the eloquent **The Rupture** evangelist the great and distinct mission of **Overruled.** awakening to a new and divine life the Calvinistic Christians, who doubtless made up the majority in the British Isles and in the American Colonies. The way was thus opened for him to a wider field than would otherwise have been possible.

From this crisis in 1741 to his death in 1770, nearly thirty years, he was indefatigable in his work for the Master in rousing **In the Hands of** the Church to this new and better life.

**Providence.** Whitefield in all his work did not seem to have any well-formed plans by which he was working, but went forward by the day, doing what God brought to his hand. He could not be idle; he must be doing something. He apparently took his orders from day to day from headquarters. It was the duty from hour to hour as presented to him that he worked out. He would speak to the small gathering in some private house, or to thousands on some great common. Sometimes threatened and assaulted by violent men, and again set upon by savage mob; at times reviled and slandered alike by Christians and by infidels; the Methodist followers of Wesley and the formal High-Church clergy of the Established Church, joining in opposition to his work and closing the doors of their meeting-houses and churches against him; often oppressed by great weakness and sickness of body,—he held on his way through those thirty years, without stopping or faltering. Writing concerning a period of his history more than twenty years before the close of his work, his biographer says of him:

“As his health was impaired in London, he loved to range, as he calls it, after precious souls. Yet he never wished to form a new sect, or strove to become the head of a party. ‘I have seen enough of popularity,’ says he, ‘to be sick of it; and did not the interest of my blessed Master require my appearing in public, the world should hear but little of me henceforth.’ Notwithstanding his zeal abated not. ‘I dread the thoughts of flagging in the latter stage of my road,’ was an expression used

in his letters to his friends. He was often indisposed; but he thought that traveling and preaching did him good. 'Fear not

**The Famous** your weak body,' says he, in a letter to the Rev.

**Saying.** James Hervey, 'we are immortal till our work is done. Christ's laborers must live by miracle—if not, I must not live at all; for God only knows what I daily endure; my continual vomitings almost kill me; and yet the pulpit is my cure—so that my friends begin to pity me less, and to leave off that ungrateful caution, spare thyself. I speak this to encourage you.' "

By the side of the work of John Wesley that of Whitefield appears to the superficial observer comparatively insignificant,

**His Work** but it was so only in appearance. The work of **Compared with** Wesley bulks largely because, in accordance with

**Wesley's.** the necessities of his position, he founded a new and independent denomination in which he embodied his wonderful genius for organization and which stands out before the world as his monument. Whitefield, on the other hand, as has just been seen, did not give himself to the formation of a new denomination; but his position was wholly different from that of the Wesleys, and his work had a much broader scope and sweep in his own age, and has perpetuated itself, not chiefly in the Calvinistic Methodists, but in the quickened Church of God bearing many names, in all the English-speaking world, and still showing the molding influence of the eloquent evangelist in the spirit of revival that has not yet forsaken it. Of this vast work barely a hint can be given, by some sketches taken from his biography and presenting his influence upon the Church of England, upon the people of the British Islands generally, and upon the entire population of the American Colonies.

### III. WHITEFIELD'S WORK AND INFLUENCE IN GREAT BRITAIN.

**I. In the Established Church.**—Whitefield's work for the Church of England was done in connection with the great revival or evangelical movement inaugurated within the bosom of the Established Church at nearly the same time that the Wesleyan movement began, and which has proved equally pronounced and permanent in its results. Its founder, Henry Venn, is said to have been the first Church of England minister to practise extempore preaching. It was Venn who gave

inspiration and direction to the character and work of that most influential man of the modern English Church, Charles Simeon.

**Henry Venn, the Leader, and His Coadjutors.** Contemporary with Venn was William Grimshaw, "a revivalist of the John the Baptist order, a terror to all drunkards and publicans, and evil-doers generally,"—with whom Whitefield cooperated. There was also James Hervey, the author of the "Meditations," a work which exerted an immense influence and did great service for the cause of truth for a century,—with whom also Whitefield cooperated, the two acting as mutual critics of each other's works and being in constant correspondence. John Berridge—a man whose irrepressible humor combined with great earnestness, generous use of wealth, deep devotion, and intense activity in evangelistic work gave him great and extended influence in the Established Church—was another of the men with whom Whitefield wrought. These notable men were all brought into peculiar sympathy with Whitefield by their Calvinistic views, and through them the whole evangelical movement in the Church of England was largely molded by the great evangelist.

His biographer records one of his meetings with Hervey in 1750, in the following passage:

"In April, he was in London, and at Portsmouth; and in May went to Ashby. He had a delightful interview with the Rev. Dr. Doddridge, Rev. James Hervey, and others. But at Ashby, where it might have been least expected, there was a riot made before Lady Huntingdon's house during the preaching there. And in the evening some people returning home, very narrowly escaped being murdered. The justice, upon information, ordered the offenders to be brought before him, 'so that I hope,' says Mr. Whitefield, 'it will be overruled for great good; and that the Gospel, for the future, will have free course.'"

His extraordinary influence over Hervey, who was often with him after this meeting, may be judged from the following letter written by Hervey to a friend concerning this interview:

"I have seen lately that most excellent minister of the ever-blessed Jesus, Mr. Whitefield. I dined, supped, and spent the evening with him at Northampton, in company with Dr. Doddridge, and two pious, ingenious clergymen of the Church of England, both of them known to the learned world by their



valuable writings. And surely I never spent a more delightful evening, or saw one that seemed to make nearer approaches to the felicity of heaven. A gentleman of great worth and rank in the town invited us to his house, and gave us an elegant treat; but how mean were his provisions, how coarse his delicacies, compared with the fruit of my friend's lips; they dropped as the honeycomb, and were a well of life. Surely people do not know that amiable and exemplary man, or else, I can not but think, instead of depreciating they would applaud and love him. For my part, I never beheld so fair a copy of our Lord, such a living image of the Savior, such exalted delight in God, such enlarged benevolence to man, such a steady faith in the divine promises, and such a fervent zeal for the divine glory; and all this, without the least moroseness of humor, or extravagance of behavior; sweetened with the most engaging cheerfulness of temper, and regulated by all the sobriety of reason, and wisdom of Scripture; in so much that I can not forbear applying the wise man's encomium of an illustrious woman to this eminent minister of the everlasting Gospel: 'Many sons have done virtuously, but thou excellest them all.'"

Whitefield's eloquence, in connection with his relations to the Established Church, gave him a great influence over many of the higher classes from whom the work of the Wesleyans was practically shut out. The case of Lady Huntingdon has already been instanced. Through the invitation of Lady Huntingdon such men as Lords Chesterfield and Bolingbroke attended upon his preaching. His biographer makes the following record of a visit to Bristol in 1756:

"On Sunday, November 25, he opened the new Tabernacle at Bristol, which he says 'was very large, but not half large enough; for if the place could contain them, nearly as many would attend as in London. He also preached twice in his brother's great house, to the people of quality.'"

**2. Outside the Established Church.**—But Whitefield's work in the British Islands, outside of the Established Church, was much greater than within it. It took in all classes, irreligious and religious, and embraced evangelistic tours through England, Wales, Scotland, and Ireland, that resulted in rousing and inspiring the ministry everywhere, and in saving a multi-

tude of souls. The story of it makes almost another realization of Paul's record given in 2 Corinthians ix. 26-28.

His experience at Moorfields, with the rougher elements of society, in 1742, is thus recorded in his biography:

"From this principle of compassion to perishing souls, he now ventured to take a very extraordinary step. It had been the custom for many years past, in the holiday season, to erect booths in Moorfields, for mountebanks, players, and puppet shows, which were attended from morning till night by innumerable multitudes of the lower sort of people. He formed a resolution to preach the Gospel among them, and executed it. On Whitmonday, at six o'clock in the morning, attended by a large congregation of praying people, he began. Thousands, who were waiting there, gaping for their usual diversions, all flocked around him. His text was, John iii. 14. They gazed, they listened, they wept; and many seemed to be stunned with deep conviction for their past sins. All was hushed and solemn. 'Being thus encouraged [says he] I ventured out again at noon, when the fields were quite full; and could scarce help smiling, to see thousands, when a merry-andrew was trumpeting to them, upon observing me mount a stand upon the other side of the field, deserting him, till not so much as one was left behind, but all flocked to hear the Gospel. But this, together with a complaint that they had taken near twenty or thirty pounds less that day than usual, so enraged the owners of the booths, that when I came to preach a third time in the evening, in the midst of the sermon a merry-andrew got up upon a man's shoulders, and advancing near the pulpit, attempted to slash me with a long heavy whip several times.

"Soon after they got a recruiting sergeant with his drum to pass through the congregation. But I desired the people to make way for the king's officer, which was quietly done. Finding these efforts to fail, a large body, quite on the opposite side, assembled together, and having got a great pole for their standard, advanced with sound of drum, in a very threatening manner, till they came near the skirts of the congregation. Uncommon courage was given to both preacher and hearers. For just as they approached us with looks full of resentment, I know not by what accident, they quarreled among themselves, threw down their staff, went their way, leaving, however, many of their company behind, who before we had done, I trust, were

brought over to join the besieged party. I think I continued in praying, preaching, and singing (for the noise was too great at times to preach) about three hours.

"We then retired to the tabernacle, where thousands flocked. We were determined to pray down the booth; but blessed be God, more substantial work was done. At a moderate computation, I received (I believe) a thousand notes from persons under conviction, and soon after, upward of three hundred were received into the society in one day. Some I married, that had lived together without marriage. One man had exchanged his wife for another, and given fourteen shillings in exchange. Numbers, that seemed as it were to have been bred up for Tyburn, were at that time 'plucked as firebrands out of the burning.'

"I can not help adding that several little boys and girls, who were fond of sitting round me on the pulpit while I preached, and handing to me people's notes, though they were often pelted with eggs and dirt, thrown at me, never once gave way; but on the contrary, every time I was struck turned up their little weeping eyes, and seemed to wish they could receive the blows for me. God make them, in their growing years, great and living martyrs for Him, who out of the mouth of babes and sucklings perfecteth praise."

The remarkable effects of Whitefield's preaching are illustrated by the conversion of Henry Tanner, afterward the Rev.

**Conversion of Henry Tanner**, of Exeter, a most active and successful evangelist of very wide influence. That conversion took place in 1743, in connection with a glorious work begun by the preaching of Whitefield at the dock near Plymouth. The following interesting narrative of it is given, written after Mr. Tanner's death:

"The late Rev. Henry Tanner, of Exeter, in the year 1743, removed to Plymouth, to obtain employment as a shipbuilder. Here it pleased God to call him by His grace, under the ministry of Mr. Whitefield. Being at work, he heard from a considerable distance the voice of that zealous man of God, who was preaching in the street or fields, probably between Plymouth town and dock. He immediately concluded that the preacher was a madman; and determined, with five or six more of his companions, to go and knock him off from the place on which he stood, and for the purpose of more effec-

tually injuring the *mad parson*, they loaded their pockets with stones.

“When, however, Mr. Tanner drew near, and perceived Mr. Whitefield extending his arms, and in the most pathetic language inviting poor lost sinners to Christ, he was struck with amazement. His resolution failed him. He listened with astonishment, and was soon convinced that the preacher was not mad; but was indeed speaking the ‘words of truth and soberness.’ Mr. Whitefield was then preaching from Acts xvii. 19, 20: ‘May we know what this new doctrine whereof thou speakest is?—for thou bringest certain strange things to our ears.’ He went home much impressed, and determined to hear him again the next evening. He attended. Mr. Whitefield was wonderfully fervent in prayer. His text was Luke xxiv. 47: ‘And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.’ After speaking of the heinous sin of the Jews, and of the Roman soldiers, who were the instruments of perpetrating the cruel murder of the Lord of life, Mr. Whitefield, turning from the spot where Mr. Tanner then stood, near his side, said, ‘You are reflecting now on the cruelty of those inhuman butchers, who imbued their hands in His innocent blood.’ When, suddenly turning round, and looking intently at Mr. Tanner, he exclaimed, ‘Thou art the man!’ These words, sharper than any two-edged sword, pierced him to the heart; he felt himself a sinner, who, by his iniquities, had crucified the Son of God. His sins stared him in the face; he knew not how to stand; and in agony of soul he was forced to cry, ‘God be merciful to me a sinner!’ The preacher then, in melting language, proclaimed the free and superabounding grace of God in Christ, which was commanded to be preached; first of all to Jerusalem sinners, the very people who had murdered the Prince of life; and from which a gleam of hope beamed into his heart.

“Under this sermon, many other persons were convinced of sin, and brought to God. The next night Mr. Tanner heard Mr. Whitefield preach again: his subject was ‘Jacob’s ladder.’ From this discourse he obtained such views of the personal character and love of the great Mediator as enabled him to lay hold on the hope set before him, and to rejoice in Christ Jesus.”

Extracts taken from almost any part of his "Journals" will show the almost incredible activity of Whitefield in his evangelistic work, and suggest how immense must have been the influence of such activity kept up through a period of thirty-four years. The following records must be taken as a specimen of his work in England:

Whitefield's  
Incredible  
Activity.

listic work, and suggest how immense must have been the influence of such activity kept up through a period of thirty-four years. The following

"In March, 1749, he returned to London, having traveled about six hundred miles in the west, and to his satisfaction found that his former labors had been abundantly blessed.

"In May, he went to Portsmouth and Portsea, where he preached to numerous and attentive auditories. Many were savingly wrought upon—prejudices everywhere removed—and those who before calumniated and reviled him, wished him to continue with, and preach the Gospel to them.

"June 24, he wrote thus from Bristol: 'Yesterday God brought me here, after having carried me a circuit of about *eight hundred miles*, and enabled me to preach, I suppose, to upward of *one hundred thousand souls*. I have been in eight Welsh counties; and, I think, we have not had one dry meeting. The work in Wales is much upon the advance, and likely to increase daily. Had dear Mr. Henry been there, to have seen the simplicity of so many dear souls, I am persuaded he would have said, *Sit anima mea cum methodistis.*' After an excursion in July and August, on his return to London, he was visited by two German ministers, who had been preaching among the Jews, and were instrumental in the conversion of many of them.

"In the month of September, he went into Northamptonshire and Yorkshire, and preached at Oundle, Abberford, Leeds, and Haworth, where the pious Mr. Grimshaw, that indefatigable servant of Christ, was minister. In his church, they had above *one thousand* communicants, and above *six thousand* hearers in the churchyard. Thither he was invited by the Rev. Mr. Wesley's ministers and also by the societies. And the Rev. Charles Wesley announced him from the pulpit; and by him he was introduced to the pulpit in Newcastle, where he preached four times, and twice in the fields. The season being too far advanced, he did not proceed to Scotland, but he returned to London, having preached thirty times in Yorkshire; in Cheshire and Lancashire ten. He was also at Sheffield and Nottingham. The congregations were most peaceable and

attentive, only in one or two places was he rudely treated; but this he regarded not, could he only win souls to Christ.

“He came to London in November, and continued till February; during which period, besides laboring in his usual way, he occasionally assisted at West Street Chapel, preaching and administering the sacrament.”

#### IV.—WHITEFIELD'S WORK AND INFLUENCE IN AMERICA.

In the American Colonies he made repeated and extended tours, preaching in almost every city and village, rousing the churches of all denominations and everywhere to  
**Extended Tours.** a sense of their need of a higher type of piety, and awakening multitudes to a sense of their lost condition. The Great Awakening under Edwards had prepared the way for him in New England, so that multitudes in the churches were ready to take a new step forward in the Christian life. In the other regions he was often the pioneer of the revival, and there the crowds rejoiced in the first refreshing showers of divine grace. No other preacher of the Gospel in this country ever did anything at all comparable with the work of Whitefield in molding the character of the entire Church and fixing that type of Christianity which has shown itself so largely in great mission enterprises at home and abroad.

**First Visit to the Northern Colonies.**—On his second visit to America he landed at Philadelphia. This was his first visit to the Northern Colonies. Of his reception and work his biographer gives the following succinct account:

“After a passage of nine weeks, he arrived at Philadelphia in the beginning of November, and was immediately invited to preach in the churches, to which people of all denominations thronged as in England. From thence he was invited to New York, by Mr. Noble, the only person with whom he had an acquaintance in that city. On his arrival, they waited on the commissary; but he refused him the use of his church. Mr. Whitefield, therefore, preached in the fields, and on the evening of the same day, to a very thronged and attentive audience in the Rev. Mr. Pemberton's meeting-house; and continued to do so twice or thrice a day for about a week, with apparent success.

“On his way to and from Philadelphia, he also preached at Elizabethtown, Maidenhead, Abington, Neshaminy, Burling-

ton, and New Brunswick, in New Jersey, to some thousands gathered from various parts, among whom there had been a considerable awakening, by the instrumentality of a Mr. Frelinghuysen, a Dutch minister, and the Messrs. Tennents, Blair, and Rowland. He had also the pleasure of meeting with the venerable Mr. Tennent as well as his sons, and with Mr. Dickinson (afterward president of Princeton College). It was no less pleasing than strange to him to see such gatherings in a foreign land; ministers and people shedding tears; sinners struck with awe; and serious persons, who had been much run down and despised, filled with joy."

Of the power and effects of his preaching at this time in Philadelphia, there are the following records:

"The effect produced in Philadelphia at this time by the preaching of Mr. Whitefield was truly astonishing. Numbers

In of almost all religious denominations, and many Philadelphia. who had no connection with any denominations, were brought to inquire, with the utmost earnestness, what they should do to be saved. Such was the earnestness of the multitude to listen to spiritual instruction that there was public worship regularly twice a day for a year; and on the Lord's day it was celebrated generally three, and frequently four times. An aged man, deeply interested in the scenes which were then witnessed, has informed the writer that the city (not then probably a third as large as it is now) contained twenty-six societies for social prayer and religious conferences; and probably there were others not known to him."—*Memoirs of Mrs. Hannah Hodge, published in Philadelphia 1806.*

"During this visit to Philadelphia he preached frequently after night from the gallery of the court-house in Market Street. So loud was his voice at that time that it was distinctly heard on the Jersey shore, and so distinct was his speech that every word said was understood on board of a shallop at Market Street wharf, a distance of upward of four hundred feet from the court-house. All the intermediate space was crowded with his hearers. This fact was communicated to the recorder of it by a gentleman lately deceased, who was in the shallop."

He preached in this way all across the Colonies to Savannah, which he reached by canoe from Charleston, January 11, 1740. In the early spring he turned his face northward and entered upon what was perhaps the greatest of all his preaching tours

in America. *The New England Weekly Journal* of April 29, 1740, copies from a Philadelphia paper as follows:

“The middle of last month, the Rev. Mr. Whitefield was at Charlestown, and preached five times, and collected one hundred and seventy sterling for the Orphan House in Georgia; and on Sunday last, he landed at Newcastle where he preached morning and evening. Monday morning he preached to three thousand at Wilmington; on Tuesday evening in Philadelphia on Society Hill to about eight thousand, and in the same place next morning, and evening.” Then follow his daily appointments, to April 29,—Whitemarsh, Germantown, Philadelphia, Salem, N. J., Neshaminy, Pa., Skippack, Frederick Township, Amwell, New Brunswick, Elizabethtown, and New York.

A Philadelphia paper announced April 24, that he “preached the Sabbath previous to fifteen thousand people.”

He visited Rhode Island and Massachusetts, preaching frequently to great audiences, on Boston Common to fifteen thousand, of which service he says:

“Oh, how the word did run! It rejoiced me to see such numbers greatly affected, so that some of them, I believe, could scarcely abstain from crying out, that the place was none other than the house of God and the gate of heaven.”

When he went to his lodgings, “Many followed weeping exceedingly, crying out under the word, like persons that were hungering and thirsting after righteousness.”

At Salem he preached to some seven thousand, where the Lord manifested His power and glory. In every part of the throng persons might be seen in great concern. At Ipswich and Newbury were large congregations, and at the latter place especially the Lord poured out the Spirit copiously. The house was very large, and many ministers were present, and the people were deeply moved.

At Hampton he preached, he says, to an outdoor audience, but the wind was so high that he could not be readily heard.

Next he preached at Portsmouth and York in Maine. He went “to see one Mr. Moody, a worthy, plain, and powerful minister of Jesus Christ, though now much impaired by old age.” He was greatly pleased when Mr. Moody told him that he would preach to a hundred new creatures that morning. “Indeed I believe I did; for when I came to preach, I could



“speak little or no terror, but most consolation.” Mr. Whitefield preached morning and evening. “The hearers seemed plain and simple, and the tears trickled apace down most of their cheeks.”

He preached again at Hampton to a much larger, interested congregation, and learned from the pastor after that numbers were under deep religious impressions. He preached again at Newbury and Ipswich and Marblehead, collecting considerable amounts for his orphanage.

In Boston he preached morning and evening in Brattle Street, with great power, and the people were delighted to see him again, there having been a report that he had died.

At Mr. Webb's church, at the New North, on Wednesday, there was more of the presence of God, he said, through the whole ministration, than he ever had known at one time during the whole course of his ministry. He went there with the Governor of Massachusetts, Jonathan Belcher, in his coach, and preached morning and evening. “Jesus manifested forth His glory; many hearts melted within them; and I think, I was never so drawn out to pray for and invite little children to Jesus Christ as I was this morning. A little before I had heard that a little child that was taken sick soon after hearing me preach said he would ‘go to Mr. Whitefield's God,’ and died in a short time. This encouraged me to speak to the little ones. But oh! how were the old people affected when I said: ‘Little children, if your parents will not come to Christ, do you come and go to heaven without them.’ I have not seen a greater commotion since my preaching in Boston. Glory be to God who has not forgotten to be gracious.”

He preached on the Common the following day to about fifteen thousand people. The next day he was thronged morning and evening with anxious souls seeking personal instruction from him! On Sabbath he preached with great power at the Old South, which was so thronged he was obliged to get in at one of the windows. He dined with the governor, who came to him after dinner, weeping and desiring his prayers.

“The governor, the secretary, and several of the council generally attended his preaching in Boston, treating him with the greatest respect. Old Mr. Walter, successor to Mr. Elliot commonly called the apostle of the Indians, at Roxbury, said it ‘was Puritanism revived.’ And Dr. Colman said ‘that it was the happiest day he ever saw in his life.’”

He went with the governor in his coach in the evening to preach his farewell sermon on the Common where thirty thousand people were gathered. Great numbers were melted to tears when he spoke of leaving them. A great company followed him to his lodgings whom he addressed from the doorway. He became very much attached to Boston. He declared: "Boston people are very dear to my soul." "In the mean while, dear Boston, adieu. The Lord be with thy ministers and people."

The next day the governor took him in his carriage, kissed him, and with tears bade him farewell. Arriving at Concord at noon, he preached twice in the open air to some thousands, "and comfortable preaching it was. The hearers were sweetly melted down." The minister, Rev. Mr. Bliss, wept abundantly.

On Thursday he preached at Sudbury to thousands, with power, and much feeling was manifested throughout the assembled multitude. He next preached at Marlborough. At first he seemed to have no power, but liberty came and the Spirit descended, so that great numbers were melted down.

He found Governor Belcher here, who went with him through the rain that night to Worcester. Here, on Wednesday, he "preached to thousands in the open air, the word fell with weight, and carried all before it." The governor exhorted him to go on stirring up ministers, for reformation must begin at the house of God; and not to spare rulers. He asked Whitefield to pray for him that he might hunger and thirst after righteousness, and took leave of him with tears.

He preached at Leicester, Brookfield, and at Cold Spring Visits and Hadley. The same day he reached North- Edwards. ampton. He found the Rev. Jonathan Edwards a partial invalid. He writes:

"When I came into his pulpit I found my heart drawn out to talk of scarce anything but the consolation and privileges of saints, and the plentiful effusions of the Holy Ghost in the hearts of believers. And when I came to remind them of their former experiences, and how zealous and lively they were at that time, both minister and people wept much, and the Holy Ghost enabled me to speak with a great deal of power."

Whitefield had almost an adoration for both Mr. and Mrs. Edwards: "A sweeter couple I have never seen," were his own words. He writes:

“Preached this morning, and perceived the melting begin sooner and rise higher than before. Dear Mr. Edwards wept during the whole exercise. The people were equally, if not more, affected; and my own soul was much lifted up toward God. In the afternoon the power increased yet more. Our Lord seemed to keep the good wine till the last. I have not seen such gracious melting since my arrival. My soul was much knit to these dear people of God.”

Westfield, Springfield, East Windsor, Hartford, Weathersfield, were visited consecutively, and from Weathersfield he was called to New York, on his way to which city he preached at Rye and Kingsbridge. Of his preaching in New York it is recorded:

“In the morning, he preached at Mr. Pemberton’s church, and in the evening to crowded audiences, and with delightful  
 In New        manifestations of the presence and power of God.  
 York.        He said of one of the services: ‘The Spirit of the Lord gave me freedom, till at length it came down like a mighty rushing wind, and carried all before it.’ Immediately the whole congregation became alarmed. Weeping and wailing with crying were to be heard in every corner. Men’s hearts failing them for fear, and many falling into the arms of their friends. My soul was carried out until I could scarce speak any more.”

He preached for three days successively in New York, and afterward at Staten Island, Newark, Basking Ridge. His preaching appeared to be attended with more success than ever. He then went to Trenton, where he consulted with some ministers concerning Mr. Gilbert Tennent’s accepting an invitation to preach in New England. That conference resulted in Tennent’s visit to New England, and the preaching that roused the opposition that resulted in the expulsion of David Brainerd from Yale College.

The extent of the influence of such an activity, on both sides of the sea, continued for more than a third of a century, eternity alone can unfold. Such intense exertion and emotion were too much for any human frame to endure. Whitefield gave way under the strain at the early age of fifty-six. He died in the harness.

We must pass from these experiences that occurred during his second visit to America, over a period of thirty years, to the

close of his last visit, in 1770. His biographer records the work of the last two weeks of his life, in a passage that shows **His Closing Activities.** that there was no abatement of interest and power until the end:

“From the 17th to the 20th of September, Whitefield preached every day in Boston; on the 20th of September, at Newton; and proceeded from Boston, September the 21st, on an excursion to the eastward, although at that time indisposed. At Portsmouth, in New Hampshire, he preached daily from the 23d to the 29th of September; also once at Kittery, and once at York; and, on Saturday morning, September 29, he set out for Boston; but before he came to Newburyport, where he had engaged to preach next morning, he was importuned to preach by the way, at Exeter. At the last he preached in the open air, to accommodate the multitudes that came to hear him, no house being able to contain them. He continued his discourse nearly two hours, by which he was greatly fatigued; notwithstanding which, in the afternoon he set off for Newburyport, where he arrived in the evening; and soon after retired to rest, being Saturday night, fully intent on preaching the next day. His rest was much broken, and he awoke many times in the night, and complained very much of an oppression at his lungs, breathing with much difficulty. And at length, about **Aged 56.** six o'clock on the Lord's Day morning he departed this life, in a fit of the asthma.”

The whole Christian world mourned his departure. In London, John Wesley preached his funeral sermon, on the Lord's Day, November 18, in the Whitefield Tabernacle in London, “to an extraordinarily crowded and mournful auditory; many hundreds being obliged to go away, who could not possibly get within the doors.” Rev. Mr. Parsons preached a funeral sermon in the Federal Street Church, Newburyport, the day on which Whitefield died, from Philippians i. 21, “For to me to live is Christ, and to die is gain.” His mortal body rests under the pulpit of the Federal Street Church, in accordance with his own request.

Upon the tombstone of his cenotaph in Newburyport is an inscription, which briefly sums up his life. Upon the marble monument erected by Whitefield for his wife in Tottenham Court Chapel—with a space left for an inscription respecting himself after his decease, as he wished to be interred in the

same vault had he died in England—is the epitaph, written by the Rev. Titus Knight. We give both these inscriptions below, as indicating the estimate of his own age:

THIS CENOTAPH

is erected with affectionate veneration,  
to the memory of the

REV. GEORGE WHITEFIELD,

born at Gloucester, Eng., Dec'r, 1714:

educated at Oxford University: ordained 1736.

In a ministry of thirty-four years, he crossed the Atlantic thirteen times, and preached more than eighteen thousand sermons.

As a soldier of the cross, humble, devout, ardent; he put on the whole armor of God, preferring the honors of Christ

to his own interest, repose, reputation, or life. As a

Christian orator, his deep piety, disinterested zeal,

and vivid imagination, gave unexampled energy

to his look, action, and utterance. Bold, fer-

vulent, pungent, and popular in his eloquence,

no other uninspired man ever preached to so

large assemblies, or enforced the simple

truths of the Gospel by motives so per-

suasive and awful, with an in-

fluence so powerful on the hearts

of his hearers.

He died of asthma, Sept. 30, 1770;

suddenly exchanging his life of unparalleled labors for his  
eternal rest.

In memory of

REV. GEORGE WHITEFIELD, A.M.,

Chaplain to the Right Honorable the Countess of Huntingdon,

Whose soul, made meet for glory,

Was taken to Immanuel's bosom,

On the 30<sup>th</sup> of Sept. 1770;

And now lies in the silent grave, at Newburyport, near Boston, in  
New England;

There deposited in hope of a joyful resurrection to eternal life and  
glory.

He was a man eminent in piety,

Of a humane, benevolent, and charitable disposition.

His zeal in the cause of God was singular;

His labors indefatigable;

And his success in preaching the Gospel remarkable and  
astonishing.

He departed this life,

In the fifty-sixth year of his age.

And like his Master, was by some despised;

Like Him, by many others loved and prized:

But theirs shall be the everlasting crown,

Not whom the world, but Jesus Christ will own.

## SECTION THIRD.

## Special Revival Experiences.

Certain experiences, both normal and abnormal, in connection with the great revival of last century, need to be illustrated in this connection. Among these are, the work of revival in individual churches, under their own pastors, and without the aid of the evangelist from the outside,—of which good examples may be seen in the revival in Middlebury, Conn., under the Rev. Peter Thatcher and in the Church of New Londonderry, Pennsylvania, under the Rev. Samuel Blair; and the peculiar manifestations connected here and there with the work of revival, such as the "*jerks*," and other forms of excitement.

## I. REVIVAL IN MIDDLEBURY, CONN.

A remarkable revival, in which Mr. Tennent was instrumental, occurred in Middlebury, Connecticut, about the middle of the last century. It illustrates God's method of sometimes sending one man to sow the seed and another to reap the harvest. Rev. Peter Thatcher, from whom the following account is mainly drawn, was pastor of this church, having been ordained November 2, 1699, at the age of twenty-one. There had been a very low state of piety in his church for many years, and the good man began to think he must quit his charge. Only one person had offered to unite with his church for two years, and his conclusion was that God chose to accomplish His work in Middlebury by some other instrument. He delayed resigning his charge because he could find no suitable text for his farewell sermon. Mr. Tennent, on his return from Plymouth, Mr. Tennent's preached for him in March, 1741. Mr. Thatcher

Visit. stated the condition of things in the parish to Mr. Tennent, expressing his conviction that God was about to break up His house with that people. Mr. Tennent said "No, but to revive His work. He was glad to see the devil so vexed; it was a good sign." Mr. Tennent had but a small congregation and no visible effect from his sermon. Subsequently a few were found who appeared to have been deeply moved by Mr. Tennent's sermons. Opposition arose from the fact that so many

professors or members of the church had their hopes so shaken. Mr. Thatcher recounts the subsequent events, as follows:

“In the beginning of October, I proposed a day of prayer and spoke to my brother Shaw for his assistance. This was our errand to the throne of grace, to ask for the outpouring of the Spirit on this dry fleece. That week some of my awakened brethren obtained a visit from the Rev. Mr. Crocker. They appointed a lecture for him, Friday; which I was pleased to hear. He preached next morning; one cried out, the assembly was struck with awe and seriousness; which gave some hopes of a revival. He promised a visit on Monday. Of this, notice was given on the Sabbath. All that day the hearers were very attentive and there were some meltings. The next day Mr. Crocker came. We began about one o'clock. He preached from

**The Spirit Poured Out.** Romans i.8, which he opened largely. After sermon the pastor delivered an exhortation. Many now melted down. After the blessing, the people generally stayed, till some cried with terror, which flew like lightning into every breast; I suppose none excepted. I have written accounts of seventy-six, *that day struck*, and brought first to inquire what they should do to be saved. This inquiry awakened many. There were many professors of religion whose lamps went out. They discovered there was no oil of true grace in them. There were four persons that this day, being left alone in the several houses to which they belonged, were I suppose savingly awakened by the consideration that they were left. After a stay with the distressed in public, many followed us home. Those that we had no opportunity to ask openly the state of their souls, and the reason of their outcry, repaired to us; they tell us they see now what they never did before; their original guilt and actual sins, and fear of the dreadful wrath of God. This filled them with unutterable anguish. They seemed to be stepping into hell. This drew trembling fear and cries from them. They complained of hard hearts and blind eyes! That they should never see before! especially unbelief! Oh! how dreadful to give the God of truth the lie! They complain now they can not believe, find their hearts full of enmity to God, to Christ, to His holiness, to His word and saints. Scores this day, told me of their hatred of me, above any one. But to hear the young people crying and wringing their hands and bewailing their frolicking and dancing, their deriding public reproofs therefor,

was affecting. Oh! how heavy now did their contempt and neglect of Christ appear to them, as the effect of these corrupt thoughts of pride, unbelief, and enmity, and vicious practises

Deep of mirth and jollity! Their mouths are at once Conviction. filled to justify God in their eternal damnation and to condemn those principles and practises they have been ruled by, and led into; and this from Scripture. This is the peculiar work of the Spirit, to convince of sin and unbelief.

“Well, the next evening, we had another lecture. Though an excessive rain, yet many came and the word was powerful. Thus the Lord began to hear, as soon as it was in our hearts to ask.

“From this time they must have four sermons in a week; two Tuesday, two Thursday. The words of the Lord were very precious in those days. In a few days from the twenty-third of November, so greatly to be remembered, there appeared to be above two hundred awakened; and it was some days and weeks and months before they were brought sensibly to close with Christ. Most of them tarried long in the birth; and so far as I am capable to judge, gave as distinct and clear an account of their espousing to Jesus Christ; the means, His word of promise, and time, as they could of any action of human life. This, not all in the same manner needed, under the preparatory work; but all came to the same spousing, closing act when they were brought out of darkness into marvelous light; when the prison doors were opened, their captive souls set free; when set free from the oppressive burdens of guilt they so long carried; when the Lord led them into the wilderness and there spake kindly to them, saying, ‘Live.’”

The work grew daily; the numbers were increased; nearly one hundred and seventy joined the church the next year. Mr. Thatcher in a letter to a friend, September 6, 1742, wrote: “God’s work yet prevails among us; and, blessed be God, there are yet many tokens of good in this Zion.”

“In his own spirit, the revival never suffered any abatement, but rather grew brighter, till its light was lost among the glories of the heavenly world.” During the first week in April, 1744, he preached to his own people and at Plymouth eight times; closing his last discourse, which was on the 8th of the month, by telling his people he did not know whether he should ever see or speak to them again. Returning home he told his wife



he did not know but his work was done. He was restless that night, and rapidly declined till his death, which was on the Sabbath, April 22. "On Wednesday afternoon," says the Rev. Mr. Prince, "was such an extraordinary confluence from the neighboring towns as was never seen in the place before, to attend the funeral. When the coffin was carried out there was great weeping. When the coffin was set on the edge of the grave it lay there some time, and they seemed to be loth to let him down; nor did I ever see so many weepers before."

So marvelous a transformation, from hatred to love, toward this man, had divine grace wrought in the hearts of the people!

## II. A TYPICAL REVIVAL AT NEW LONDONDERRY, PA.

A single instance of the workings of the revival, outside of New England, that in New Londonderry, Pennsylvania, under the Rev. Samuel Blair, will illustrate the same gracious presence of God, and the same methods of presenting truth and dealing with sinners that characterized the work under the great evangelists of the period. Mr. Blair, after giving a somewhat particular statement of the spiritual condition of the community in which his church was situated, writes as follows:

"Religion, as it were, lay dying and ready to expire, and it was in the spring of 1740 when the God of Salvation was pleased to visit us with the blessed effusions of His Holy Spirit in an eminent manner. The very open and public appearance of the gracious visitations in these parts was in the congregation committed to my charge. I am the first minister ever settled in this place. At their earnest invitation I came to them in the beginning of November, 1739, and was formally installed and settled among them as their minister in the April following. There were some very pious people who were a great encouragement and comfort to me. I endeavored to deal searchingly and solemnly with my people, and through the blessing of God I had the knowledge of several brought under conviction that winter. The first of March I went away for two or three Sabbaths, and an earnest neighboring minister, who seemed earnest to secure the conversion of souls, preached in my absence. The first Sabbath his subject was: 'The Danger and Awful Case of such as Continue in Sin under the Means of Grace.' His text was: 'Cut it down; why cumbereth it the ground?' Under that ser-

mon many were deeply affected, so that some burst out with an audible noise into bitter crying (a thing they never knew here before).

“After I came home there came a young man to my house under deep trouble about the state of his soul, whom I had known as a light, merry sort of a youth. He was not anything concerned about himself in the time of hearing the above-mentioned sermon nor afterward, until the next day, that he went to his labor, which was grubbing, in order to clear some new ground. The first grub he undertook was a pretty large one with a high top, and when he had cut the roots, as it fell down, these words; ‘Cut it down,’ came to his remembrance and went like a spear to his heart—‘Cut it down; why cumbereth it the ground?’ So he thought, ‘I must be cut down by the justice of God for the burning of hell, unless I get into another state than I am now in.’ He thus came into a great and abiding distress which to all appearance, had a happy issue; to this day his conversation is as becometh the Gospel of Christ.

“My first sermon after returning home was from the words: ‘Seek ye the kingdom of God; and His righteousness.’ When I came to speak of their long neglect of this command, the consideration of this seemed to cut like a sword upon some in the congregation. While I was speaking upon it, they could no longer contain but burst out in the most bitter mourning. I desired them as much as possible to restrain themselves from making any noise that would hinder themselves or others from hearing what was spoken; and often afterward I had occasion to repeat the same counsel. The number of the awakened increased very fast. Our Sabbath assemblies soon became vastly larger; many people from almost all around seemed to want to come to a place where there were such manifestations of the divine power. There was hardly a sermon or lecture during the summer that did not produce evidences that they were effective in awakenings and conversions, and the impressions on the hearers were often very deep. Some would be overcome with fainting; others deeply sobbing, unable to contain themselves; others crying in a more dolorous manner; many others more silently weeping; while there would be a deep solemnity over the whole congregation. Many came to me for private conversation, thereby showing that the impression was deep and the work abiding. In a word, they saw that true

religion was quite another thing from what they had conceived it to be. There were likewise many up and down the land brought under deep and distressing convictions that summer, who had lived very loose lives, regardless of the very externals of religion. Those awakened were much given to reading the Holy Scriptures and other good books. The subjects of discourse most always, when some of them were together, were the matters of religion and great concerns of their souls. All unsuitable worldly conversation, vain discourse on the Lord's day, seemed to be laid aside among them."

Such was the character of the "Great Awakening" in its common current, and as illustrated both in and out of New England, before any foreign influence was brought to mingle with it. In

**General** many places where there was no visible move-  
**Influence.** ment, such as these specimens exhibit, there was a reviving of religion in secret; there was, in the pious and especially among pastors, a sense of spiritual want; there was self-examination; there were self-abasements and mourning for discovered want of fervor and constancy in God's service; there was prayer for pardon, and for grace to be faithful, and for the divine blessing on faithful labors; there was a better performance of pulpit and parochial duties, and a more teachable spirit, both in church members and others; and in many places, there began to be instances of manifest conversions."

Such was the state, such were the prospects, of New England when George Whitefield was invited to visit Boston. As he was a member and a minister of the Church of England, what influence the institutions of that church exerted upon him, and through him on the American church, it is not easy to say.

### III. SPECIAL PHYSICAL MANIFESTATIONS.

There have been many instances of such peculiar physical manifestations as those so frequently alluded to in the accounts of the Edwards revivals, in more recent revivals, as under Mr. Finney, and isolated cases even until now. They may have become epidemic during the Great Awakening, occurring in

**Account by** various regions. They have been witnessed  
**Lorenzo Dow.** where there was no religious excitement; but have been noticed more generally where people were wrought up in times of intense religious awakenings. In Mr. Tracy's

"Great Awakening" is an account written by that very eccentric man, "Lorenzo Dow," who was much talked about in my early boyhood. It is as follows:

"I have seen all denominations of Religion exercised with the *jerks*, gentlemen and ladies, black and white, young and old, without exception. I have passed a meeting-house, where I observed the undergrowth had been cut for a camp-meeting, and from fifty to a hundred saplings were left, breast-high, on purpose for persons who were  *jerked*, to hold on to. I observed, where they had held on they had kicked up the earth, as a horse stamping flies. A Presbyterian told me that while he was preaching, the day before, some had the jerks. I believe it does not affect those naturalists who wish to get it to philosophise about it; and rarely those who are the most pious; but the lukewarm, lazy professor is subject to it. The wicked fear it, and are subject to it, but the persecutors are more subject to it than any, and they have sometimes cursed and sworn and damned it while jerking."

Dr. Archibald Alexander says that the phenomena "were common to all ages and sexes, and to all sorts of characters."

Dow says that persecutors "had it without relaxing their hatred of religion." Some testified that they had been thrown into the dirt by hearing the descriptions of the jerkings of others, and without any religious impressions either attending or following the attack.

Many years since I knew a man living in a small village, who seemed to have no sort of control of himself whatever. No matter where you met him, passing you on the road, there would be the strangest contortions of his face, sometimes of his whole body. He would drop on his knees on the street, or entering a church would drop on one knee in the aisle. I never ascertained their origin. He seemed intelligent and capable of transacting business, and with every appearance of health. Whether he was cognizant of his condition I do not know. He was a man of forty years when I knew him, having a respectable, interesting family, and always, I think, made himself agreeable.

Mr. Tracy says of the later stages of this peculiar affection: "Toward the close of the Great Awakening of 1740 these manifestations began to assume the character of an epidemic." The various steps of the process are not so clearly marked as

the reader would desire. No one seems to have made them the subject of calm, physiological observation. William Tennent states that, under the ministry of his brother John, it was no uncommon thing to see persons in the time of hearing preaching sobbing as if their hearts would break, but without any outcry. Gillies mentions faintings, so that a number were carried out in a state of insensibility under the preaching of Rowland in a Baptist church. Gilbert Tennent was present; and at his suggestion Rowland changed the style of his discourse, and faintings ceased.

#### SECTION FOURTH.

##### David Brainerd, the Typical Man and Minister.\*

David Brainerd has been selected as being clearly the typical man and minister of the first great Era of Revivals. His work was that of a missionary exclusively, and tho his life was very brief, its influence upon those who have since lived has rarely been equaled in the annals of the Christian Church. His story is briefly told in the following paper, in connection with his missionary work.

SKETCH OF DAVID BRAINERD AND THE WORK OF GRACE AMONG THE INDIANS, 1745-1747. BY HELEN M. LUDLOW, HAMPTON INSTITUTE, VA.

To appreciate fully the achievements of that "excellent servant of Christ, David Brainerd, holiest missionary if not holiest man of his time," as an early biographer calls him, we must turn our faces from nearly all we now call civilization and, looking backward a hundred and fifty years, enter as far as we can into the spirit of his day and generation, into the life and thought of the people, not of these United States we are so proud of, but of that narrow strip along our eastern coast then known as the "British Plantations."

To eyes accustomed to the noonday of the Nineteenth Century, it seems a land of dimness. Imagination is strained to think what life would be without electricity, gas, or steam; without telegraphs, without railroads, without ocean greyhounds

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\* Chiefly from Edwards' *Life of Brainerd*.

or floating river-palaces; without daily papers, without cheap postage, without cheap literature; without lighted streets or warmed churches; without the thousand and one devices, from sewing-machines to friction matches, that make up for us the every-day necessities of comfortable existence.

After a hundred years of hand-to-hand struggle with the stern realities of pioneer life, the American colonists found themselves beset with difficulties the Pilgrim Fathers had not dreamed of. The quarrels of Europe foisted upon them, with the added horrors of Indian allies, kept their uncertain frontier in perpetual turmoil; while, within their borders, the battle of the creeds, Congregationalist and Presbyterian, Calvinist and Methodist, Baptist and Quaker, Catholic and Episcopalian, went on no less relentlessly; proving, with the early blight of African slavery, that Liberty crossed the sea in the *Mayflower* not as passenger but as stowaway. The storm, whose lightnings should fuse all hearts in one, was gathering its first clouds of discontent, resentment, and perplexity; the souls of men were tried; and still, up to their very doors, pressed the unconquered wilderness, haunt of wild beast and still more dreaded savages, and peopled by excitable imaginations with even more fearful shapes than these—for "Is not Satan the old Landlord of the Wilderness?" asks the Rev. Increase Mather, with emphatic capitals: "the habitation of Barbarian Infidels in whom the Prince of the Power of the Air doth work as a Spirit?" There must have been a bright side to life, for human nature is very elastic; and childhood and youth, love, friendship, and social instincts are unfailing as summer and winter, seedtime and harvest. But taking all the conditions into account, it is no wonder that, to the more thoughtful of the isolated colonists, this life seemed intensely earnest, the next world very real and near.

Into such environment, and of parents such as these, was born, on April 20, 1718, in Haddam, Connecticut, the little **Youth of** child appointed by God to face the roaring lion of **Brainerd.** the wilderness. His father, Hezekiah Brainerd, Esq., was one of His Majesty's Council for that colony; his mother was Dorothy, daughter of the Rev. Jeremiah Hobart; both of honorable Puritan descent. Of their five sons, one represented his town in the Provincial Assembly, and four devoted themselves to the Christian ministry, two as missionaries to the Indians. David, the third son, seems to have been from

the first of delicate frame and sensitive nature; one of those little ones the Lord would have taken up tenderly in His arms, but whose "early feet" were set in hard and thorny paths to seek Him. Brainerd has left us this picture of his own childhood:

"I was from my youth somewhat sober and inclined to melancholy, but do not remember anything of conviction of sin till I was, I believe, about seven or eight years of age. Then I became concerned for my soul and terrified at the thought of death, and was driven to the performance of religious duties; but it appeared a melancholy business, that destroyed my eagerness for play, and my concern was short-lived." A fatal epidemic in Haddam and the death of both parents before he was fourteen, renewed these impressions. He says: "I became remarkably dead to the world, my thoughts almost wholly employed about my soul's concerns."

After the break-up of his home, he lived four years with his brother in East Haddam, doubtless attending school; but he says of this period: "I was not much addicted to the company and amusements of the young, and when I did join them always came away with added sense of guilt." More congenial to his nature, no doubt, were the solitary hours of work on the farm his father left him, where he spent his nineteenth year. There his aspirations and sense of life's responsibility became so intense that, though not always quite certain of his own conversion, he determined to acquire a liberal education in order to consecrate it to the Christian ministry.

To prepare for college, he entered the family of his pious pastor, Mr. Fisk, whose advice he followed to "wholly abandon young company and associate only with grave, elderly people." Mr. Fisk's death interrupted these studies, but he continued them under his elder brother in East Haddam. Before they were completed, the long strain of religious asceticism culminated in a series of agonizing spiritual conflicts, in which the depths of his soul seemed swept by the searchlight of God's offended justice. "Some time in the beginning of winter, 1738," he says, "it pleased God, one Sabbath morning, as I was walking out alone for prayer, to give me, on a sudden, such a sense of my danger and the wrath of God that I stood amazed, and my former good frames vanished. From the view which I had of my own sin and vileness, I feared that God's vengeance would soon overtake me. I kept much alone, and sometimes envied

the birds and beasts their happiness." For more than six months he walked through this "valley of the shadow of death," sometimes tempted, like Job, to "curse God and die;" sometimes trying to escape by "heaping up devotions, fastings, and prayers," which afterward, since they "evidently had had regard to nothing but self-interest, appeared a vile mockery of God, self-worship, and a continual course of lies."

To a soul sincere, resolved, and brave as David Brainerd's, there could be but one issue to that dark valley. "It looked as dreadful to me," he says, "to see myself and the relation I stood in to God, as it would be to a poor, trembling creature to venture off some high precipice." Yet off that precipice his shuddering soul cast itself at last, and found, to its vast surprise, that "underneath are the everlasting arms." "Walking one morning in a solitary place as usual," he says, "I all at once saw that all my contrivances to effect deliverance for myself were utterly in vain; that, let me have done what I would, it would no more have tended to my helping myself than what I had done. I was brought quite to a standstill, finding myself totally lost." The cessation of the long, fruitless struggle seemed at first like the apathy of despair. But now, "at leisure from itself," his soul lost itself in contemplation of God. "I thought the Spirit of God had quite left me," he says, "but still was not distressed, only, as I thought, very stupid and senseless. Then, as I was walking in a thick grove trying in vain to pray, unspeakable glory seemed to open to the apprehension of my soul. I do not mean any external brightness or imagination, but it was a new, inward apprehension of God, such as I had never had before. My soul rejoiced with joy unspeakable to see such a glorious divine Being, and I was inwardly pleased and satisfied that He should be God over all forever and ever. My soul was so captivated and delighted with the excellence, loveliness, greatness, and other perfections of God that I was even swallowed up in Him; at least, to that degree that I had no thought, as I remember, at first about my own salvation, and scarce reflected that there was such a creature as myself. Thus God, I trust, brought me to a hearty disposition to set Him on the throne, and principally and ultimately to aim at His honor and glory as King of the universe. I felt myself in a new world; everything about me appeared with a different aspect. Then the way of salvation opened to me, with such infinite wis-



dom, suitableness, and excellency that I was amazed that I had not dropped my own contrivances before. I wondered that all the world did not see and comply with this way of salvation entirely by the righteousness of Christ."

This exaltation of "a soul in its earliest love" was not uninterrupted for Brainerd more than for other souls. His path was indeed peculiarly beset with shadows not only from without but from within. No creed could be more austere than was his own native inclination to self-scrutiny and perpetual fingering of his spiritual pulse. His diary, like "Ameil's Journal," is a spiritual temperature chart, recording minutely from day to day, often from hour to hour, the stormy variations of his experience, in phrases such as these, which give the history of a single day:

"Aug. 21: Was much perplexed in the morning. Toward noon enjoyed more of God in secret; was enabled to see that it was best to throw myself into the hands of God to be disposed of according to His pleasure, and rejoiced in such thoughts. In the afternoon rode to New Haven; was much confused all the way, just at night underwent such a dreadful conflict as I have scarce ever felt. I saw myself exceeding vile and unworthy; so that I was ashamed that anybody should bestow favor on me or show me any respect."

The purpose of this sketch does not admit a complete detailed biography of Brainerd, but the story of God's "wonder-working" through him among the tribes of the wilderness needs the light that his experience throws upon his character. Feeble in body, despondent in temperament, humble as a child, thrilling like a bundle of bared nerves to every touch of the stern elements within and about him, "out of weakness he was made strong," to endure all things for the elects' sake, that they also might obtain the salvation which is in Christ Jesus with eternal glory.

His was a thoroughly human character. We can not leave out the glimpses we get of it through the tragi-comedy of his

College college experience. His course in Yale was brilliant but brief. Notwithstanding the pulmonary disease which already began to visit upon him the unintentional but unattonable neglect of the rights of the body, he soon stood at the head of his class, yet was actually—strange as it now seems—expelled from college in his junior year for attending a Whitefield revival meeting and declaring in private

conversation that a certain tutor had "no more grace than the chair he sat in."\* Regretting afterward his boyish vehemence, he repeatedly sought reconciliation with the college, at expense of all personal pride; but, even when Rev. Jonathan Edwards and other ministers united in the petition of one whose labors God was already abundantly blessing, either the tutor's grace or the faculty's graciousness was unequal to the acceptance of his apology, so they lost to Yale forever the lustre of his sainted name. The experience was a lifelong sorrow to Brainerd, yet, doubtless, worked some good for him. He speaks at one time, in his diary, of meeting "some too much carried away with a false zeal and bitterness, God having not *taught them with briars and thorns* to be of a kind disposition toward mankind."

When the college door shut, that of his life-work opened. In the spring of 1742, he began to study for the ministry with Rev.

**Life-Work.** Mr. Mills, of Ripton, Conn., and in July was licensed by the Danbury Association to preach. His success as a licentiate must have been reported, for in November he was summoned to New York city to consider an invitation from the American commissioners of the Edinburgh "Society for the Propagation of Christian Knowledge," to become its missionary to the Indians of Pennsylvania.

"Confused with the noise and tumult of the city" (its population then about 8,000), and overwhelmed still more with a sense of insufficiency for so great a work, he hesitated, but not long, to accept the call, and, returning home, made arrangements to devote his paternal inheritance to the education of another young man for the ministry, and took the solemn leave of friends that was appropriate before starting on an expedition as formidable as Stanley's in "Darkest Africa."

What pathos in the picture of the young fellow, not yet twenty-five, setting his face alone toward the wilderness; "feeling that it would be less difficult to lie down in the grave, yet choosing to go rather than stay!"

Before he got really off, however, the commissioners decided, "on account of certain land contentions" (it has a modern sound) which might hinder a missionary's work among the Delawares,

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\* For the connection of this expulsion with the founding of Princeton College, see p. 17.

to send Brainerd first to the Indian village of Kaunameek, in the province of New York, half-way between Albany and Stockbridge. Thither he went, on horseback, in April, 1743, preaching on the way to Indian villages near Montauk, L. I., and Kent, Conn.

**Work at Stockbridge.**—Albany was then a small Dutch settlement. A month after reaching his station, he wrote to his brother John, who had succeeded him at Yale: "I live in the most lonely melancholy *desart*, about eighteen miles from Albany. My lodging is a little heap of straw laid upon some boards in a log room without any floor. My diet consists mostly of hasty pudding, boiled corn, bread baked in the ashes, and sometimes a little meat and butter. I go ten or fifteen miles for all the bread I get; sometimes it is moldy and sometimes I have had none for days together. But I made little cakes of Indian meal; and I felt contented, in prayer enjoyed great freedom, and blessed God for my present circumstances as if I had been a king. As to my success, I can't say much yet. The Indians seem generally well disposed toward me, and mostly very attentive to my instructions (through an interpreter). Two or three are, I hope, under conviction. One told me that her 'heart had cried' ever since she first heard me preach. "The Indians have no land but what the Dutch lay claim to. These have no regard to the souls of the poor Indians, and, by what I can learn, hate me because I am come to preach to them."

Brainerd built with his own hands a little hut for himself, and here spent the winter; riding often the twenty miles through the unbroken forest to Stockbridge, to study the Indian language with the missionary, Sargeant; suffering often from hunger and cold, and sometimes from severe, untended illness. Once a special messenger brought him the governor's notification to all exposed places to prepare for the chance of sudden invasion, in the imminent danger of a rupture with France. "It came in good season," he says, "for my heart was fixed on God." He succeeded in establishing an English school at Kaunameek, taught by his interpreter, an intelligent Stockbridge Indian, and in inducing his people to renounce their idolatrous sacrifices and dances, and even "in some measure, their darling sin of drunkenness." After a full year of his labors, the Kaunameek Indians, by his advice, approved by the commissioners, joined

the larger body at Stockbridge, where they could secure land and share the instructions of the successful missionary, Mr. Sargeant; while Brainerd, declining a flattering call to a wealthy parish on Long Island, offered himself anew to the more difficult field in Pennsylvania.

On April 29, 1744, he took leave of his grateful people, and started on his lonely horseback ride of a hundred and fifty miles through the woods across "the desolate and hideous country above New Jersey," stopping on the way for an interview with an Indian chief of the Minnisinks, who scornfully declared he did not wish his people to learn the religion of the race that had first taught them to lie and steal and drink, and were now trying to seize their lands and make slaves of them.

**At the Forks of the Delaware.**—A wilderness stretched to the west of Brainerd's station at the "Forks of the Delaware," but eastward it was only two days' ride from Newark, and after a survey of his field he went there and received ordination from the Presbytery, on June 11, 1744; then plunged again into the forest for a year of severer labor than he had known at Kaunamook. The Delawares were wilder, shyer, dispersed over a large territory, especially when they went off on hunting expeditions, and, being really a mixture of various tribes, it was of little use to study any one of their six or eight different dialects; while good interpreters of Christian teaching were hard to find among the scattered Dutch and Irish settlers included in Brainerd's generous efforts. To reach the bounds of his appointed parish he had to ride more than a hundred miles farther west, over a mountain range, to the Indians on the Susquehanna River and its islands. "To be in labors abundant, in journeyings often, in perils of the heathen, in perils in the wilderness, in weariness and painfulness, in hunger and thirst, in fastings often, in cold and nakedness," to be alone, and sometimes lost, in the boundless forest, listening to the cry of wolves and lying all night on the cold ground, drenched by rain, racked by the cough that forced the life-blood from his poor lungs; while on his heart pressed the unshared, awful burden of the fate of benighted souls—this was the daily position of this young apostle; and this is what he says of it, in a letter to a dear, intimate friend: "I would not change my present mission for any other business in the whole world. God has of late given me great freedom and fervency in prayer when I have been so weak

and feeble that my nature seemed as if it would speedily dissolve. I feel as if my all was lost and I was undone for this world if the poor heathen may not be converted. It would be very refreshing to me to see you here in the *desart*; especially in my weak, disconsolate hours; but I think I could be content never to see you or any of my friends again in this world, if God would bless my labors here to the conversion of the poor Indians."

The blessing descended, though not just where he then prayed for it. While some of the Delawares were induced, perhaps more by the power of his love than by his preaching, to lay aside their fears and prejudices and superstitions and to some extent reform their lives, almost the only trophy of his second year's labor was the remarkable conversion of one of his interpreters, an Indian, and his wife, who became his valued assistants.

Convinced, by hard experience, that missionaries ought to be sent forth two by two together, as Christ sent His disciples, Brainerd took again the long journey to New York and New England to try to secure a colleague. But, though Christian friends would perhaps have furnished the slender support required, no heart was found brave and consecrated enough to share the struggle against such great odds. "I do not know," he writes, "that my hopes for the conversion of the Indians had ever been at so low an ebb as at this time. Yet this was the very season when God saw fit to make bare His almighty arm, when all human probabilities most evidently appeared to fail. Whence I learn that it is good to follow the path of duty, though in the midst of darkness and discouragement."

**The Work at Crossweeksung.**—In the depth of this disappointment and hearing, while in New Jersey, that some Indians were at a place called Crossweeksung (now Crossweeks, a station on a New Jersey railroad), about eighty miles from the Forks of the Delaware, he rode out to visit them, in June, 1745. He found at home only four women and a few children. Gathering these together, he told them of the living fountain of God's love; and, like her on whom the Master did not think an hour's teaching wasted, the poor women hastened to the scattered camps, ten and fifteen miles away, to call their friends to hear the wonderful words. For two weeks Brainerd remained with them, speaking daily and nightly—the number of his audience constantly increasing, the interest deepening.

None of the customary cavils and objections were heard, but, with serious attention, the redmen hung upon his words, and besought him to stay with them and show them the way of life.

A call so evidently from God could not be refused by Brainerd—while he rejoiced with trembling in the new hope, and recalled past disappointment. Returning to Pennsylvania, he took solemn leave for a time of his people there, who showed after all some regret at his departure and seemed especially impressed by the baptism of the interpreter and his family, who accompanied Brainerd to Crossweeksung, which they reached, August 1, 1745.

Now began his great year. How his worn face must have shone, as, after his wearisome journey, he gathered the waiting **The Crowning** flock for whom he “had cried to God incessantly **Year.** for many miles together,” and “set before them the love and compassion of the Lord.” “It was surprising,” he says, “how their hearts seemed to be pierced with the tender and melting invitations of the Gospel, when there was not a word of terror spoken to them.”

After the first week of daily meetings, on August 18, as, at the close of a discourse on the parable of the supper, Brainerd “began to speak more particularly to one and another” whom he “saw under much concern.” “The power of God,” he says, “seemed to descend upon the assembly ‘*like a mighty, rushing wind,*’ and with astonishing energy bore down all before it. I stood amazed at the influence which seized the audience almost universally, and could compare it to nothing more aptly than the force of a mighty torrent or swelling deluge that with its unsupportable weight and pressure bears down and sweeps before it whatever comes in its way. Almost all persons of all ages were bowed down with concern together. Old men and women, who had been drunken wretches for many years, and some little children not more than six or seven years of age, appeared in distress for their souls, as well as persons of middle age. They were praying and crying for mercy in every part of the house, and many outside the door. Their concern was so great that none seemed to take any notice of those about him, but each prayed freely for himself. Methought this had a near resemblance to the day of God’s power mentioned in Joshua x. 14; I never saw one like it—a day wherein, I am persuaded,

the Lord did much to destroy the kingdom of darkness among this people.

“This concern was in general most rational and just. Those who had been awakened any considerable time complained more especially of the badness of their *hearts*; and those who were newly awakened, of the badness of their *lives* and *actions*. . . . Some of the white people who came to hear ‘what this babbler would say’ to the ‘poor, ignorant Indian,’ were themselves awakened, and wounded with a view of their own perishing state. Those who had lately obtained relief were filled with comfort at this season. Some took their distressed friends by the hand, telling them of the goodness of Christ and inviting them to give their hearts to Him. . . . A young Indian woman

**A Typical** who, I believe, never knew before that she had  
**Awakening.** a soul, hearing that there was something strange among the Indians, came, laughing and mocking, to see what was the matter. Before I had concluded my discourse, she was so convinced of her sin and misery that she seemed like one pierced through with a dart, and cried out incessantly. After service, she lay on the ground for hours, praying earnestly, taking no notice of any who spoke to her. I hearkened to what she said and perceived the burden of her prayer to be: ‘Have mercy on me, O God, and help me to give you my heart!’ This she continued praying incessantly, for hours together. This was indeed a day of God’s power and seemed enough to convince an atheist of the truth, importance, and power of His Word.

“I never saw the work of God appear so independent of means as at this time. I spoke to the people what I suppose had a proper tendency to promote conviction, but God’s manner of work upon them seemed so entirely above the means that I seemed to do nothing, but found myself obliged, and delighted, to say ‘Not unto us,’ not unto instruments and means, ‘but unto Thy name be glory!’”

Others than Brainerd, who were present at this Pentecostal scene and the many like it which followed, attest their wonderful effect upon all alike; the wild savage and medicine-man from the depth of the forest, the partially civilized but more degraded Indian of the frontier settlement, the “white heathen” themselves, who “came to scoff but remained to pray”—“one after another were affected with a solemn concern for their

soul's salvation as soon as they came upon the spot where divine truths were taught them," till at the end of two months' time "ninety-five persons, old and young, were affected with joy in Christ Jesus or with the utmost concern to obtain an interest in Him," and still the interest went on unabated. At a meeting held alone by the Christian Indians to pray for their teacher's success in his work among the Indians on the Susquehanna also, in compliance with his request they continued in prayer all night without knowing how the time was passing, and on this occasion several new souls were brought to Christ, and one old Indian conjurer, with whom Brainerd had not personally labored, brought his dance-rattles to be destroyed as a sign of his renunciation of all the works of darkness.

One woman went forty miles to bring her husband that he also might be awakened to a concern for his soul. Instances might be indefinitely multiplied of the wonderful power of this great awakening.

The testimony is strong to the solid character and results of the work. "While the convictions of sin and misery were ex-

**Lasting**           ceeding great, they were remarkably free from  
**Results.**        disorders, bodily or mental; there were no convulsions, or screaming, or visions, or imaginations." The sorrow and the joy were, with few exceptions—which he "took pains to crush in their first appearance"—evidently "genuine and unaffected." Still more remarkable were the practical and enduring results in changed lives; in the abandonment not only of pagan superstition and practises, but of evil passions and habits common to sinful humanity; of impurity, dishonesty, violence, hatred, and "even their most easily besetting sin of drunkenness." "The reformation was general, and all springing from the internal influence of divine truths upon their hearts, not from any external restraint. Some of the vices I had never so much as mentioned, till some, having their conscience awakened by God's Word, came and of their own accord confessed themselves guilty. . . . I do not intend to represent the preaching of the external performance of duty to be unnecessary at any time; it is doubtless among the things that 'ought to be done' while others are 'not to be left undone.' But I design to discover a plain matter of fact, that the reformation among my people is not the effect of any mere doctrinal instruction or merely rational view of the beauty of morality, but from the internal



power and influence which the soul-humbling doctrines of grace have had upon their hearts." "My great endeavor was to lead them to a view of their utter undoneness in themselves, and at the same time to open to them the glorious and complete remedy provided in Christ for helpless, perishing sinners."

The great awakening continued week after week, month after month; and, while the meetings were held daily, sometimes several times a day, the Indians from a distance coming in and camping around the gathering-place, public discourses and catechetical instructions were the least half of Brainerd's arduous work; going from house to house, he gave to each hungering soul its fitting portion of the bread of life. Not until many weeks had tested the soundness of their conversion did he admit the first fifteen adults and ten children to baptism; and not before many months of careful instruction and close observation did he, in April, 1746, invite the first selected company of about thirty most intelligent believers, "renewing in solemn manner their covenant with God, to seal it by partaking of the emblems of His love in the Lord's Supper." "It seemed as if the Lord Jesus Christ had Himself been present and personally spoken to them."

What a striking contrast to this scene is the opposition stirred up by certain of the nominally Christian and civilized **Opposition** white race, who, "clamoring for the Indian's **Roused.** lands," and seeing the victims of the rumseller and usurer slipping out of their hands into intelligence and manhood, started a two-edged slander against Brainerd, trying to excite the Indians to fear him as an emissary of the Government to inveigle them into slavery, and the white settlers to suspect him of "a popish plot to train the Indians to insurrection in the interest of the Pretender." But they could not turn from him the hearts of his grateful people, and, to save them from the net that was closing around them, he induced the Missionary Society to pay off some old debts, contracted in their drinking days, which were endangering their lands.

Yearning still after the more wayward flock he had left behind in the wilderness, Brainerd again took the long, hard journey to the Forks of the Delaware. The power of God went with him, and a number decided to go back with him and take up their abode where they could have his constant instruction. He pushed on also to the Susquehannah; but an influx of civil-

ized vices had been added to pagan barbarism, and the combination was too strong for single-handed effort. Returning to Crossweeksung, bringing his "sheaves" from the Delaware with him, he found that his people had kept up the prayer-meetings in his absence; and, with gladness of heart, he took up his work for them again and carried it forward, with unflagging interest and success, throughout the remainder of that happy year. Before its end, he had baptized seventy-seven persons, while many more were hopeful candidates for the ordinance.

The breadth and practicality of Brainerd's view of missionary work as well as of Indian character are as remarkable for  
**His Breadth** his age and time as his devotion of spirit is for  
**of View.** any age or time. Tenderly as he loved and rejoiced over his "dear people," he never ignored their weakness of nature and inheritance. Earnestly testifying, "from happy experience," that the way to reform the life is to change the heart, he recognized also the fact that "Christianity itself does not at once cure pagan tempers,"—that, as another as devoted has said: "Ideas can be taken in a moment; habits are the work of generations." He procured for his people a good school-teacher, and "used all endeavors to instruct them in the English language," which he thought, "would be perhaps more advantageous to the Christian interest among them than to preach to them in their own language, which is so defective that many things can not be communicated in it." He did not think, either, that his time was wasted in "caring for their worldly concerns and giving them directions in regard to their business;" showing them himself how to fence their fields and plant crops. "I daily discover more and more," he says, "of what importance it is likely to be to their religious interests to become laborious and industrious, acquainted with the affairs of husbandry, and able in a good measure to raise the necessaries and comforts of life; for their present method of living greatly exposes them to temptations of various kinds."

**The End of a Saintly Life.**—If the "Society for the Propagation of Christian Knowledge" had been able to reinforce the brave young explorer it sent out alone to take possession of the wilderness; if there had been another—a hundred other Brainerds, happy would it have been for the Indian race. But the "morning light" of the day of missionary zeal and conquest was not yet "breaking;" the slender ray that had pene-

trated the darkness of that wilderness was withdrawn to its Source.

On June 20, 1746, the day after completing the crowning year of his life-work, Brainerd was seized with severe illness, the culmination of long disease, the beginning of the end. Through months of suffering and struggle, after partial recovery, he still gathered joyfully more harvests for Christ, and even made one more expedition to the Delaware and Susquehanna, taking with him a company of his Christian Indians. Upheld by "strong persuasion" that the terrible journey would "not be wholly fruitless," at least in preparing the way for future workers, he wrote in his journal, "Blessed be God that I had any encouragement and hope!"

On March 18, 1747, he bade, though unawares, a final farewell to his faithful flock in Crossweeksung, and went on a last search for health to New England. Still bearing his people on his heart, he secured for them the ministrations of his brother John, who became his faithful successor in the charge. In the few months that remained, he was able also to work for the Master and serve by holy words and wise counsels and saintly example the many who welcomed him with sympathy and reverence. On October 9, 1747, at the home of Rev. Jonathan Edwards, in Northampton, Mass., after having borne long and abundant testimony to the sustaining love of his Savior, he laid his armor down, all shadows fled away, and from the midst of best-loved friends he went home to the bosom of God his "exceeding joy."

A hundred and fifty years gone! His little flock long ago followed him home. The wandering tribes were long since swallowed up by the tidal waves of civilization. The howling wilderness is full of cities; its terrible distances a matter of hours on the lightning express, or annihilated by the electric wire. Church spires have supplanted the pines of the forest. Is the fruit of Brainerd's life all gathered? Is any left for us on the forgotten desert paths that knew his conflicts and his victory?

"I go to be 'forever with the Lord,'" he said, as the end drew near: "Oh, when I go there, how God's dear church

**Dying** on earth will be upon my mind!" "How good,  
**Aspirations.** how sweet it is to labor for God!" "How infinitely sweet it is to love God and be all for Him." "I long

to burn out in one continued flame for God; for 'God, my exceeding joy!' " "Oh, that God would purify the sons of Levi, that His glory may be advanced! When ministers feel these special gracious influences on their own hearts, it wonderfully assists them to come at the consciences of men, and, as it were, to *handle* them; whereas, without these, whatever reason and oratory we make use of, we do but make use of *stumps* instead of *hands*." "My heart was melted for the dear assembly. I loved everybody in it. My soul cried, Oh, that the dear creatures might be saved!" "I saw also that this cause is God's; that He has an infinitely greater regard and concern for it than I could possibly have. Hence I was ready to lift up my head with joy." "My heart continued to go out to God for them till I dropped asleep. Oh, blessed be God that I may pray. Lord, use me as Thou wilt, do as Thou wilt with me; but, oh, promote Thine own cause, Zion is Thine; oh, visit Thine heritage! Let Thy Kingdom come!"

And so, breathing out his love for Christ and for souls, this devoted pioneer missionary, still in the morning of life, passed from the pain and unrest of his earthly work to the joy and peace of the Heavenly City.



ASAHEL NETTLETON  
1783-1844



The Great New England  
Revivalist.



CHARLES G. FINNEY  
1792-1875  
The Great Revivalist,  
First President of Oberlin College



EDWARD NORRIS KIRK  
1802-1874  
The Cultured Pastor & Revivalist



JEREMIAH LANDHIER  
1809  
Founder of the Fulton St.  
Prayer Meeting



D.L. MOODY  
1837  
The International Revivalist.



IRA D. SANKEY  
1840  
The Revivalist Gospel Singer.

## CHAPTER SECOND.

### SECOND ERA OF REVIVALS.

#### Introductory.

THE second Era of Revivals in this country dates from about 1797. Among the honored leaders in the earlier phase of the movement were Dr. Edward Dorr Griffin and President Dwight, associated with such men as the elder Mills. In its later phase, in what may be called the supplement to the revival of 1797, the revivalists Nettleton and Finney were prominent.

It has been said that "the great saving truth that animated the revival movement in the middle of the century was deliv-

**Doctrinal Teaching.** erance from sin and hell, by faith in a sacrificed Redeemer; the great truth that animated the second was the cordial recognition of God as a wise, holy, blessed, but absolute Sovereign." In its later phase the idea of *human duty* was added to that of *divine sovereignty*.

In the early period, the success of the people in the Revolutionary War had resulted in their becoming very greatly puffed up. They were elated by their prosperity. In connection with the American and French Revolutions, and in consequence of the intimate connection of the United States with France

**French Infidelity.** during the American Revolution, the popular and scoffing French infidelity of that age was widely spread in this country. In either its more popular and scoffing form, as represented by Voltaire and his compeers, or in its coarse and brutal form, as represented by Thomas Paine at the close of the eighteenth century, it had spread to a very large class, especially among those who laid claim to high intelligence and culture, and who were proud of their "free thought." It had greatly affected large numbers of young men, as in some of the colleges. When President Dwight went to Yale College at the opening of the present century it was considered discreditable for a young collegian to admit his adher-

ence to the Christian faith, and that college was almost without Christian young men. Its case is merely representative.

Various influences wrought in bringing about a reaction. The dreadful excesses of the French Revolution, which drew its life and inspiration largely from the deistic and atheistic writers and scoffers, led men to stop and think upon the character of the creed or no creed that produced such results, and many who had favored the Revolutionary ideas at the outset became, in consequence of their thinking, like the great statesman Burke, decidedly conservative in their views and conduct. Moreover, men had sickened of the folly and corruption that had characterized the rulers and leaders and literature and society of the time of the Restoration and of the Georges, and were intensely, perhaps sometimes unconsciously, desirous of something better. Perhaps, however, the influence that had most to do with this reaction was that of the period of the religious awakening, which had been confined at first to the lower classes, but had extended to the higher classes of society, largely through the agency of the Christian philanthropy and evangelism of William Wilberforce. Wilberforce, from his educational and social position, was able to introduce the agitation for, and effort after, a higher and purer Christian life, into the aristocratic circles of England. His "Practical View" had a marvelous Christian influence upon his own and succeeding generations. The result of his efforts, and of the efforts of those who cooperated with him, was the rousing of the higher and educated classes of the English-speaking peoples and the bringing in of a new and better political, religious, and domestic life.

This natural reaction influenced very widely the thinking and educated men in Great Britain and in this country. The so-called higher classes, who had been so largely godless before this, were brought into sympathy with the religious thought and life in their evangelical forms. The work of grace that had ordinarily been confined to the lower classes, and shut out from the colleges and often from the churches, and which had spread chiefly through the agency of traveling evangelists preaching very commonly to out-of-door assemblies, now made its way into the colleges and churches and into favor with the religious, educated, and well-to-do people generally. Extraordinary revivals occurred from time to time in various parishes and in various towns and cities over the country, in which the



agency of the settled minister was the chief instrument employed, the traveling evangelists often having no part whatever in the work.

As a practical result of the evil influences abroad there was a great revolt against the idea of God as a Moral Governor,—a **Rejection of God.** revolt that reached the leaders in public life and in the army, and that pervaded the colleges and even the churches. The language of the age was: "We will not have God to reign over us." The people, high and low, needed to be made to acknowledge and to feel that there is an infinite God above all and controlling all, who is to be the final Judge of all. The Spirit of God made use of the Sovereignty of God as the great doctrine in the preaching of this revival, with which to break down the bloated pride of man. This in the teaching of the strong men of the age became a trumpet-call to repentance and judgment. That call was backed with unanswerable arguments, as in President Dwight's dealing with infidelity in Yale College. A blow was given to infidelity of the kind then prevalent from which it has never recovered. The fruits of this revival were extensive throughout the States, but especially in New England, and accompanied with fewer marks of fanaticism than the work in the age of Edwards.

The second phase of this era of revival work may be regarded as supplementing the first, altho it came some years later. The representative revivalists were Nettleton and Finney. Its doctrinal basis was that of submission to God as the sovereign, shading off into that of personal duty to God. The doctrine of the divine sovereignty had been so perverted as to destroy the sense of human responsibility. It was the feeling that nothing could be done for the advancement of Christ's kingdom and the conversion of sinners until God's time came. "In God's good time, the Spirit would be poured out and men would be saved." The truth suited to rouse men from this condition was that of the duty of immediate submission to God, and of loving, serving, and honoring God. This characterized the preaching in the revivals. Its language was: "My Son, give me thine heart." "Repent, and turn yourselves from all your transgressions." The preacher cried sometimes, "Give your heart to Christ;" sometimes, "Throw down the weapons of your rebellion."

There were evils arising from this reaction against the per-

version of the old doctrine. The doctrine of human ability was often unduly exalted. The impenitent in his self-sufficiency was often inclined to say: "The matter is wholly in my hands. I can repent and turn to God when I please. I will wait until I get ready to repent." But these results were not reached until the later stages of the revival, especially under the leadership of Finney and his followers. On the whole the results for good were very great. The tendency of the call to submission and duty was to make practical Christians. Great reform movements followed,—against intemperance, profanity, Sabbath desecration, licentiousness, slavery, war, etc. A powerful and permanent impulse was given to home missions and foreign missions. In consequence the opening half of the century witnessed a marked elevation of Christian ideals, character, and activity.

In giving a view of the revival work of this period, the following topics will be briefly presented:

First Phase of the Second Era, including:

1. Some accounts of various works of grace at the opening of the century, under Dr. Griffin and his contemporaries.
2. A sketch of Dr. Edward P. Payson as a typical man and minister of this period.

Second Phase of the Second Era, including:

1. A brief view of the revivals under Dr. Nettleton, as representing the opening work of the Second Phase of this period.
2. An account of President Finney and his revival work.
3. A sketch of Dr. Edward N. Kirk as a typical man and minister of this period.

## *FIRST PHASE OF THE SECOND ERA.*

### SECTION FIRST.

#### Sketches of Characteristic Revivals.

A sketch of various works of grace in different places is subjoined, as representative of the revival work of the earlier part of this period, and of its first phase. It will be seen that different parishes show results of very various presentations of the same divine truth and of very different influences, and that they illustrate the manifold instruments and agencies employed

by God in quickening His church and in saving souls, and the diverse divine methods in such work.

It has been necessary to draw the accounts of these revivals from various sources, most of which are not now very accessible

Dr. Tyler's to the public. Dr. Bennet Tyler, professor in the Account. Theological Institute at East Windsor—now Hartford Theological Seminary—published in 1846 an account of revivals occurring in New England, chiefly in Connecticut, which has been of special service. The names of some of the pastors with the date of the awakening, will give some idea of the extent of the movement, and furnish some indications of the character of the work. Among these names are the following: Revs. Charles Backus (1797), Jeremiah Hallock (1798-99), Samuel J. Mills (1798), Edward D. Griffin (1798-99), Rev. Alexander Gillet (1778-79), Simon Waterman (1799), I. M. Cooley (1798-99), Samuel Shepard (1799), Joshua Williams (1799), Asahel Hooker (1799), Joseph Washburn (1799), Ammi R. Robins (1799), Giles H. Cowles (1799), Jonathan Miller (1799), Rufus Hawley (1799), William F. Miller (1799), Ira Hart (1799-1800), Josiah B. Andrews (1801-2-3), David Smith (1803), Ebenezer Porter (1803-4), Jeremiah Hallock (1805-6), Joshua Williams (1805-6) Bennet Tyler (1812), In-

crease Graves (1814), Elijah Lyman (1801). The **Proofs of** genuineness. character of the revivals decribed by Dr. Tyler and the facts he connected with them show that they were under the guidance of intelligent and experienced men who were themselves taught of God, and who under a deep sense of their dependence upon the Holy Spirit sought wisdom of Him "who giveth to all men liberally and upbraideth not." The revivals in each of these twenty-five churches were plainly the work of God. They were attended apparently with little of what could be called excitement, tho convictions seem quite generally to have been deep and pungent. The subjects were stripped of their self-righteousness and led to accept and approve the sovereignty of God. They were made not only to see the fallacy of their old views of obligation to love and obey God, but to abandon the excuses they had been pleading, especially the common one, so often hypocritically urged, of their inability to comply with the command: "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself," because, as they claimed, while they were unconverted they

were unable to do anything, and of course could not convert themselves, since that was God's work.

There is little in the narratives by Dr. Tyler to enable any one to form anything like an intelligent judgment of the number of conversions that took place; but that the eyes of great companies of those that had been blind were made to see can hardly be questioned. In all these towns there were many conversions which, if told in detail, would deeply interest all who might read them; but they can not be repeated here.

In 1832, a series of "Lectures on Revivals" was delivered by the Rev. William B. Sprague, D.D., of the First Presbyterian Dr. Sprague's Church, Albany, N. Y., to his people. Dr. Account. Sprague was widely known as a preacher and successful pastor. His lectures were widely read, and they called out many letters to the author from the most influential ministers of the country; among them Dr. Archibald Alexander, President Wayland, Dr. Dana, Dr. Samuel Miller, Dr. Hyde, Dr. Hawes, Dr. John McDowell, Dr. Noah Porter, Dr. Edward Payson, Dr. Proudfit, Dr. McIlvaine, Dr. Neill, Dr. Milledoler, Dr. Henry Davis, Dr. Nathan Lord, Dr. Heman Humphrey, Dr. Jeremiah Day, Dr. Ashbel Green, Dr. Moses Waddell, Dr. Edward D. Griffin. From the above-named persons twenty letters are published as an Appendix to the volume of "Lectures." I give large extracts from a few of these letters, as they are so appropriate to this narrative.

## I. SKETCHES FROM DR. SPRAGUE'S "LECTURES."

### 1. *Revival in Lee, Massachusetts.*

The following extracts are concerning a remarkable revival in Lee, Massachusetts, that began in 1792, under the ministry of Rev. Dr. Hyde.

"The first season of refreshing from the presence of the Lord which this church enjoyed commenced in June, 1792, a First Season of few days after my ordination. At this time Refreshing. there was no religious excitement in this region of country, nor had I knowledge of any special work of grace in any part of the land. The church here was small, having only twenty-one male members. It was, however, a little 'praying band.' Immediately on being stationed here I instituted a weekly prayer-meeting, to be held on Wednesday

evening, and, in succession, at the various schoolhouses in the town. These were well attended in every district, furnishing

**Means** excellent opportunities to instruct the people.

**Employed.** This meeting has been sustained until the present time. I early began to make family visits. These visits, of which I made a number each week, were improved almost wholly in conversing about the great subject of religion, and in endeavoring to find as thoroughly as possible the spiritual state of the people. They had been nine years without a pastor. Contrary to my expectations I found on my first visit many persons of different ages under deep impressions, not having the least knowledge that others were awakened. A marvelous work was begun. So great was the excitement, that into whatever section of the town I went the people in the neighborhood would leave their employment at any hour of the day, and fill a large room, and I would find myself in the midst of a solemn and anxious assembly. Many were in tears and bowed down with the weight of their sins; and some began to rejoice. These seasons were spent in prayer and exhortation and conversing with the anxious. Being then a youth, having seen but twenty-four years, and without experience, I felt weak and ready to sink under the weight of responsibility. But the Lord carried me on from one interesting scene to another. As yet there had been no public religious meetings excepting on the Sabbath. A weekly lecture was now appointed in the meeting-house, and altho in the busiest season of the year, the house was full. This lecture was continued for six months without any abatement. I was aided by neighboring ministers who came from distant places to see the Lord's doings. The work spread into every part of the town, and singularly it was confined within the town, excepting in the case of a few families attending public worship with us from the borders of adjacent towns. The work was especially powerful among those who had opposed the small church and its distinguishing doctrines.

"All our religious meetings were very much thronged, and yet without noise or irregularity. They were characterized with a stillness and solemnity which I believe have been rarely witnessed. To the praise of God I would add that the work continued with great regularity and little abatement for eighteen months. The records of the church show that one hundred and ten persons of different ages united with the church. All

these persons were examined in the presence of the church. They appeared to exhibit the fruits of the Spirit, and to exemplify the spirit of Jesus in their subsequent lives. Many of them have finished their course and entered into the joy of the Lord. Others remain unto this day burning and shining lights. After the shower had passed over, the interest did not cease nor did the people relinquish their relish for religious meetings. In the six following years forty-two were admitted to the church.

“In the year 1800 we were again favored with another work of the Holy Spirit. I commenced a weekly religious conference with particular reference to young people, and the subjects of this work were confined almost entirely to those who attended this conference. Prayer and praise were combined with instruction given at these meetings. And no attempts were made to produce excitement. The great body of the people did not attend these meetings and were not affected as in the previous revival; the convictions of the awakened were clear, rational, and pungent, and those who received comfort appeared to be renewed in the temper of their mind. This

**Among the** revival occasioned an accession to the church of **Young.** twenty-one persons, most of them between the ages of sixteen and twenty-four. A few years passed and no revival; but meetings continued and were well attended and, with gracious manifestations of the divine presence, with a number of conversions.

“In September, 1806, the Lord graciously visited us again. This followed the death of a young man who had been a constant attendant of the conference meetings for young people. He was a distance from here when his death occurred, which was wholly unexpected and produced a deep impression upon his youthful companions. On the Sabbath succeeding the in-

**Providential** telligence of his death, I preached from the words, **Occasion.** ‘He being dead yet speaketh.’ It was indeed a memorable Sabbath. That divine influences were shed down upon us, none could doubt. More than twenty persons afterward expressed hope dating their convictions from that Sabbath. This work, in its progress, resembled a plentiful shower from a small cloud. In one part of the town it affected more or less almost every family before any impressions were manifest in other parts of the town. The work spread in some measure, but was most effective where it first commenced. It continued

for about a year. During this revival and soon after, seventy-one persons were received to the communion of the church. Many new family altars were erected, and many embraced Christ who had set Him at naught.

"The next six years were years of coldness and spiritual dearth in the church. In these six years only twenty-two were gathered into the church. Services for prayer at which the pastor was present were kept up through all this drought, and the brethren were always ready to take part in the services. These meetings were precious, and when the time to close came I often heard the members say, 'It is good to be here.' Many have said they received their first convictions from these meetings.

"In 1813, soon after a distressing and mortal sickness, which swept off many of the inhabitants, God came to us in mercy again. We enjoyed another little harvest of souls. Twenty-two persons were added to the church. The next seven years the same weekly meetings were kept up, but nothing which could be called a revival occurred, yet there were many isolated cases of conversion. The Sabbath services were largely attended and so were all the meetings through the week. During this period seventy-six were received into the church, fifty-two from the world and twenty-four by letter.

"In the summer of 1821 there was an evident increase of solemnity in the church and congregation, and some were known to be anxious. This continued for several weeks, under the ordinary means of grace. The church often assembled together for prayer, and in the month of August a day of fasting and prayer was observed. The meeting-house was well filled, and deep solemnity pervaded the congregation. At this time we began to hear from one and another a new language,

Visit of and the 'sound of abundant rain.' At this interesting crisis the Rev. Asahel Nettleton spent a few days with us. He preached five sermons to overflowing assemblies and his labors were remarkably blessed. The Spirit of God came down 'like a rushing, mighty wind.' Conversions were frequent, and at Mr. Nettleton's suggestion I instituted what were called 'inquiry meetings.' More than a hundred attended the first meeting, and they were continued, a sufficient number of the brethren having been with the pastor in the inquiry-room to give any one an opportunity to disclose the

state of their mind. No language can describe the deep feeling which was manifested at some of these meetings.

"The work of 1821 was continued until the close of the year. Many young heads of families, and others in the midst of life, were among the happy subjects. The church received an accession of eighty-six persons as fruits of this revival.

"Between this revival and that which took place in 1827 the church received but twenty-four, and nearly half of these were from sister churches. Seasons of fasting and prayer and other services were kept up, and a large committee visited every family in the town conversing with parents, children, and domestics on the concerns of their souls, closing the interviews with prayer. These have been preeminent for solemnity and prayer.

"On the Sabbath preceding the first day of the year 1827 I invited the people, as had been our practise, to assemble, at the rising of the sun, in the sanctuary for the purpose of prayer and praise. Several hundreds convened at that early hour. Some came from a distance of two or three miles. An uncommon interest was evidently felt in the meeting. Another work of grace of great interest and power ensued and continued through the winter. Many of the subjects of this revival were those who appeared far from righteousness. It was found that thirty new domestic altars were reared, many of them near the house of God, and erected by business men. As the fruits of this revival one hundred and twenty-five were received into the church. During the next four years fourteen were received into the church.

"In the year of 1831, it pleased the Lord to visit us once more. For months the excitement was very great. Meetings were frequent and crowded. Some conversions occurred which were more striking than any we have ever witnessed. The revival was followed by an accession of forty-four persons to the membership of the church."

All these revivals, nine in all, through which nearly seven hundred souls were received into the church, were under but a portion of one pastorate, as Dr. Hyde continued to serve the church in Lee for many years after this. If my memory serves me, I never met this blessed man, but from 1828 I knew intimately some who had been members of his church, from whose report I formed a high

Nine  
 Revivals—700  
 Conversions.



opinion of his humility and devotion to his flock, his faithfulness in things great and small, his simplicity and godliness. He knew and loved tenderly all his flock; and they knew and loved their shepherd as tenderly as he loved them. They were "green pastures" in which they were fed and cooling streams at which they drank.

2. *Revival in Elizabethtown, N. J.*

Dr. John McDowell, of Elizabethtown, and Dr. William McDowell, of Morristown, N. J., were brothers. The preaching of Dr. William was the earliest of which I have any distinct recollection. Dr. John was a grand preacher, and no man in the Presbyterian Church in his day stood higher in all excellences than he. He was held in universal esteem. Dr. Nicholas Murray, the author of the "Letters of Kirwan" to Archbishop Hughes, will be remembered as having been one of his successors. I think the pulpit of that church has always had a strong and popular minister.

The following account of revivals, beginning from 1740, at Elizabethtown, is from a letter of Dr. John McDowell, under whose ministry the later ones occurred.

"Of the early history of the church I have been able to discover but little. It is an ancient church, having been founded about one hundred and sixty years since [at this writing more than two hundred years since]. Whether it was visited with revivals during the earliest half of its existence I have not been able to ascertain. The first revival of which any account has

**President** been transmitted to us was in the latter part of  
**Dickinson.** the ministry of that eminent servant of God, the Rev. Jonathan Dickinson [afterward President of Princeton College].

"Of this revival, it appears from a printed account of it, that it commenced in June, 1740, under a sermon addressed to youth. The inward distress and concern of the audience discovered itself by their tears, and by audible sobbing and sighing all over the house. On the character and effects of this revival, he remarks: 'Meetings for sinful amusements were abandoned by the youth and meetings for religious exercises substituted in their place. Numbers daily flocked to their pastor for advice on their eternal concerns. More came to see him

in three months than in all the thirty years before. The subjects of this work were chiefly youth. The number of converts was about sixty.' "

**Mr. Caldwell and His Death.**—"In 1772 this church was again blessed with a considerable revival under the Rev. James Caldwell. It will be remembered that Mr. Caldwell was killed by the British army as it passed through Elizabeth. In 1784 this church was again visited in a special manner with the influences of the Holy Ghost. This was just after the close of the Revolutionary War; and the people were without a place of worship, and without a pastor, the church having been burned and the pastor slain near the close of the war. This revival continued about two years; and time has proved that it was a genuine work of God. A number of the subjects are still living and are truly fathers and mothers in Israel. Nearly all the session, and almost half the members of the church, when the writer settled here, were fruits of this revival; and he has had an opportunity of knowing them by their fruits; he has been with many of them as they passed over Jordan, and from their triumphant death, as well as exemplary life, he can testify as to the genuineness of the work."

**Dr. John McDowell.**—"The subscriber was settled as pastor of this congregation, December, 1804. In August, 1807, a powerful and extensive revival commenced. The first decisive evidence of the special presence and power of the Holy Spirit was on the Sabbath under a powerful sermon on prayer by the Rev. Dr. Gideon Blackburn. A number were awakened that

Revival of day; and new cases of conviction and hopeful  
1807. conversion were occurring for a considerable time at almost every religious meeting. Especial attention continued for about eighteen months, and the number added to the church from this work was about one hundred and twenty; the subjects of the work were generally deeply exercised, and most of them continued for a considerable time in great distress, before they enjoyed the comforts of a Gospel hope.

"This revival was the first I had ever witnessed, and it was a solemn situation for a young man totally inexperienced in such scenes. It extended through the congregation, and into neighboring congregations, and passed from one to another, until in the course of the year almost every congregation in what was then the Presbytery of Jersey was visited.

“The next revival with which the Lord favored my ministry commenced in December, 1812. It was on a communion Sabbath. There was nothing peculiarly arousing in the preaching. I was not expecting such an event; neither, as I ever discovered, was there ever any peculiar engagedness in prayer, or special desire, or expectation on the part of Christians. I saw nothing unusual in the appearance of the congregation; and it was not until the services of the day were ended, when several called in deep distress to ask what they must do to be saved, that I knew the Lord was specially in this place. This was a day of such power (though I knew it not at the time) that as many as thirty who afterward joined the church were then first awakened. And it is a remarkable circumstance that on the same day, in both of the Presbyterian churches in Newark, the same results were experienced, it being the day of communion in each of those churches. This revival continued about a year, and as the fruits of it about one hundred and ten were admitted to the church.

“The subjects of this revival generally were deeply and long distressed, and in many instances there was universal trembling, **Peculiar Experiences.** and in others a privation of bodily strength so that persons could not go to their homes without help. In this respect the revival was different from any others that I ever witnessed. I never dared to speak against this bodily agitation; but never did anything to encourage it.

“About the beginning of February, 1816, this church was again visited with a great revival. It commenced most signally, as an immediate answer to the united prayers of God's people. The season of prayer was appointed after there had been a concert of closet prayer by the church. It occurred on the following afternoon, the evening being the monthly concert, which was unusually full and solemn; and it was soon manifest that the Lord was in the midst of us in a very special manner. Many cases of awakening came to my knowledge, and the work soon spread throughout the congregation. This revival was not marked by the deep distress of the previous one; but by a **Different Experiences.** general weeping, in religious meetings. Much of this was doubtless sympathetic. A larger portion than usual of the subjects were young, but generally they came sooner to trust and embrace the Savior. Some lingered in darkness. The number in the congregation who were seri-

ous was several hundred. The special attention continued about a year, and the number added to the communion of the church during that time was about one hundred and eighty.

"About the close of the year 1819, it pleased God graciously to grant this church another season of refreshing. The congregation or church generally did not become specially interested in or affected by this visitation; it was confined very much to the poorer and outlying population. The interest continued about a year, and the number added to the communion was some sixty.

"In the early part of the year 1824, there was a perceptible increase of attention to the subject of religion, which continued through 1825. About sixty were added to the church as the fruits of this special influence. But the work did not end with this ingathering. These were the drops before a mighty shower. Near the beginning of December, 1825, the work was greatly increased, commencing on a day of fasting and prayer, appointed by the Synod of New Jersey on account of the absence of divine influence in the churches generally. Many were awakened to seek the Lord; and the subjects soon professed to hope in Christ. It continued through 1826 and about one hundred and thirty were added to the church, fruits of this revival."

**Revivals in 1829 and 1831.**—"In the winter and spring of 1829 a partial awakening took place, and about twenty-five were added to the church as its fruit. Again, in the spring of 1831, there was a work of grace in some of the neighborhoods, from which some forty were added to the membership. I would remark that very few apostasies have occurred.

"We have carefully guarded against hasty admissions to the church. Seldom in times of revival have we admitted persons in less than six months after they became serious. The subjects of these revivals, the great majority of them, have been in the morning of life, and many while yet children have been impressed; but we have seldom received any very young persons to communion.

"In looking over the list I find the names of twelve who  
21 Turned to have already entered the ministry, and nine more  
the Ministry. are now in different stages of education preparatory to the Gospel ministry."

### 3. *Revivals in First Congregational Church, Hartford, Conn.*

Dr. Joel Hawes became pastor of the First Congregational Church, Hartford, Conn., in 1818. Dr. Strong, the previous pastor, had died a year or more before the pastorate of Dr. Hawes commenced. Dr. Hooker and Dr. Stone had filled the pastorate before Dr. Hawes. The following account of the revivals in this church is taken from the letter of Dr. Hawes to Dr. Sprague. Dr. Hawes writes:

"About forty years ago the church shared richly in revival blessings. During the last twenty-five years of Dr. Strong's pastorate he witnessed three seasons of revivals in the progress of which large additions were made to the church. The last of these revivals continued nearly two years, marked with a constant, silent descent of divine influence, with frequent conversions and accessions to the church.

"During the first three years of my ministry, I witnessed nothing like a revival among my people. Early in 1821 a work of great power commenced and continued during the year. As the fruits of this visitation, nearly two hundred were added to the church. Since then some have given painful evidence that the foundation of their hope was not the true one. But the great body have continued to adorn their profession by a consistent Christian life. Since that period we have enjoyed three seasons of special religious attention, neither of them so long continued or so abundant in fruits as the first.

"During the time I have been connected with the church about five hundred and fifty have been added to its communion, four fifths of them regarded as fruits of the revivals. I have often said from my pulpit, *that the church is what it is very much from the influence of revivals of religion.* It has been made to appear that a very large proportion of all now members of Congregational churches in this State came in through revivals; that the most active and devoted Christians are those who were brought into the churches as fruits of revivals."

## II. SKETCHES FROM OTHER SOURCES.

In 1846, the Massachusetts Sabbath-School Society published an account of New England revivals occurring about

the close of the eighteenth and the beginning of the nineteenth century. This volume was prepared by the Rev. Bennet Tyler, D.D., President of the Theological Institute of Connecticut. The volume contains accounts of revivals in the following towns: Somers, Canton, Torrington, New Hartford, Torrington, Plymouth, Harwinton, Goshen, Farmington, Norfolk, Bristol, Burlington, Avon, Bloomfield, Middlebury, Killingworth, Durham, Washington, and South Britain—all of Connecticut; Granville and Lenox, of Massachusetts; with Brookfield and Bridgeport of Vermont,—in all twenty-three.

These accounts were written mainly, if not exclusively, by the pastors of the above churches, evidently with great care and conscientiousness, and manifestly with not a thought of display. The two following accounts are from this work. Tho all of them are of much interest, the others are omitted because of lack of space, and because the two here given (those at Torrington and New Hartford) will afford an intelligent view of the character of them all.

1. *Revival in Torrington, Conn., under Rev. Samuel Mills.*

Some forty years ago it was my privilege to speak in the old church on the hills at Torrington, the early home of Rev. Samuel J. Mills. I give the subjoined account of a revival in Torrington, assured that every one will enjoy an opportunity to read something from the pen of Mr. Mills, whose name is so familiar to all who are acquainted with the history of the American Board. This account is included in President Tyler's work, "New England Revivals," already mentioned.

"In the latter end of August, 1798, unusual appearances  
 Among the commenced in this place, especially among the  
 Young. young people. They met weekly by themselves. Their number constantly increased, until it was found a private room could not contain them. Then they repaired to the meeting-house, where they prayed, sang, and conversed on religious subjects. An event so extraordinary excited a spirit of general inquiry throughout the society, and several weeks and even months passed away; one was scarcely able to decide whether any deep, powerful impressions were on their minds or not, unless in a very few instances. In the mean time an unusual solemnity appeared on the countenances of the people in gen-

eral. And those who, antecedently to all this, had been much in prayer to God for a day of His divine power, thank God, and take courage. Of course, conference meetings of a more general nature were appointed and crowds were wont to assemble at such seasons. Thus things passed on, with but few instances of hopeful conversion until about the middle of the following winter. While our hopes and our fears had thus been long sensibly excited by turns as appearances varied at this memorable period, it pleased the great Head of the church in a very peculiar manner to show forth His presence and power in the midst of the people. So extraordinary a season, for weeks, and we may say for months, we never witnessed. An answer to the inquiry whether the Lord was indeed among us or not, was attended with no difficulty. The minds of many were greatly agitated, and unusual attention was paid to the means of instruction. In the time of this unusual visitation, a goodly number of the people obtained hope of their reconciliation to God.

“ Having made this general statement, I shall now descend to some particular observations.

“ 1. It is worthy of particular notice, that the work has been carried on with remarkable regularity. Little or nothing has been discovered of wild enthusiasm or disorder; the subjects of the work have been as able and ready in any stage of it to describe their distress, as a patient to tell what part of his body was in pain. This, perhaps, may, in a measure, account for the fact that there has been so little opposition to the work. Such as wished to censure and reproach it were confounded.

“ 2. As to the nature of the work, that it has been such, in the course and issue of it, as wonderfully to display divine power and grace, and to bring out to view, the human heart.

**Under** The subjects of it, in the first stages of their **conviction.** The subjects of it, in the first stages of their conviction, have generally been filled with surprise and astonishment at themselves and their past lives, and, seeing themselves in danger, have formed resolutions and entered upon measures to amend their situation. When led to a more full discovery of their own hearts, and to an increasing conviction of the possibility of ever obtaining relief, in their own way, they have felt very sensibly disturbed. They have been ready to plead in their own defense, while they dared to do it, that they could do no more than they could

—that they never made their own hearts—and that it was out of their power to change them. They have contended also

**Contending** against God, for showing mercy to others while **with God.** they were left—and even for giving them existence. But as their convictions increased, they became sensible of the dreadful obstinacy of their own hearts, and found themselves growing worse and worse, till finally all hope disappeared, except what arose from the sovereign grace of God, from the consideration that He could, and that He would, have mercy on whom He would have mercy. They found their hearts so much opposed to God, and to His law and to His Gospel, as to see that nothing short of divine power could ever subdue them. In the midst of all this, their proud and obstinate spirits would rise against that sovereign grace which secured them from utter despair, and contained their only remaining hope of escaping divine wrath. But no sooner were they led to a discovery of the justice of God in their condemnation—to see and to feel that He was right, and holy, and held their proper place, than **God's Justice** they found their mouths shut, and their **Acknowledged.** complaints at an end. They have readily acknowledged that God would be glorious in executing sentence against them. Thus have they been brought to resign themselves cheerfully without any reserve into the hands of such a holy, just, and wise God, let their future situation be what it might. There have been among them such expressions as these: 'The character of God has appeared to be inexpressibly beautiful, even in the view of His pronouncing sentence against me.' 'I wish that others might praise God, tho I should perish.'

"It has been no uncommon thing for the subjects of the work, whose chief distress and anxiety antecedently arose from their being in the hands of God, unexpectedly to find themselves rejoicing from that very consideration—contemplating the glory and happiness of God, as an object of higher consequence, and more precious than their personal salvation; and all this, while as yet they have had no idea of having experienced any saving change of heart. The impressions were such on the minds of children, in different schools, as led them to lay aside their customary diversions, and sometimes to pass their intermissions in prayer, reading, or religious conversation among themselves. Such as were capable requested it as a privilege that they might be allowed to read the Bible at school. Several of them



obtained hope respecting themselves—some under twelve years of age; but the greatest number between twelve and eighteen. Some far advanced in life are among the number who hope, that tho once blind, now they see.”

What is said of the character of the work in Torrington would apply with equal truth to other societies, both far and near, so far as can be known.

2. *Revival in New Hartford, Conn., under Rev. Edward Dorr Griffin, D.D.*

Thatcher's "New England Revivals" contains an account of a revival in 1798 and 1799, in New Hartford, Conn., under the Rev. Edward Dorr Griffin, who afterward became one of the most eloquent and powerful orators of the American pulpit. Dr. Griffin was born at East Haddam, Conn., 1770; graduated at Yale, 1790; settled at New Hartford, 1801; was Professor at Andover Seminary from 1809 to 1811; preached in Park Street Church, Boston, 1811 to 1815; was settled in Newark, N. J., twice—from 1801 to 1809, and from 1815 to 1821; was President of Willams College from 1821 to 1836. The following is from his account of the revival at New Hartford:

“The work of divine grace among us three years ago, by which nearly fifty persons were added to the Lord, had not wholly ceased to produce effects on the people generally, when the late scene of wonder and mercy commenced. Late in October, 1798, the people, frequently hearing of the displays of divine grace in West Symesbury (Canton), were increasingly impressed with the information. Our conferences soon became more crowded and solemn. This was the state of the people, when, on a Sabbath in the month of November, God most mercifully manifested Himself in the assembly. From that most remarkable day, the flame which had been kindling in secret broke out. Conferences were set up in different parts of the town, which were attended by deeply affected crowds, in which the divine presence and power were more intense than we had ever before witnessed. There were no outcries of **Divine Truth.** or distortions of the body, or symptoms of intemperate zeal; only that divine truth made deep impression on the assemblies. Often a congregation could be seen sitting with deep solemnity, and not a sob or tear during the service. Peo-

ple were too deeply impressed to weep. No addresses to the passions were necessary, and the aim was to reach the conscience. In the first stages of conviction, it was not easy for the subjects to realize their desert of eternal death. Afterward, and before they had hope, their conviction of this ill desert was in many instances very clear."

"A man belonging to the lowest class in society, about seventy years old, living in a retired place, illiterate, having **A Remarkable** but little intercourse with the world, yet possessed with strong and malignant passions, because his wife had united with the church rendered her life very uncomfortable. I went to see him last summer, and I never saw a case of such deliberate rancor and deadly hatred as he expressed against everything sacred, against essential truths, and against ministers. In the expression of his countenance and lips he approximated the nearest my idea of 'the spirits in prison' of any person I ever beheld. He continued to neglect the sanctuary, and tho disconnected from all religious society, God late in the winter took strong hold of his mind, and when he could no longer remain in retirement he came to seek some experienced Christians to whom he could lay open his distress. Called away from town, I did not see him in this condition; when I saw him he was clothed and in his right mind. When asked about truths and doctrines toward which he had had such dislike, he replied: 'They are the foundation of the world.' He was indeed a very changed man; softness and gentleness had taken the place of native ferocity, and the man appeared tamed.

"The result of this revival was to produce the conviction that God should pursue His own counsel and will, without consulting them, respecting their salvation. When asked what first composed them, they have sometimes replied, 'The thought that I was in the hands of God.' When asked what there was in God to make them love Him, others would say, 'I think I love Him because He hates my sins.' A number who had been for a greater or less period indulging a hope that they were Christians, found they had built upon the sand, instead of Christ, and were compelled to seek the rock on which to build."

**Personal Reminiscence.** This account is of necessity very much abbreviated. Dr. Griffin, who wrote the account, was in some respects one of the most wonderful men that I ever saw in the pulpit, and in some things was quite unlike any

of the other remarkable men of the American pulpit. In the summer of 1829 I was attending the Bloomfield Academy, N. J., and learning that Dr. Griffin was to preach in the Third Presbyterian church in Newark, on Sunday morning, in company with four of my fellow students, I walked down to hear him. The day was intensely hot, and the house was crowded. Dr. Griffin, as I remember him, was the largest clergyman that I ever heard preach; but tho most uncomfortably fleshy, so that he must have weighed more than three hundred pounds, he was finely proportioned. Henry Ward Beecher weighed two hundred and twenty-five pounds, and he would have seemed of moderate size as compared with Dr. Griffin. The heat was so terrible that he fanned himself through the whole sermon, and my fears were excited lest he would melt. Though so very large he was splendidly formed, and handsome. The sermon was tender and beautiful. He gave notice at the close that he would preach Sunday evening in the First Church, and the whole company walked down again to hear him, and I have always been glad that we did. The weather was still fearfully hot, but we were going to hear Dr. Griffin, and the thought of weariness did not occur to us, altho it was nearly midnight before we reached our quarters.

The evening text was, "The harvest is past, the summer is ended, and we are not saved." I have heard many sermons from these words, all, I think, impressive, but this one from Dr. Griffin was beyond almost any sermon I ever heard. One felt as if he must cry out in amazement that any soul unprepared to die could be quiet and unconcerned. During most of the sermon his face was wet with tears, and for nearly an hour he spoke to us with such tender and appealing sentences that it seemed as if his hearers must cry out in an agony of fear and trembling.

But what a climax the ending was! It was a wonder how he had endured the strain so long, and that he had not given up physically exhausted. The mental agony, the heart-breaking sympathy, were enough to break an angel down! When he fell on his knees as if he had been knocked on the head with an ax, with outstretched arms, tears coursing down his face, he cried out: "Oh! my dying fellow sinners, I beseech you to give your hearts to the Savior now. Give your life to Jesus Christ. Do not put it off. Do not leave this house without

dedicating yourself to His service, lest you be left at last to cry, 'The harvest is past, the summer is ended, and I am not saved.' "

## SECTION SECOND.

### Sketch of Rev. Edward P. Payson, D.D., Portland, Me., as a Representative Man and Minister.\*

The piety of the latter part of the last and the opening of the present century often took on a peculiarly introspective cast, especially in the case of American Christians. From the days of Edwards the religious discussions turned largely upon psychological questions, particularly upon questions concerning the affections and the will. Edwards himself gave a powerful impulse to this tendency, and the comparative leisure and the freedom from excitement, enjoyed by ministers in quiet country and village parishes such as Northampton, Litchfield, and Bethlehem, gave a like direction to Christian life and experience. This had a large influence upon the ministerial work of the period, and accounts for the character of the spiritual experiences recorded in the sketches of revivals already given. The Rev. Edward Payson was in this respect peculiarly a typical character.

His ministry was accompanied with an almost continuous revival in the church in Portland, of which he was pastor for nearly twenty years, and from which the revival spirit often extended to parishes beyond. He was thus typical in another respect, that is, of that ideal condition of a Christian pastor and his church that so many believe to be the normal condition for which all pastors and churches should labor and pray. Payson's case was an illustration of the faithfulness of a Covenant God in crowning fervent piety and earnest labors with blessing in a rich harvest of souls.

We subjoin a summary view of the main events of his life, as given by Rev. Dr. George L. Prentiss:

"Edward Payson was born at Rindge, N. H., July 25, 1783; died at Portland, Me., October 22, 1827. He was a graduate of Harvard College; studied divinity with his father, Dr. Seth Payson; and was settled over the Second Congregational parish in Portland near the close of 1807. Here he continued to labor with extraordinary zeal and success until his death, at the age of forty-four. Dr. Payson was a highly gifted man intellec-

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\* Chiefly from the Memoir of Payson, by Dr. Asa Cummings.

tually and spiritually, and left his mark upon American piety. His *Life*, which had a very wide circulation, both in this country and in Great Britain, endeared his name to the Christian world. He was of a melancholy temperament, and not without morbid tendencies, which mar somewhat the influence of his example; but, notwithstanding this drawback, the records of his religious experience and pastoral labors are so full of impassioned love to Christ and love for the souls of men, so inspired by seraphic devotion and all holy sympathies, so illuminated by light from heaven, that no one can easily read them without being stimulated to a better life."

We are constrained because of the striking peculiarities of Dr. Payson and his work, and his representative character, to vary considerably from the course pursued generally in the other several narratives. The temptation has constantly been very strong to enter more largely into personalities, assured that they would interest readers generally; but in the main the temptation has been resisted, and this account will appear bald in comparison with the others. The conviction has grown on us that there are many of God's dear ministers, and multitudes of Christians, that could be greatly helped by at least a partial acquaintance *now* with Dr. Payson's piety. Perhaps we are mistaken in thinking that, of the vast number of those who hope they are Christians, but few comparatively are discontented with their spiritual condition, while the great majority are untroubled that their religious life is at so low an ebb.

There were no depths of sorrow and despondency to which Mr. Payson did not descend; and no flights upward of human attainment that he did not reach. After some heart-wringing sorrow or depression, "the next day he is in a chariot of Aminadab flying with angel speed, performing many days' labor in one."

He was intensely in earnest from the beginning. He did not wait until he had a pastorate before trying to save souls. The following incident occurred where he was stopping temporarily while waiting for ordination:

"Early this morning a young man came to me giving satisfactory evidence that he had experienced a real change. He said he had received great benefit from my preaching."

His conversation in the family with which he was staying was also blessed, and before he left he had the happiness to propound his host and hostess for admission to the church.

**Invited to Assist Rev. Mr. Kellogg in Portland.**—On the 24th of August, 1807, he reached Portland, where he was received with great cordiality and entered immediately on his work. His preaching excited so much attention, he seemed to regard himself as in great danger of thinking more highly of himself than he should. With reference to this, he observed frequent seasons of fasting and prayer. Some days after this, when his sermons were highly commended in his presence, fearing lest he should be puffed up he withdrew, and prayed in all earnestness for help to resist the temptation. We find the following record: "September 14, Read Baxter on Pride. Could hardly refrain from despairing of ever being humble."

His biographer says: "Mr. Payson's situation was now a most dangerous one. His reception as a preacher was flattering almost beyond description. Not one man in

**Under Temptation.** a thousand can bear human applause uninjured. Mr. Payson had scarcely been six weeks in Portland before overtures were made to him by three congregations to become their teacher; and there was also a plan agitated to build him a new church, the old pastor not having yet retired."

He himself writes: "The congregations are very solemn and attentive; but I dare not yet hope for any lasting effects. Some have left displeased; but there come more for every one that leaves."

"September 25. Went to a conference, and for the first time extemporized; made out poorly."

"September 26. Have four calls from other churches. There seems to be some attention excited, two have been awakened and I hope converted."

"September 27, Sunday. Was favored with great and unusual assistance both parts of the day, and the people remarkably serious and attentive. Came home with an overwhelming sense of the goodness of God."

"October 4. Went to visit a man almost in despair. He talked like a Christian, but was in dreadful distress, and rejected all comfort."

"October 7. Visited and prayed with a sick woman. Found her and her husband under strong conviction. In the evening was visited by persons under concern of mind, and conversed with them. In the evening attended a conference and preached to a crowded and solemn audience. Saw the hand of God evi-

dently appearing in it, and came home strengthened, tho I had gone much cast down."

"October 11. Never was in such an agony of soul before in wrestling for mercies, especially in behalf of souls and for a work of religion in this place. My soul seemed as if it would leave the body and mount up to heaven. Went by invitation to spend the evening in an irreligious family; found several assembled, and to my very great but pleasant surprise, the conversation took a very serious, religious tone."

"October 28. Dined with Lawyer — and had much religious conversation with him, with which he seemed much affected. In the evening met a number who were under serious impressions, conversed and prayed with them.

"October 29. Was greatly drawn out in prayer for continuance of God's presence, and for myself and friends. Spent the day visiting a number of persons who were under conviction, and found a number, in whom I felt great interest, hoping they had met with a change. Was overwhelmed with wonder, love, and gratitude at the goodness of God."

"November 8. At Portsmouth preached three times, the last to a solemn and crowded audience. Was invited to stay and preach on probation; but was obliged to decline."

"November 9. Rode to Portland. Was favored on the way with very clear manifestations of God's love. Was overwhelmed with a sense of His mercies and of my own unworthiness."

"November 13. In the evening attended church conference and preached. Divine truth, tho in an humble garb, came with great power and the hearers seemed much affected."

**Called to the Church in Portland.**—Dr. Payson had originally gone to Portland apparently with no expectation of anything further than rendering temporary assistance to the pastor, Rev. Mr. Kellogg, who probably had a design beyond that from the beginning, and the result was that his labors were so acceptable to the people that he was called to the pastorate. We give some of the records made after his call, and throughout his subsequent ministry, in order to present a view of remarkable spiritual experiences and struggles.

"November 15. Preached, and read my affirmative answer to the call. Was favored with liberty and the people seemed affected."

"December 12. Had a melting season in prayer this morning. Felt myself viler than the vilest. Spent the evening with my father, who came to attend the ordination."

"December 16. Ordination service. Felt in something of a quiet, happy, dependent frame during the public service, especially during the ordaining prayer."

**Ordination and Increased Devotion.** The ordination sermon was preached by his venerated father, from 1 Timothy v. 22.

Mr. Payson had already exhibited an interest in the welfare of souls, and a most earnest desire for their salvation, so great as to seem incapable of increase; but as soon as the pastoral relation was consummated, he regarded those committed to his oversight with an appropriating and endearing love, identifying their interests and happiness with his own.

"December 17. Was favored with freedom in writing and prayer, and felt a strong love for my people. In the evening attended a meeting of those under concern, and had some assistance."

"December 18. In a sweet, dependent frame, and had liberty to cast myself and parish upon God."

"December 20, Sabbath. Extremely weak. Felt as if I could not preach. In the afternoon preached an occasional sermon and was wonderfully carried through! Blessed be God!"

"December 21. Had a sweet season of prayer. My soul felt strong in the Lord, and in the power of His might. I longed to spend and be spent in His cause, and wondered at His astonishing love to such an unworthy wretch. Spent the whole day and evening to some profit and pleasure. Talked to a number of people on the nature of religion. After this found myself much exhausted. I feel convinced that I have consumption, and may as well die and cease my exertions."

**Health Apparently Broken.**—His illness continued severe for several days, and he was directed by his physician to keep within doors. He had much quietness and resignation, but says: "I longed to be abroad among my people." December 26, ten days after his ordination, he expectorated blood, and "viewed it as his death-warrant, but felt tolerably calm and resigned." Three days later, however, found him preaching an evening lecture.

"January 5, 1808. The attention continues and we hear of new cases of persons under concern. I find myself, from day



to day, in the situation of a poor beggar, with nothing to plead but my necessities. In the evening preached to a serious audience, and was greatly encouraged to hope for a more general reformation. Was much drawn out in prayer, both before and after meeting."

"Sabbath, January 10. Preached and administered the Lord's Supper. Felt entirely exhausted. My constitution seems much broken, and a little labor wears me out."

"January 22. Preached in the evening and was much refreshed in my own soul. Found the Lord's work is going on. Oh, what shall I render unto the Lord for all His benefits!"

"February 4. Preached at the Poor-House, and found some of the inmates much affected."

Soon after this he was seized with a violent pleuritic affection, which rendered speaking a painful and difficult exercise. This continued for some time, attended by discouraging symptoms. The prescriptions of a physician were partially blessed. But the moment he felt a little relieved he would resume his labors, "go to a prayer-meeting, take cold, and come home much worse." Repeatedly during his illness, when he was necessarily confined to his room, he enters a notice of this kind: "Spent almost the whole day conversing with persons who were exercised with spiritual trials." At the close of such days all his alarming symptoms would return with much violence. After an enforced period of retirement of three weeks in February, he ventured to attend a conference-meeting for those under concern of mind, where he found new cases of inquirers and "was carried through beyond expectation." But the exposure was followed by a dangerous relapse, so that he thought his "health irrecoverably gone."

"March 27, Sabbath. In the morning very ill; but was carried to the meeting in the afternoon, tho I could not preach. Was too weak to have much comfort at meeting, and came home very low-spirited."

"March 28. Am pretty well convinced my disease is mortal. My mind partakes so much of the weakness of my body that I can do nothing in religion, and can scarcely refrain from peevishness and fretting."

"March 30. Had a most sweet and refreshing season in secret prayer. Was resigned to Christ's will and was willing to depart and be with Him."

"April 3. Was able to attend church and preach part of the day. Had some liberty at the sacrament, and had some fore-taste of heaven, and desire to enjoy it. Am afraid the work is declining."

"April 7. Annual fast. Heard an excellent sermon from Mr. K. in the morning, and preached in the afternoon myself with some degree of assistance."

On account of his health he was absent from his parish for some time at his father's home, and did not return to Portland for two months. He kept up a constant correspondence with his parents, especially with his mother. In a foot-note his biographer says:

"His letters to his mother can only be correctly understood by considering that he had unbounded confidence at once in her **His Mother's** intelligence and piety, and an intimate acquaint-  
**Influence.** ance with his own spiritual joys and conflicts; and addressed her with the most perfect familiarity, in language that well conveyed to *her his meaning*, tho liable to mis-construction by others."

He writes to his mother, October 25, 1808: "I have just received your letter of the 19th, and, like all your letters, it came just in time when I needed it most, when I was sinking, fainting under discouragements and difficulties. I feel the force of all you say. I know I have every reason in the world to feel grateful; but this knowledge renders me more unhappy, that I can not feel it. Gratitude is a plant that my heart will never produce, only when Heaven is pleased to place it there; and whether I shall ever exercise one emotion of it again, seems doubtful."

This extract includes only ten lines of a letter of nearly a hundred lines. His letter to his father, immediately succeeding that to his mother, contains two hundred and fifteen lines and more than two thousand words. His letters to both father and mother are most filial, affectionate, and frequent.

"December 30. Had a sweet season in prayer this morning. Much assisted in writing upon the constraining power of Christ's love; and, blessed be God! I was enabled in some measure to feel my subject. Was prevented from preaching by my state of health and the weather, which was a great disappointment."

**Preaching** Mr. Payson's habit was to use a written ser-  
**Habits.** mon one part of the day, and extemporize on the

other part. He was greatly troubled in preaching when there was not the consciousness of divine assistance. Of a Sabbath he writes:

“Preached without the least appearance of assistance. Was so distressed I left the sermon unfinished, and felt as if the people would leave the house. Went home ashamed to look anybody in the face. Was ready to give up in despair, and had scarcely any hope that I should ever again behold the light of God’s countenance. Yet such is the inconceivable goodness of God to His perverse and froward children that He was pleased even then to melt my stubborn heart with displays of his Love. Felt so overwhelmed with a sense of His love, and my own ingratitude, that I could not look up, or hardly venture to throw myself at His feet. My heart was broken within me to think that I should still ungratefully requite such infinite goodness.”

Who would not emulate the state of mind described in the following extract? “Was favored with clear views of the matchless goodness of Christ, and my own vileness. Was so overwhelmed and astonished that He should again look upon me with favor that I could scarcely believe it possible. Seemed to be drawn away from self, and to feel more desire that God should be glorified than that I should be happy. This is the only heaven I aspire to; and to have such a temper seemed more desirable than ten thousand worlds. Felt sweetly broken-hearted and grieved to think how I had sinned against such a Savior, and thought I should be willing to undergo any sufferings, if I might never offend Him again. Longed to see Him glorified by others; for I almost despaired of ever glorifying Him myself.”

“January 2, 1809. Rose very early and enjoyed a sweet season of secret prayer. Spent the day in visiting. In the evening felt the worth of souls lie with peculiar weight upon my mind, and was enabled to wrestle fervently for divine influence.”

“January 3. Was favored this morning with such a view of the worth of souls that I could not rest at home, but went out to visit my people, and to stir up the members of the church to pray for divine influences. Never felt such love for the people of God as this. Seemed willing to wash their feet or perform the lowest offices, because they belong to Christ. Longed all

day to do something for the glory of God and the conversion of sinners. Wished for health, that I might employ my time for God."

"January 7. During the past week the Word of the Lord has been like a fire shut up in my bones. I long to preach but can not. Oh that I may be patient and resigned!"

Writing to his mother under date of January 10, he says: "I have been for some time striving to establish what are called **Aaron and Hur Societies**, that is, little collections of four, five or more persons, to meet before service Sabbath morning, and spend an hour in praying for a blessing on the minister and ordinances. They began New Year's day, and we seemed to have an immediate answer, for the service was unusually solemn, and we have reason to hope that the Word was not preached in vain. Our hopes of another revival are increasing, as there appears to be an unusual spirit of prayer, and several persons have been lately awakened. However, God's ways are not as our ways, and we may be disappointed. Indeed, it seems impossible to me that there should be any attention so long as I am here. I am harassed with such violent temptations, from morning till night, and from night until morning, with scarce a moment's intermission, that I am utterly weary of life and ready to despair. When I have a moment's ease, the Word of the Lord is like a fire shut up in my bones, and it seems as if I must preach, if I die for it, even to stocks and stones, if men will not hear; and yet I can only preach once on the Sabbath, and am obliged to refrain all the week. This sets melancholy to work, and gives the adversary great advantage over me. O my dearest mother, do pity and pray for me, for I am sifted like wheat."

"September 11, 1809. The Spirit seems still to accompany the Word among us, and the attention to religion is rather increasing. Several new instances of conviction have occurred lately which bid fair to be abiding. . . . Our meetings on the Sabbath are unusually crowded, and the church seems unusually humbled under a sense of deficiencies."

**Hope of Returning Health.**—"June 7. My health continues to mend slowly. I get over the fatigue of preaching much sooner than I did, and my food and sleep nourish and refresh me, which has not been the case until lately. The religious attention appears rather to increase than diminish.

Tho it is pleasant to see inquirers, yet the constant anxiety which they occasion is exceedingly painful."

September 22, he writes to his mother: "The attention to religion continues. Last communion we admitted eleven to the church, and next Sabbath we admit twelve more. The appetite for hearing seems insatiable, and our assemblies are more crowded than ever. Many have lately joined us. However, the Gospel proves a savor of death unto death, as well as of life unto life."

"December 29. Was enabled to agonize in prayer for myself and people, and to make intercession with unutterable groanings. My heart and flesh cried out for the living God. Felt strong hope that God was about to work wonders among us."

In writing now to his mother he says: "The attention to religion continues among us, and has much increased within a few weeks. It seems to be spreading more among the men. There are some favorable appearances in the neighboring towns. Last week and the week before, and this week, I have attended fasts, in different places, which have been observed with prayer for a revival of religion; and am engaged to attend another next week. I preached yesterday from the words, 'All power is given to me in heaven and in earth.'"

"February 8, 1810. Was favored with great fervor and freedom at the Throne of Grace this morning. In the afternoon and evening attended conferences, and was grievously disappointed to find no new inquirers."

To his mother, April 17, he writes: "My situation is now as agreeable as I expect it will ever be on earth; and I shall not

**Christian** be in a hurry to change it. I now hear none but  
**Fellowship.** religious conversation; every day seems like the Sabbath, and we have a little image of heaven upon earth. You will, I know, rejoice with me in blessing our bounteous Benefactor for this fresh instance of His goodness. The young converts with few exceptions bid fair to be an honor to the cause. Some of them advance very rapidly; and the mouths of opposers are stopped."

"May 13. Was permitted to draw near to God with joy and confidence. Oh, how astonishing is His goodness! A little while since I thought it impossible that I should ever be delivered from the grasp of sin. But He has brought me up from the horrible pit and miry clay, and set my feet upon a rock, and

put a new song into my mouth, even praise unto His name. Had scarcely fallen asleep when I was called upon to visit a dying woman. Found her in all the agonies of despair; and her dreadful shrieks pierced my very soul, and almost curdled my blood with horror. Prayed in agony of spirit that God would snatch her as a brand from the burning. After prayer she was more quiet, and sank into an imperfect sleep. Came away broken down with a load of anguish."

"May 17. Was much encouraged by hearing that a remarkable spirit of prayer was poured out at the meeting last evening. Could but hope the Lord was about to take the work into His own hands. In the evening attended the conference-meeting for inquirers. Was still more encouraged hearing the Spirit was again remarkably present at a prayer-meeting of the church this evening. Felt confident that the Lord was about to make bare His arm in a wonderful manner. Was so much animated by this hope that I could scarcely recover sufficient tranquillity of mind to pray that my hopes might not be disappointed."

"Sabbath, May 18. Between meetings was called to see the sick woman again. Found her composed and happy, rejoicing in the Lord, and apparently resigned to live or die. On examination found reason to believe that she was really reconciled to God, and yet would hardly believe it. Could scarcely look upon it as an answer to prayer, and still knew not how to avoid considering it as such."

July 19, 1810, he wrote to friends at home: "As you suspect, popularity costs me dear; and did it not afford me the means of being more extensively useful, I should pray to be delivered from it as the greatest of all curses. Since the novelty has worn off it affords me no pleasure; and yet I am constantly wishing for more, tho it feeds nothing but pride. If we had no pride, I believe applause would give us pleasure. But no one can conceive how dearly it is purchased, what unspeakably dreadful temptations, buffetings, and workings of depravity are necessary to counteract the pernicious effects of this poison. It is, indeed, the first and last prayer which I wish my friends to offer up for me: that I may be kept humble; and if your too great and undeserved affection for me will exert itself in this way—that is, in praying for me—it may preserve your gourd from the blast and the worm.

"The work still goes on. Dr. ——'s church have in some

measure caught the flame, and compelled their minister, reluctantly, I believe, to set up conferences."

September 10, he wrote to his sister: "My dear Sister:—I thank you most sincerely for your letter; but I do not thank you at all for the reason which you assign for not writing to me more frequently. It seems, forsooth, that I am so wonderfully wise and good, that you dare not write me. My dear sister, this is little better than downright mockery. Not that I suspect you of design to mock me, but your commendations, however sincere, are cutting, and I beg you to wound me no more with them. Go and congratulate a wretch on the rack upon the happiness which he enjoys; tell a beggar of his riches, an illiterate peasant of his learning, or a deformed cripple of his strength and beauty; but mock not a vile, stupid sinner, ready to sink under an almost insupportable weight of guilt and iniquity, with commendations of his goodness, or a blind, ignorant creature with compliments on his wisdom and knowledge. You are ready, perhaps, to look upon my situation as enviable; but if you knew what I suffer in a single day, you would fall down on your knees and bless God you are not a minister."

He wrote to his mother about this time: "My dear Mother:—Since my return from Rindge it has pleased my adorable Savior to give me clearer views of Himself than I have enjoyed before; and I have no leisure or thoughts to bestow on anything else. He has brought me up out of the horrible pit, in which I have been so long sinking, and put a new song in my mouth; and oh! that all creation would join with me in singing His praises! . . . I shall not wonder if you think me mad. I have been mad, and am just beginning to see my madness."

"December 16, Sabbath. This day completes three years since my ordination. What a miserable unprofitable servant I have been! In the afternoon preached from Ezekiel xxxiii. 7-9. Was much affected, and my hearers scarcely appeared less so. Came home excessively fatigued, but rejoicing in God." During this year forty-two souls were gathered into the church.

"December 17. I now commence the fourth year of my ministry. Whether I shall live to complete the year God only knows. Oh! let it be sent to better purpose than those that are passed!"

"January 10, 1811. Last Sabbath was communion with us. I preached from Zechariah iii. 2—'Is not this a brand plucked

from the burning?' I have no heart to speak or write about anything but Jesus; and yet I have but little patience to write about Him, in our miserably defective language. Oh! for a language suitable to speak His praises and describe His glory and beauty!"

About a month later he writes: "Our hopes of increasing attention begin to revive again; some recent instances of conviction have taken place, and we have about thirty very serious inquirers. The church, too, are more aroused. . . . I can not but hope that God designs to raise up a church here which will shine bright, and be like a city set on a hill."

The following extract from a letter dated February 17 will show something of the variety and amount of his labors: "I **Incessant** preach, or do what is as laborious, six nights in a **Labors.** week, besides talking constantly a considerable part of each day. I will give you a little sketch of our family living, that you may adopt it if you please. We have agreed, that if either of us says that which tends in the least to the discredit of another person, the rest shall admonish the offender; this has banished all evil speaking from among us. We are careful, especially in the early part of the day, as at breakfast, to converse on nothing which is inconsistent with maintaining a prayerful frame. At the beginning of evening, if I am at home, we all sit down, and have a little tour up to heaven, and see what they are doing there. We try to figure to ourselves how they feel, and how we shall feel, and what we shall do; and often, while we are trying to imagine how they feel, our own feelings become more heavenly; and sometimes God is pleased to open to us a door in heaven, so that we get a glimpse of what is transacting there—and this fills us so full of impatience, that we can scarcely wait until He comes to carry us home. If we cannot get together before tea for this purpose, we take a little time after prayers; before separating for the night; and I assure you it forms an excellent preparative for sweet sleep. But enough of this at present; if you like it I will give you more by and by!"

To his mother he writes: "You must not, dear mother, say one word which even looks like an intimation that you think me advancing in grace. I can not bear it. Everybody here, whether friend or enemy, is conspiring to ruin me. Satan and my own heart, of course will lend a hand; and if you join



too, I fear all the cold water Christ can throw upon my pride will not prevent it from bursting out into a destructive flame.

“As certainly as anybody flatters and caresses me, my Father has to whip me for it. Pride won't mind reason, nor anything but a good drubbing. Even at this moment I find it tingling at my finger's ends, and seeking to guide my pen.”

**Mr. Payson's Marriage.**—On the 8th of May, 1811, Mr. Payson was married to Ann Louisa Shipman, of New Haven, a woman of kindred piety, and whose energy and firmness of character, connected with other estimable accomplishments, proved his best earthly support, and an abiding check upon his constitutional tendency to depression. Female ingenuity could not have been better directed or more signally honored and rewarded.

I pass over much of great interest in connection with Mr. Payson's marriage, and not only interesting but instructive, giving only the following extract from a letter to his mother:

“My dearest Mother:—I must tell you how happy I am; not because I have one of the best of wives; not because I live in the midst of a grateful and affectionate people, and am surrounded with the good things of this life; but because I enjoy God in all these things. My people have been wonderfully kind. As soon as we got into our home they sent us two cart-loads of provisions, etc., including everything which could be wanted in a family. This was kind in them, but still more kind in my Heavenly Father.”

Thus far little allusion has been made to Mr. Payson's father. But Dr. Cummings, the biographer, says: “The father of Mr. Payson, less prominent than his mother, was, nevertheless, deservedly ranked among the first men in New Hampshire. Indeed, he stood high in the confidence of the religious public throughout New England; and his counsel and active exertions were much employed in promoting the general literature and religion. In furtherance of these he made several long journeys on horseback; once or twice as far as Philadelphia, on business for Dartmouth College, of which he was one of the trustees. He was a member of the American Board of Commissioners, as was his son after him. His various public engagements, in addition to his pastoral duties, so engrossed his time that the family correspondence devolved almost entirely on Mrs. Payson, who held the pen of a ready writer.”

We pass over the records of several years in his Journal, at this point. They all indicate continued and increasing success in his ministerial work and influence.

“November 14, 1814. Three weeks since I preached to the young, from the words of Christ when twelve years old: ‘I must be about my Father’s business.’ At the close of the sermon I invited all the young men who were fully determined to engage immediately in their Father’s work to meet me in the evening, and at the same time told them that I was not confident that any of them would come. However, about fifty attended. After stating to them the difficulties and temptations they would meet with, and the sacrifices they must make in a religious course, I advised them to consider it for a fortnight; and, if they still resolved to persevere, meet me again. About thirty came the second evening; and though I cannot calculate upon them all, or even the major part of them, becoming Christians, yet I hope some of them will.”

“February 21, 1815. We have a great revival commencing. We have been expecting it for some time; and a few weeks since, at the close of a suitable sermon, I informed the congregation that I believed God was about to bless us, and told them that the first quarterly fast of the church was at hand, and that, if they would consent to unite with the church in the fast, we would meet in the meeting-house, instead of the conference room where we usually assembled on such occasions. At the same time I invited those who were willing to meet the church, to signify it by rising. About two thirds of the congregation instantly arose. It was a most solemn scene. The church, to whom the measure was altogether unexpected, were almost overwhelmed with various emotions, and scarcely knew whether to be glad or sorry, to hope or fear. You may well suppose that the interval between the Sabbath and the fast was a trying season to me. I felt that I had completely committed myself—that my all was at stake—that if a blessing did not attend the measure, every mouth would be open to condemn it; and it seemed to me as if I could hardly survive a disappointment. I should not have taken such a step had I not believed I had sufficient reason for trusting that God would bear me out in it; and I thought if He did not bear me out, I never should know again what to expect—never should feel confidence to pray. I expected severe trials, but had few

fears of the event. The trials came, but not in the way I expected, therefore I was surprised and overcome by them. The day of the fast was the most dreadful day of my life—the day in which I had most dreadful proofs of more than diabolical depravity of heart. The meeting-house was full, but things did not go on in the manner I had hoped and expected. I thought all was lost; and I now wonder that I lived through it—that a broken heart was not the consequence. For some days I heard nothing encouraging, and my distress was unabated; but at the next inquiry meeting I found more than sixty inquirers. This number within a week greatly increased, and eight or ten have obtained comfort. The prospect is now more encouraging than it has been since my settlement.”

The pressure of outside engagements increased as the years passed. We have the following record, indicating that they weighed heavily upon him:

“May 21. My avocations were never so numerous. I have two sermons, if possible, to prepare for the press, but fear I shall never find time. I have also three ordination sermons to preach within two months, sermons before two missionary societies within the same time, and on the second Sabbath of July I have engaged to preach in Portsmouth, before the managers of the Female Asylum. Besides this I preach four sermons and attend two inquiry meetings weekly. Judge, then, whether I am not worn out, and whether I do not need your prayers. As to a revival, my wishes for it can not be too strong, if they are disinterested, and not selfish. We have admitted thirty-three since the year came in, and nine stand propounded. The number of inquirers is about one hundred, and slowly increasing.”

Mr. Payson as a writer had most remarkable power, yet he placed a very low estimate on this gift. He wrote: “I must resign my privilege of doing good with the pen  
**As a Writer.** to those who are more able.” He preached before the Maine Bible Society in 1814, which sermon was the first he suffered to go to the press; the myriads of copies put in circulation show how it was appreciated. And yet while correcting it for the press, he says of it: “It seemed so flat I would have given anything to recall it.” Other sermons published met with as warm a reception, and the one for sailors has been published in all languages where sailors are found,

the world around. His historian has said: "Copies of it have been multiplied beyond computation."

"April 13, 1820. We have some encouraging appearances. Last Sabbath I invited the male part of the congregation who were willing to be considered inquirers to meet me in the evening. Between thirty and forty attended. But I fear but few of them are deeply impressed. We have about the same number of females who are in a similar state."

More than two years later, he writes:

"December 5, 1823. A few weeks since I set up a Bible class for young persons over fourteen years of age. About two hundred and fifty attended. And some of them appear interested, but none are awakened as yet. However, God must have some chosen ones, among the rising generation, and He will, sooner or later, bring them in; but I fear that all who have passed the meridian of life—I mean in my congregation—are given over to final hardness of heart."

Mr. Cummings, his biographer, writes thus of Mr. Payson's success in the ministry: "The many hundreds to whom Mr. Payson's labors were blessed in the place of his residence, and whom it was his happiness to welcome to the church under his special supervision, are only a part, and may be found a small part, of the gems which will embellish the crown of his rejoicing in the day of the Lord."

Through 1824 and 1825 we find constant records of Dr. Payson's struggle with fatal disease. The record of the giving way

**Fatal** of his physical strength under the severe and long-  
**Disease.** continued pressure is pathetic in the extreme:

"March 17. The revival goes on. Fifteen, we hope, are converted; and four times that number under deep conviction. But in the midst of it I am laid aside. My lungs have been failing for several weeks, and I can preach no longer. After my lecture Thursday evening I had a strange turn. Everybody thought that I was dying. It was occasioned by an inability in the heart to free itself from the blood which poured in upon it. The revival among the people increases."

"July 22. Perplexed what to do. My people want me to go to Europe. Tried to commit the case to God."

"October 17. Slept none last night, and my sufferings were great. My right arm seems about to perish. Could say God's will be done."

"November 7. What I have long feared has come upon me. My voice and my faculties are half gone already, and what remains is rapidly departing."

"January 5, 1825. Made eleven visits, and felt thankful for having strength to do it."

"February 9. Had a delightful season in prayer. Had nothing to ask for myself, except that I might be swallowed up in the will of God."

"February 15-16. Much engaged in visiting. Went to the utmost of my strength. Felt insatiable desires for more holiness."

Mr. Payson's ceaseless anxiety for revivals appears remarkable, since the church was in a constant state of prosperity and continually growing, and the congregations so large that their house of worship was too small to accommodate them. One year of his ministry, there was an accession to the membership of seventy-three, and in the year of his death seventy-nine.

He had desired and hoped to prepare and preach a farewell sermon, but saw this would be impracticable. Attending pub-

lic worship on the 1st of July, 1825, at the close

Near. of the service he made the following address: "And now standing on the borders of the eternal world, I look back on my past ministry, and on the manner which I have performed its duties; and, O my hearers, if you have not performed your duties better than I have mine, wo! wo! be to you—unless you have an advocate and intercessor in heaven! We have lived together twenty years, and I have given you at least two thousand warnings. I am now going to render an account, how they were given, and you, my hearers, will have to render account as to how they were received. One more warning I will give you. Once more your shepherd, who will be yours no longer, entreats you to flee from the wrath to come. Oh! let me have the happiness of seeing my dear people attending to their eternal interests, that I may not have reason to say, I have labored in vain, I have spent my strength for naught!"

Though so near the end and his strength so much exhausted, he was constantly improving opportunities to do good. To the question of a lady, "Are you better than you were?" he replied: "Not in body but in mind. If my happiness continues I can not support it much longer." Asked if his views of heaven were clearer and brighter than ever before, he said: "Why, for a few

moments, I may have had as bright; formerly my joys were tumultuous; now all is calm and peaceful."

On the Sabbath, September 16, he awaked exclaiming: "I am going to Mount Zion, to the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born!"

On September 19, he wrote to his sister: "Were I to adopt the figurative language of Bunyan, I might direct this letter **In the Land of Beulah.** from the land of Beulah, of which I have for some weeks been a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting yet almost trembling while I gaze on this excessive brightness, and wondering with unutterable wonder, why God should deign thus to shine upon a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants. I want a whole heart for every separate emotion and a whole tongue to express that emotion."

Let this be the fitting close of this wonderful story, in which there seems to be so much of the inspiration needed by the preacher now. On October 22, 1827, he was not, for God took him!

### *SECOND PHASE OF THE SECOND ERA OF REVIVALS.*

The work of grace that marked the second quarter of the present century may be regarded, as already remarked, as a supplement of the first or earlier phase, and as naturally following upon that phase. The work of the earlier **the Phases.** phase, was closely connected with the churches and church life, and was largely under the inspiration and guidance of the settled ministry. In its later phase, however, it had its representative revivalists in Asahel Nettleton and Charles G.

Finney. It came when a few years of quiet and declension had elapsed after the awakening at the opening of the century. Like religious revivals generally it appeared as a reaction from the prevalence of grave evils and defects in the religion of the day. The introduction of German rationalistic criticism and speculation had tended to the increase of skepticism. The application of materialistic and rationalistic methods to the reconstruction of philosophy, history, literature, art and language, tended in the same direction. The new application of steam-power and machinery, in which the English-speaking peoples have been the inventors and pioneers, gave a marvelous development to human energy and achievement and led to greatly increased worldliness and to extravagant views of the value of worldly possessions. This too was detrimental to vital piety. Even the organization of the forces of Christianity, in the great benevolent and missionary societies, for the purpose of giving the world at large the truth and freedom of the Gospel along the innumerable lines of trade and commerce, tended to formalism and dead works, the outward form being only too frequently allowed to take the place of the inward spiritual religion. Formalism had thus largely superseded vital piety on both sides of the Atlantic.

As usual in such times, skeptical thinkers were busily engaged in discrediting the authority of the Bible as a revelation of God, attempting to replace its teaching with the old deism or with a new one very like it, or even attempting to carry the world over to atheism. The influence of this tendency

**Skeptical** of thought showed itself in such works as those  
**Leaders.** of Shelley, whose poetry was so popular at that time and who openly avowed himself to be an atheist; and in the theory and works of Robert Owen, the founder of English socialism, who showed a lingering influence of Thomas Paine, and who essentially reproduced the visionary political reforms that belong to the philosophy and to the doubt of the last century. The works of Byron, which were so immensely popular in the early part of the century, represented a different type of unbelief, and one marked by despair resulting from blighted hopes, political and personal. The philosophy of Comte, known as Positivism, which is silent about the existence of a Deity and thus practically atheistic, which made nature's laws the only providence and obedience to them the only piety, was also

produced in this period and had begun to exert an extended influence. But the direct attacks upon the Bible probably exerted the most marked influence against religion. The attempt of such men as R. W. Mackay, who followed the Tübingen school of historical criticism, to destroy the foundations of Christianity by accounting for its origin by natural methods; and the more popular work of the essayist W. R. Greg in his "Creed of Christendom," pronounced by Farrar "the most dangerous work of unbelief of this age,"—were among the more directly critical attempts to discredit Christianity.

But two men, one in America and the other in England, probably exerted a larger influence in favor of religious skepticism than any other men of the period. One of

**Theodore Parker.** these was Theodore Parker, who so long ministered to a Unitarian congregation in Boston. His devotion to the study of the German criticism and his introduction of the results of it to the American public, in his translation of De Wette's "Introduction to the Old Testament," and in his other writings, did much toward undermining faith in the Scriptures. His natural talent and his learning, and, in his own country, his fearless and uncompromising denunciation of slavery and of political and commercial corruption, gave him increased influence as a social reformer in America and as a teacher of deism abroad. His burning eloquence and native wit, his picturesque power, and even his power of sarcasm which often invested the most sacred subjects with caricature and vulgarity, and his boundless malignity against supposed errors, greatly increased his influence in discrediting the Bible as the word of God.

The other writer was Frederick W. Newman in England, a man of great scholarly attainments, who, beginning in the **Frederick W. Newman.** ministry of the Established Church, went over first to Unitarianism, then to the universal religion common to all creeds. In his "Phases of Faith" he presented his views in connection with a painful and thrilling self-portraiture of his own progress from faith to unbelief.

All this resulted in the breaking away of increased numbers from the restraints of religion and of morality, and especially from the faith of the Bible, and tended to weaken the hold of the Sacred Scriptures even upon those who professed to retain faith in them and who adhered to the orthodox churches.



**The Reaction toward Religion.**—It is always the case, the inevitable reaction came out of the evil condition of things. The church began to wake up to its own coldness and deadness, and to look for deliverance and revival. With this sense of need came a looking to God for help, and the work of revival began and extended widely, especially in the churches of this country.

The doctrine especially made use of by the Holy Spirit in the preaching at the opening of this second era of revival, was, as has already been shown, the doctrine of Divine Sovereignty. This doctrine had been by many perverted into semi-fatalism. The impenitent laid hold of it as a pretext for continuance in sin, or as a bluff with which to meet the minister or the layman who should broach to them the subject of their personal salvation: "If I am to be saved, I shall be saved; and if I am to be lost, I shall be lost." It was sought to shift the burden of responsibility from conscience and place it upon God. This made necessary a change in the preacher's point of view and in the Spirit's application of doctrine to the case of impenitent sinners. They must be roused from their slumbers by some word of truth that should be appropriate to their case, and that the Spirit should make "the fire and the hammer" in breaking the flinty heart of unbelief.

In the preaching of this period, the doctrine of the Sovereignty of God was still urged, but it was supplemented and complemented by the doctrine of Human Responsibility and Duty. "Submit to God; repent and believe,"—this was the twofold call, implying both God's sovereignty and man's responsibility.

The tendency of a few may have been—admittedly was—to lay the greater stress upon the former doctrine, seeking to break down the pride and rebellion of man. The aim of others—among whom was Dr. Nettleton—was to hold the balances evenly between the two, so as to give God His rightful place, and at the same time rouse the conscience and quicken the sense of responsibility. They have sometimes been accused of falling into the old semi-fatalism, as Nettleton himself was accused of doing, by a writer in the *Princeton Review*. Their message was: "Submit to God; repent and believe. It is your duty to which God holds

you now and for which He will hold you responsible at the judgment bar." The tendency of still others—among whom Dr. Finney is probably to be classed—was to exalt the doctrine of Human Responsibility, sometimes at the expense of the doctrine of Divine Sovereignty. The message upon which they laid peculiar stress was: "You are a rebel against God by voluntary disobedience. You are able to abandon your sins. It is your solemn and immediate duty to throw down your weapons of rebellion, and submit your heart, your will, your whole being, to God."

The revivals under Nettleton and Finney will be found characterized by these two tendencies. In the following sketches a general view of the work of this period will be presented under the following topics:

1. Revivals under Nettleton.
2. Revivals under Finney.
3. Revivals in Various Churches.
4. Rev. Dr. Edward N. Kirk, as the typical man and minister of this phase.

## SECTION FIRST.

### Sketch of Revivals under Dr. Nettleton.\*

Until a little after the commencement of Rev. Charles G. Finney's work in western New York, Dr. Asahel Nettleton had attained a notoriety as an evangelist equal to that enjoyed by Mr. Finney during his long ministry of nearly fifty years. Very unlike in some respects they were, especially in their revival methods; but both laid fast hold upon the fundamental truths of the Gospel. More than fifty years since, a most intelligent, excellent gentleman, an elder in Dr. Gardiner Spring's church, in New York city, speaking of Mr. Finney, said that his preaching, to him, bore a marked resemblance to that of President Edwards. These three men, Edwards, Nettleton, and Finney, were unquestionably Calvinistic and their general preaching not inharmonious.

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\* Drawn mainly from the "Memoir of the Life and Character of Rev. Asahel Nettleton, D.D.," by Bennett Tyler, D.D. Hartford: Robins & Smith, 1844.

## I. BIRTH AND EARLY LIFE.

Nettleton was a native of North Killingly, Conn. His father was a farmer. Asahel was born April 21, 1783, the same day on which Samuel J. Mills was born. Young Nettleton assisted his father on the farm until 1805, when he entered college. His early education was in the common school of the district. His youth was blameless.

When a child he was subject to religious impressions; but seems not to have been permanently impressed till the fall of 1800, when in the eighteenth year of his age. From this time a change came over his feelings and he came out into a state of peace and joy. The things he had doubted and that had troubled him, he now believed. "The character of God now appeared lovely, the Savior exceedingly precious, and the hard and severe doctrines, as they had seemed to him, he contemplated with delight." These personal experiences had wrought in him the conviction that all men are sinners and lost, and this stirred within him a desire to become a preacher of the Gospel. The thought appealed to him so strongly that he desired an education for the purpose of such service. Notwithstanding the many barriers that presented themselves to such a course, such as a farm on his hands and practically no money to meet his expenses, yet he resolved to do it, and for the next four years this was his object. He farmed it, studied and recited to his pastor during such time as he could spare, and in the winter taught school. His reading had brought before him accounts of mission work as reported by the "London Missionary Society," and this had fired him with the purpose to be a missionary. The requirements for entering college in those days were not so exacting as now, and yet we can not but feel that during those four years he must have been tolerably busy.

He entered Yale College in 1805, at the age of twenty-two years. During his course he was obliged to teach school to help himself along. The striking thing that marked his college days was the interest that he took in all that pertained to a religious life. He watched for indications in the college men along this line, and when he observed any he would follow them up. He would watch his pupils, where he taught, and when he thought it the best time would speak to them on the subject of

personal religion. In this way he was the means of bringing many out into a Christian life. In a revival that occurred in New Haven in 1807 and 1808, and that in some measure prevailed among the students, he was deeply interested, and was always alert to meet and talk with any who were at all serious; and his counsel was frequently sought by anxious ones. And yet while his interest was so intense in these things, he never made it or himself a subject of ridicule by forcing it before the minds of his associates. One of his room-mates gives an instance of his deep and intense feeling for all who were in trouble of mind concerning their eternal interests. It is as follows:

"More than once when I have been weeping over my lost condition, that kind friend has approached my pillow upon retiring to his own bed, and has gently endeavored to elicit an expression of my feelings. When, seeing me afraid to disclose my state of mind, he has withdrawn, sometimes, as I have reason to believe, to unite with some Christian brother in prayer on my behalf, and then committed my case and that of others to that God who had taken me in hand, and who alone could renew my heart."

Although he made but few intimate friends in college, still all respected him highly, and particularly the Christian professors. During one of the vacations a classmate of Nettleton's became acquainted with Samuel J. Mills, of Williams College, who was very much interested in missions. This classmate remarked that he had a friend in Yale College who was also interested in missions. This led Mills the next year to visit New Haven to become acquainted with Nettleton. That visit resulted in a warm friendship and in their purposing to go to Andover Seminary to prepare for missionary service; but at the close of Nettleton's college course he found himself so much in debt that he was obliged to defer those plans.

He was invited by the President of Yale at the close of his course to become college butler. He accepted the position and held it for a year, and then went to Milford, Conn., to study theology with the Rev. Bezaleel Pinneo. Here he remained a year, until he was licensed to preach in May, 1811. His theological course proper seems to have covered but a year; and yet from the beginning of his student life he had been in the habit of studying and reading the great theological writers, so that his training after all had been quite extensive.

**Work in Eastern Connecticut.**—On account of his purpose to be a missionary he did not offer himself for a settled pastorate when licensed, but preferred to go and labor in some of the smaller and more destitute parts of the State as an itinerant until the way should become plain for him to carry out his cherished plans. He accordingly went to the extreme eastern part of Connecticut where the religious life and condition of the people were in a very low state. It seems that a wonderful revival had spread over this region in 1740, and for a considerable length of time was fruitful in excellent results. But while the revival was in progress Rev. James Davenport, of Long Island, entered into the work. He was recognized as a Christian man with a sincere purpose, but he became exceedingly visionary and introduced into his work such methods as afterward proved decidedly injurious. He encouraged "noise and outcry" both of joy and distress in the meetings. He encouraged "visions, trances, imaginations, and powerful impressions." He became very presuming. He stimulated a spirit of superstition among the people. He often spoke of "letter-learned rabbis, Scribes and Pharisees, and unconverted ministers." All this finally turned the minds of the people against the pastors. He would encourage any one who was zealous to speak and exhort. Many warned him that he was working havoc in the churches and destroying the influence of the pastors; but he persisted until he had wrought great desolation in Zion. Altho he in time came to see his mistake and repented of it, still it was too late to restore the confidence of the people, their minds and hearts had been so prejudiced. The whole region became and long remained a spiritual desert.

This was the desperate condition of the churches at the time Nettleton undertook the work. He found the people barren of religious life, and in many cases where churches had once been flourishing with faithful pastors, they were now pastorless. What was still more deplorable, he found men still at work trying to promote the religious interests of the people by similar methods. They endeavored to enlist his service with them, but he kept aloof and studied the men and the situation. He labored here a year, with what success is not apparent. Doubtless it was quite limited, because of the condition of things, the brief time that he remained in the region, and the fact that it was a sort of formative period with him. Indeed,

he was just getting a look at the work and making up his mind what course of action to pursue.

Out of this experience he gave the Association of Connecticut his opinion, at a meeting held in 1820, at which he was invited to be present and speak on the question of supporting an order of evangelists. In his opinion it would only result in disaster, for it would be difficult to obtain efficient men. He was asked at that time to accept such a position at a salary of \$1,000 a year, but he declined, saying that he had not received any support from such a source, and that he did not care to take up the work under such conditions.

## II. HIS TWOFOLD PREPARATION FOR HIS WORK.

His work in eastern Connecticut is of interest chiefly as part of a special training under Divine Providence for the work of a revivalist,—a part that in its molding influence upon the character of that work was only second to that of the profound experience of the doctrines of sin and grace through which the Spirit had previously led him. This twofold divine preparation needs to be understood, in order to appreciate Nettleton's work.

(1.) **Deep Religious Experience.**—The religious experience of young Nettleton in his conversion had been a very remarkable one, and a special preparation for his work. For almost a year at that time he was well-nigh in the depths of despair. His awakening and conversion were among the fruits of the preaching at the close of the eighteenth century, that so greatly exalted the sovereignty of God. His biographer says:

“During this period he read President Edwards' narrative of the revival of religion in Northampton, and the memoir of Brainerd. These served very much to deepen the conviction of his utterly lost condition. . . . One day, while alone in the field, engaged in prayer, his heart rose against God, because He did not hear and answer his prayers. Then the words of the Apostle, ‘the carnal mind is enmity against God,’ came to his mind with such overwhelming power as to deprive him of strength, and he fell prostrate on the earth. The doctrines of the Gospel, particularly the doctrines of divine sovereignty and

election, were sources of great distress to him. There was much talk respecting these doctrines, at that time, in North Killingworth. Some disbelieved and openly opposed them. He searched the Scriptures with great diligence to ascertain whether they are there taught; and altho his heart was unreconciled to them, he dared not deny them, for he was convinced that they were taught in the Bible. He would sometimes say to himself, 'If I am not elected, I shall not be saved, even if I do repent'—then the thought would arise, 'If I am not elected, I never shall repent.' This would cut him to the heart, and dash to the ground all his self-righteous hopes.

"For a long time he endured these conflicts in his mind. Meanwhile he became fully convinced that the commands of God are perfectly just, that it was his immediate duty to repent, and that he had no excuse for continuing another moment a rebel against God. At the same time he saw that such was the wickedness of his heart, that he never should repent, unless God should subdue his heart by an act of sovereign grace. With these views of his condition, his distress was sometimes almost insupportable. At one time he really supposed himself to be dying, and sinking into hell. This was the time of which he speaks in his narrative when he says, 'An unusual tremor seized all my limbs, and death appeared to have taken hold upon me.' For several hours this horror of mind was inexpressible.

"Not long after this, there was a change in his feelings. He felt a calmness for which he knew not how to account. He thought, at first, that he had lost his convictions, and was going back to stupidity. This alarmed him, but still he could not recall his former feelings. A sweet peace pervaded his soul. . . . He was ready to say with the Apostle, 'By the grace of God, I am what I am.' He knew that if God had left him to himself, he should have persisted in the road to ruin. It was no longer a question with him, whether the natural heart is destitute of holiness, and opposed to God,—or whether it is necessary that the sinner should be born again by the special operations of the Holy Spirit. What the Scriptures teach on these points was confirmed by his experience. He had the witness in himself of the truth of these doctrines. And so firmly was he established in the belief of them, that his faith never wavered during his life. He now felt a peculiar love for

the people of God, and a delight in the duties of religion, to which before he was a total stranger. . . .

"It was about ten months, as has been already intimated, from the time when Mr. Nettleton's attention was first seriously turned to the subject of religion, before he obtained peace in **Profound** believing. With him what the old divines termed **Law-Work.** the law-work was deep and thorough—this protracted season of conviction gave him a knowledge of the human heart which few possess; and which was doubtless intended by God to prepare him for that preeminent success which attended his labors as a minister of Christ. As one observes, 'God prepares for Himself the souls which He destines to some important work. We must prepare the vessel before we launch it on the mighty deep. If education is necessary for every man, then is a particular education necessary for those who are to influence the generation in which they live.'

The experience of Nettleton was somewhat similar to that of Rev. Samuel J. Mills, who afterward became his close friend,

**A Typical** though the sovereignty of God was even more **Conversion.** prominent in the case of Mills than it was in the case of Nettleton. Indeed, these were typical conversions of the period. One has said:

"The younger Mills, during the period of conviction, was angry with the sovereignty of God. He could not endure the idea that God should do all things according to His sovereign will. This great truth roused up all the pride and stubbornness of his nature. But when his heart was subdued, he cried out with rapture: 'Glorious sovereignty! glorious sovereignty!'"

(2.) **His First Preaching.**—The other lesson of special importance, as helping to prepare Nettleton for his work as a

**Opposition to** revivalist, was that providentially given him in **New Measures.** his first preaching, in eastern Connecticut. The introduction of what have been called "new measures" by Davenport in that region, in the days of Edwards and Whitefield, had left the church seared and blasted. We have heard of another region of our own country, over which an eloquent evangelist once passed in a revival tour, spoken of as the "burned district." The effects of the "new measures" and the fostered excitement, as seen in what had formerly been the field of Davenport, made such an impression upon the mind of



Nettleton, that he always firmly and consistently opposed all new and extreme measures, all resorting to altars and anxious-seats, and everything of the kind.

As a consequence his method of conducting revival services was eminently rational and scriptural, and the results both **Conduct of** good and permanent. Rev. Dr. Tenney, then of **Revivals.** Wethersfield, writing concerning Dr. Nettleton's work, after the death of the revivalist, makes the following statement, which is in point here:

"He preached and labored in revivals in so wise a manner as to render religion and revivals real and respectable, in the view of intelligent men, and many of the best cultivated minds, and in the highest walks of life, were drawn over to the cross, instead of being driven off by low or extravagant measures to a returnless distance from their own denomination and religion. He had no sympathy with 'anxious-seats'—with the plan of calling upon thoughtful sinners in an assembly to bow their heads, and follow him in a form of consecrating themselves to God; nor of urging anxious sinners to speak and pray in a meeting for inquiry; nor of urging converts at once to exhort and pray, or tell their experience in public meetings. He never raised among converts a company of exhorters and lay preachers, much more ready, whenever they could get an opportunity, to speak than to hear, to exhort than to receive instruction, to edify others by their own prayers, than to be edified by the prayers of older and more experienced Christians. Converts under his labors were humble and teachable, and felt that, at most, they were babes in Christ, and needed the sincere milk of the word. Their disposition was the very opposite of self-confidence, arrogance, and denunciation of others less engaged than themselves. Still, they were ready to every good work in their proper sphere, and with all becoming meekness and humility. He led them to hold prayer-meetings among themselves, and they became united together in bands of love that could not be easily broken.

"The converts, with very few exceptions, were eminently intelligent and sound; and proved by their subsequent lives that they possessed the power as well as the form of godliness. The revivals in which he labored were emphatically pure, genuine revivals of true religion, as much so as any I have ever known. The churches were greatly humbled, refreshed, and

strengthened by them. The addition of converts to them was an addition, with very few exceptions, not merely of numbers, but of light, strength, life, and influence. Congregations were increased by those who became, if not pious, constant attendants on public worship. Parishes were greatly strengthened, and pastors were more firmly established in the affection and confidence of their people. This was the invariable result where he labored in connection with the pastor. Invariably, pastors found themselves greatly improved and benefited by intercourse with him, and by his labors. Dr. N. was very careful never to get into the pastor's place, but to keep him prominently before the people, as their regular spiritual guide. He delighted to strengthen the hands of the regular shepherd, and frowned on the slightest insinuation against him.

"On the whole, revivals under his preaching were blessings to the churches, to the parishes, to the pastors, and to multitudes of souls who were born into the kingdom of Christ; and most devout gratitude is due to the Great Head of the Church for raising up a man so remarkable for doing great good and no hurt, in such delightful as well as perilous times."

### III. ENTRANCE UPON HIS LIFE-WORK.

After returning from his work in Eastern Connecticut, Mr. Nettleton was invited to preach in South Salem, Westchester Co., N. Y. The church was without a pastor, and in a very low condition spiritually. He began work, and in course of two or three weeks his preaching had so impressed the people that a revival was promoted and many hopefully converted. At the close of two months he withdrew from the field because the people purposed to give him a call, and because he thought the work would continue just as well without him.

He began his work as an evangelist with the idea that he could do more effectual work by leaving the field after the work had gotten well under way; but later on in his experience he found it most expedient to return and gather the harvest.

He next went to Danbury, Conn., and a good work was soon in progress; but, as in South Salem, the people made plans to call him, and he at once withdrew from the field.

(1.) **Seven Years of Revival Work in Connecticut.**—From this time on for about seven years he was engaged in evange-

listic work, going from place to place, stopping a few weeks or months in each, as the condition seemed to need. The remuneration for such service was quite small, but he was contented if he was supplied with clothing and food. At this period of his work he did not keep a journal, and we are indebted for accounts of his work in the several places he visited to persons residing there, or to letters of his written to friends from time to time.

Perhaps the most important revival work of this period was at South Farms, a parish in the country of Litchfield, Conn. He went to the place because of the interest aroused among some of the young people who had attended meetings that he was holding in Milton, an adjoining town. Mr. James Morris,

**Remarkable Conversions.** for many years a teacher in South Farms, stated that some eighty persons were hopefully converted in a few months. He also kept a somewhat detailed account of the revival, and gives many interesting incidents of persons who were converted. One is that of a child twelve years old, of whom he writes:

“She experienced a singular conviction of sin for about a week. Her distress was seemingly too great to be long endured. Her cry was, ‘Oh, what a dreadful heart!’ ‘Oh, it seems as if I was in hell.’ Her conflict wore upon her bodily frame like a violent attack of fever. A person who had experienced a change of heart, and who had seen this child through all her trials and conflicts, would be led to conclude that the change in her is a real one. She possessed less guile than those of maturer years. There was no dissembling. And when grace was planted in her soul, she did not seem to know it. The first effect that it produced was a calm serenity of mind. She did not know why she felt so. She continued so for some hours, not knowing but her dreadful distress would return. She took her Bible and perused it, which the day before she perfectly hated, because looking into it increased her torments. This calm serenity appeared in the morning when she arose. She thus continued till toward noon, when she informed me that she loved God—that the Bible was a new book to her—that she loved to read it—that the world did not appear to her as it did before—that all was new.

“She took me by the hand, and said she loved me, and loved all God’s creatures because God made them. She said she

knew that she was a great sinner. She wondered how she could so wilfully oppose God so long. God was right and reasonable, and she was altogether wrong in being so stubborn and perverse. She said she was willing to submit herself into the hands of God, for God would do right with her. She knew that it would be just if God should send her to hell."

Another interesting case was that of a boy thirteen years  
**A Boy of 13** old, who "was smitten with deep conviction of  
**Years.** sin." Of him the record is:

"He continued in a distressed state about twenty-four hours without food or sleep. He seemed overwhelmed with a sense of the dreadful nature of sin, as committed against God. Something happened to him at the end of this time, which caused him to wipe away his tears, wash himself, and to cheerfully partake of some food. He has since been calm and serene, says he loves God and hates sin. He fails not of his daily devotions. The duties of the Sabbath and the sanctuary appear to be his delight. It is apparent to all that a great change has taken place in him. From being passionate, petulant, perverse and stubborn, he is now humble, meek, patient, forbearing and forgiving."

Of another case the record reads as follows:

"A man naturally fashionable, who has lived in open sin and profaneness, has hated to read the Bible or to attend  
**A Fashionable** church, who has ever detested religious conver-  
**Man.** sation, was brought under deep conviction. He purposed to poison himself to avoid his struggles of mind, but the pride of his heart was subdued. Traits of humility, self-abasement, and abhorrence of sin, in no man appear more conspicuous. He marvels that such an awful, heaven-daring, and heaven-despising wretch should be plucked as a brand out of the fire."

The following is still another:

A woman seventy years old, who had lived all her life without regard for God, was hopefully changed. She was of  
**A Woman of** French descent, and came to Connecticut when  
**70 Years.** twelve years old. She had never been taught to read or write; but she appears to be rejoicing exceedingly in God's love and in His work among the people."

In the spring of 1815, Mr. Nettleton was invited by the pastors of New Haven to undertake a work with them. He labored

here with excellent results, not only in the town but among the students of a young ladies' school, and to some extent among the students of the college.

**At Salisbury, a Delicate Work.**—From New Haven he went to Salisbury, in which place we have an illustration of his management in what was rather a delicate matter. He had labored for some little time under difficulties, but the indications after a while became quite favorable for a work of grace. Of this he says:

“While I was absent from the work, it was taken up by some ignorant and officious hands, who set to groaning and screaming and alarmed all the villages. Having heard the tidings I returned, and with kind but decided severity called them to order. My attempts, by those who had given that turn to the meetings, were considered very obtrusive and daring. It was reported all over town, that a revival had begun at Salisbury, and that I had put a stop to it. They seemed much grieved and shocked at my conduct. It took a number of days to restore order; but when it was done, the work of God advanced silently and powerfully, until all classes, old and young, were moved, all over town.”

The interest became so intense that whenever Mr. Nettleton was seen to enter a house, almost the whole neighborhood would immediately assemble to hear from his lips the word of life. Farmers would leave their fields, mechanics their shops, and females their domestic concerns, to inquire the way to eternal life. The church was without a pastor and before this revival had only seventeen male members. As a result of this work two hundred were added to the church.

**Revival in Bridgewater.**—In Bridgewater, a parish in New Milford, where he labored about this time, he found not only a pastorless people but a church filled with dissensions. His preaching did not seem to avail much. The spirit of the church was unfavorable for an awakening, and he concluded the people were relying on him more than on God. Although he was expected to preach at the annual State fast, still without saying anything to any one he left the place the day before. The people assembled, but to their disappointment found the pulpit vacant. All were deeply touched, especially the members of the church. The result he aimed at was brought about, for the people spent the day in prayer and confession, and a

spirit of love was restored. The following Sabbath, Mr. Nettleton sent a friend to take his place and preach. He found that a revival had commenced, and so he soon returned and carried on the work with excellent results.

His next work was at Torrington, where about seventy were numbered as hopefully converted, and the season is looked back upon as the most wonderful work of grace that ever visited that place.

**Revival in Waterbury.**—He next visited Waterbury. The pastor had been taken sick and had continued so for some time. "Vice, immorality, and irreligion" seemed to increase; but the church people had continued faithful in their duties, and soon a work of grace began. Some young people came forward and united with the church. Some manifested the desire for extra meetings; the services of Mr. Nettleton were sought; he hesitated for a time, but finally consented, and labored for several months incessantly in public meetings and personally with the anxious. The interest rose very high. "In some instances, one or two of a family seemed to be taken, and the others left. But in many, almost whole families were under deep conviction." The number of hopeful conversions was one hundred and ten; but the work continued for a considerable time, and many more were doubtless added later.

**Work in Middletown.**—In the fall of 1817 he was invited to preach for the pastor of Upper Middletown, who was sick. He had preached but a short time when he understood the young people were preparing for a ball. He immediately purposed to leave; but the young people, hearing of his intention, gave up their plans and requested him to preach to them on that evening. Many came from out of town, and the meeting was one long to be remembered. From this time on the work was a remarkable one. Some eighty-four persons united with the church.

In many other places his work—continuing from 1812 to 1819—was attended with marked results, from eighty to one hundred in a town being led to confess Christ.

(2.) **Visit to New York for Rest.**—His labors up to this time had been so constant that he felt the need of rest, and so went to Saratoga Springs, N. Y. His visit to Saratoga unexpectedly resulted in a very remarkable work of grace, extending over Rensselaer and Schenectady counties. Of the

beginning of this work his biographer gives the following account:

"In July, 1819, being very much exhausted by his labors in Connecticut, Mr. Nettleton repaired to Saratoga Springs for rest. He did not expect to preach in that region, as his sole object was to recruit his strength. After he had been there a short time, the Rev. Mr. Tucker, of Stillwater (now the Rev. Dr. Tucker, of Providence, R. I.), called to see him. In the course of their conversation, something was said respecting waste-places. This led Mr. Tucker to give him some account of Malta, a town in that vicinity, which had long been a waste-place, and in which there was no Presbyterian or Congregational church. This account awakened in Mr. Nettleton a desire to visit that place. Mr. Tucker kindly offered to accompany him, and introduce him to a Mr. Hunter, a professor of religion, and a very respectable and worthy man. They spent a night at his house, and attended a prayer-meeting with a few neighbors who were invited in. Mr. Nettleton agreed to come again and pass a Sabbath with them, and accordingly on the first day of August, 1819, he preached in their meeting-house to a congregation of about fifty souls.

"On Monday, he returned to Saratoga, and at the request of the Rev. Mr. Griswold attended the monthly concert in the evening. He shortly after attended some other meetings, when it became apparent that the spirit of God was operating upon the minds of the people. Mr. Nettleton confined his labors principally to Saratoga, occasionally preaching at Malta, till November. He then labored most of the time in Malta, occasionally preaching in the neighboring towns, until the beginning of March, when he went to Schenectady, where he continued till near the close of April. The revival which began at Saratoga spread into Malta, and thence into all the surrounding region, and into Union College."

Having thus providentially entered upon the work in this region, he labored for about a year with wonderful results. It is estimated that eight hundred were brought to Christ during that time. The interest in all that region had been thoroughly aroused; the inquiry meetings were very largely attended, and the convictions very striking. In the town of Galway in two months one hundred and fifty persons professed a change of heart. One Sabbath ninety-five were admitted to the church.

The revival was very powerful in Stillwater, Ballston, Milton, Galway, Amsterdam, Tribes Hill, and other places—resulting in a spiritual transformation that has made itself felt to the present day. Of the work in Schenectady he says:

“The revival is now very powerful. Such a scene they never before witnessed. More than one hundred have been brought to rejoice in hope. Besides these, we had more than two hundred in our meeting for inquiry anxious for their souls. . . . This evening will never be forgotten. . . . The scene is beyond description. Did you ever witness two hundred sinners, with one accord, in one place, weeping for their sins? Until you have seen this, you have no adequate conception of the solemn scene. I felt as tho I was standing on the verge of the eternal world; while the floor under my feet was shaken by the trembling of anxious souls in view of a judgment to come.”

Of the work of grace in Malta, he writes:

“In Malta God’s Spirit was manifest in crushing the opposition of the natural heart to everything holy, as is seldom seen. The deist and Universalist, the drunkard, the gambler, and the swearer, were alike made the subjects of the heart-breaking work. Four months ago Christ had no church there. It was a place of great spiritual dearth, and like the top of Gilboa had never been wet by dew or rain. But the Lord has now converted that wilderness into a fruitful field. They have an organized church of eighty-five members, and the work of conviction is going on.”

It was about this time he began keeping a diary, and the foregoing paragraphs from it have given a little idea of the work in those places, and a suggestion of the spirit and interest that prevailed all through the work in New York State.

(3.) **Return to Connecticut in 1820.**—Mr. Nettleton returned to Connecticut in the summer of 1820, to New Haven, at the call of the pastors, as there were indications of a revival in that city, especially in Yale College. His time was mostly spent in New Haven, North Killingworth, North Madison, Wethersfield, Newington, and Farmington. Yet nearly all the congregations in New Haven County shared his labors. He worked here until the following spring, and, as at other times, an abundant harvest was garnered, some two thousand souls enlisted in the kingdom.



In Wethersfield, where the church numbered two hundred and sixty, it was increased by an addition of two hundred. The following paragraph speaks of the work in Farmington:

"Of all the revivals that I ever witnessed, none have so deeply interested my heart. None appear so strikingly to manifest the power of God, or the excellency of the Christian character. It is beyond anything I could have had faith to pray for. The change in the moral aspect of things is astonishing. Many who have been very far from God and righteousness have, as we humbly hope, recently been brought nigh by the blood of his Son. Some, whose moral condition appeared hopeless, are now in their right minds, at the feet of Jesus. Many of the professed devotees of Mammon have recently parted with all for Christ. A large class of this community have been eagerly engaged in the pursuit of riches; and their clashing interests, combined with those feelings of selfishness and pride which avarice fosters, have produced, as might be expected, quarrels among neighbors, and much hostility of feeling. The quelling of their hostile spirit was among the first visible effects of the Spirit of God. Of many, who have formerly been not even on speaking terms, it may now be said, 'See how these Christians love each other.'"

He endeavored again in the spring of 1821 to secure a vacation, by going to Pittsfield in western Massachusetts. He remained there three months, but it was largely a time of labor, working in Pittsfield, Lenox, and Lee. In all these towns the effort was abundantly rewarded. In Lenox the additions to the church numbered ninety-one. In Pittsfield, the third Sabbath in September, more than eighty entered into covenant with the church. More than half of these were heads of families. One writes concerning the scene:

"It was a very impressive sight to look round and see who they were, and think where some of them had been, to behold them coming forward, high and low, rich and poor together, and kneeling to receive the baptismal seal—to hear their song, to witness their emotions, and to welcome them for the first time to the table of the Lord. We had our Simeons and Elizabeths there. And that day some sinners were awakened by what they saw and heard in the sanctuary."

**A Year of Revival Work.**—In the fall of 1812 he went to Litchfield, Conn., to take Dr. Lyman Beecher's place, who was

obliged to leave for a while on account of impaired health. The church was in an unpromising condition, but under his management things revived and seventy hopeful conversions were the result. About thirty-eight made public profession of their faith. This stay at Litchfield was the beginning of another tour in Connecticut, that covered about a year. The awakening spread into many towns in the eastern part of the State, and continued for two years or more, and the hopeful cases of conversion numbered some thirteen hundred and eighty. Of these eight hundred united with the churches.

#### IV. TYPHUS FEVER AND SUBSEQUENT BROKEN HEALTH.

During this series of labors, no doubt in his personal visitations, he called on some one who was sick with typhus fever. This was in the fall of 1822. His own health at this time was not very good, owing partly to overwork. During his ten years of revival service he had preached three times on the Sabbath, and several times during the week. He was soon taken down with the fever and his life was many times despaired of. But he finally recovered so far as to be about; but for two years he did not preach at all.

**Village Hymns.**—During this time he made a trip to Maine and Canada; but the greater portion of the time was given to compiling a hymn book, a work contemplated before his sickness. During his labors he felt the times called for a new one. The General Association of Connecticut had taken steps toward the preparation of such a book. His compilation no doubt met the need widely felt, and was published about 1824 and called "Village Hymns."

For the next six years, from 1825 to 1830, his labors were scattered over New England, New York, and the South. His health had been so impaired by his sickness that he was not able to work so constantly and energetically as heretofore, and yet good results always followed his efforts.

**Visit to England.**—He was so poorly in the spring of 1831 that he decided on a trip to England. The following very interesting letter was written to a friend just before leaving for his trip abroad:

"I have but a few moments to write, and I never wrote with such fulness of heart. Drs. H. and G., and others you know,

contemplate a voyage to England. My friends have arranged for me to go with them, without any agency of my own. But if I go, it is not to labor, and entirely at my own expense. If you hear that I am on the great waters, do remember me. I never loved my friends so ardently as since I have been thinking of this voyage. I can not tell you on paper the ten thousand tender recollections that have crowded on my mind."

He spent something over a year abroad, traveling in England, Scotland, and Ireland. He frequently preached and was often called on to give an account of American revivals. On account of the zeal of some workers in America, to whom we have before referred, the people abroad had become very unfavorably impressed with the accounts of the revival work, and so he had constantly to strive to disabuse their minds of such things, showing them that the most efficient and wise ministers in America did not approve of such methods and endeavored to discourage them.

#### V. CLOSING YEARS OF LIFE AT EAST WINDSOR.

He returned to America in August, 1832, and labored for a few months in New England and then went South. While in the South he received a letter informing him that he had been appointed professor of pastoral duty in the Theological Institute just organized at East Windsor in Connecticut, now Hartford Theological Seminary. Altho deeply interested in the work and the plans, he decided not to accept, on the ground that his health would not bear such close confinement as the work would necessarily require. He did, however, give some lectures from time to time, and they were very highly appreciated by all the students.

**Ten Years at East Windsor.**—For the last ten years of his life Dr. Nettleton made East Windsor his home, altho spending his winters in the South. In previous years he had been offered the title of D.D., but would not accept the degree. In 1839 it was tendered him again, and while still objecting he was finally induced to accept, after the following friendly advice had been given him by a friend, by relating an anecdote, as follows:

"A man once said to an aged clergyman, 'My neighbors are slandering me, and what shall I do?' 'Do your duty,' said the

clergyman, 'and think nothing about it. If they are disposed to throw mud, let them throw mud, but do not attempt to wipe it off, lest you wipe it all over you.' "

**The Last Year of Life.**—During the last year of his life he was a great sufferer, but he bore all without a murmur and occupied himself a good deal of the time by reading. He read the "History of the Reformation," Gaussen on "Inspiration," "History of the Great Awakening," the works of the younger Edwards and those of Emmons and Fuller. He was fond of speaking of his experiences in his life-work, and of the "many rejoicings" he had had in the labors. He enjoyed seeing his friends and ministerial brethren and conversing with them. A friend on one occasion finding him in great pain said, "I hope the Lord will give you patience." He replied by saying, "I have need of patience." During the further conversation, he said the 228th Village Hymn had been running in his mind. We give a quotation from it:

" Begone unbelief!  
My Savior is near;  
And for my relief  
Will surely appear.  
By prayer let me wrestle  
And He will perform:  
With Christ in the vessel,  
I smile at the storm.

" His love in time past  
Forbids me to think  
He'll leave me at last  
In trouble to sink:  
Tho painful at present,  
'Twill cease before long,  
And then, oh! how pleasant  
The Conqueror's song!"

In January, 1843, he sent the following note to the Seminary Church:

"The Rev. Mr. Nettleton sends his very affectionate regards to the members of this church, requesting an interest in their prayers, that God would sanctify him wholly in spirit, in soul, and in body, and prepare him for the solemn hour of exchanging worlds, whenever it shall come."

He died May 16, 1844. His last words were: "While ye have the light, walk in the light."

**General Estimate of the Man.**—Dr. Nettleton's life was marvelously useful and helpful. I never heard the opinion expressed that he was either a great or a very learned man; but I never heard those who knew him intimately question his goodness. He was a most godly man, serious, circumspect, discreet, and gifted with rare discrimination, enabling him to know and read men, and greatly aiding him to adapt himself and his instructions to men in their various moods, with their different peculiarities, prejudices, conditions, and prepossessions. He had power to prevail with God and man. His rare success is not to be attributed to his greatness, nor to his native sagacity, nor to the happy combination of gifts constitutional or natural, nor to everything combined in him, so much as to his holiness. He walked with God, knew and trusted God. He had a mighty faith. He found out how much God loved men, and he was brought into sympathy with God for the salvation of men. His perception of the guilt and doom of sinners was intense and absorbed him. He was a man whose religious development would lead him to cry out while prostrated on the cold ground at the midnight hour, "Give me souls or I die!"

## SECTION SECOND.

### Revivals Under President Finney.\*

**Personal Reminiscences.**—I first became acquainted with Mr. Finney about 1830-31. He was very approachable, and treated me very graciously, and in all our subsequent intercourse, tho I was so young, he was as a father to me. After some years elapsed he came again to New York, and was in my family several weeks. Subsequently and during all his labors in New York it was my great privilege to see him frequently. I think my last meeting with him was at his own home at Oberlin, several years before his death.

Mr. Finney occupies, in the revival history of the earlier part of the present century, a larger and more conspicuous place, I think, than any other man. This was due to the long continuance of his labors, with the wonderful success attending

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\* Drawn largely from the Memoir of Rev. Charles G. Finney, written by himself. New York: A. S. Barnes & Co., 1876.

them, and the marvelous thoroughness of his work. The depth of conviction in his converts was, I think, unequaled, unless in the revivals under Edwards. Often men seemed to be torn and rent before the evil one could be forced to quit the possessed.

No such thing as a just history of the work of this remarkable man is possible in the space to be allotted to him in this volume; altho from the peculiarities of the case, the statement must of necessity be somewhat fuller than in the case of most of the other evangelists.

### I. MR. FINNEY'S EARLY LIFE AND TRAINING.

The key to Mr. Finney's peculiarities is to be found in his early life and experiences. Charles G. Finney was born in Warren, Litchfield county, Conn., August 29, 1792, nine years after Nettleton was born. We quote a brief account of his early life and experiences from his "Memoir," written by himself. It explains many of the characteristics of his later life that would otherwise be inexplicable:

"When I was about two years old, my father removed to Oneida county, N. Y., which was at that time, to a great extent, a wilderness. No religious privileges were enjoyed by the people. Very few religious books were to be had. The new settlers, being mostly from New England, almost immediately established common schools; but they had among them very little intelligent preaching of the Gospel. I enjoyed the privileges of a common school, summer and winter, until I was fifteen or sixteen years old, I believe; and advanced so far as to be supposed capable of teaching a common school myself, as common schools were then conducted.

**Irreligious Environment.**—"My parents were neither of them professors of religion, and, I believe, among our neighbors there were very few religious people. I seldom heard a sermon, unless it was an occasional one from some traveling minister, or some miserable holding forth of an ignorant preacher who would sometimes be found in that country. I recollect very well that the ignorance of the preachers that I heard was such that the people would return from meeting and spend a considerable time in irrepressible laughter at the strange mistakes which had been made and the absurdities which had been advanced.

“In the neighborhood of my father’s residence we had just erected a meeting-house and settled a minister, when my father was induced to remove again into the wilderness skirting the southern shore of Lake Ontario, a little south of Sackett’s Harbor. Here again I lived for several years, enjoying no better religious privileges than I had in Oneida county.

“When about twenty years old I returned to Connecticut, and from thence went to New Jersey, near New York city, and engaged in teaching. I taught and studied as best I could; and twice returned to New England and attended a high school for a season. While attending the high school I meditated going to Yale College. My preceptor was a graduate of Yale, but he advised me not to go. He said it would be a loss of time, as I could easily accomplish the whole curriculum of study pursued at that institution in two years; whereas it would cost me four years to graduate. He presented such considerations as prevailed with me, and as it resulted, I failed to pursue my school education any further at that time. However, afterward I acquired some knowledge of Latin, Greek, and Hebrew. But I was never a classical scholar, and never possessed so much knowledge of the ancient languages as to think myself capable of independently criticizing our English translation of the Bible.

“The teacher to whom I have referred wished me to join him in conducting an academy in one of the Southern States. I was inclined to accept his proposal, with the design of pursuing and completing my studies under his instruction. But when I informed my parents, whom I had not seen for four years, of my contemplated movement south, they both came immediately after me and prevailed on me to go home with them to Jefferson county, N. Y. After making them a visit, I concluded to enter, as a student, the law office of Squire W—, at Adams, in that county. This was in 1818. . . .

“When I was teaching school in New Jersey, the preaching in the neighborhood was chiefly in German. I do not think I heard half a dozen sermons in English during my whole stay in New Jersey, which was about three years.

“Thus when I went to Adams to study law, I was almost as ignorant of religion as a heathen. I had been brought up mostly in the woods. I had very little regard for the Sabbath, and had no definite knowledge of religious truth.

**Attention Turned to Religion.**—"At Adams, for the first time, I sat stately, for a length of time, under an educated ministry. Rev. George W. Gale, from Princeton, N. J., became, soon after I went there, pastor of the Presbyterian church in that place. His preaching was of the old-school type—that is, it was thoroughly Calvinistic; and whenever he came out with the doctrines, which he seldom did, he would preach what has been called hyper-Calvinism. . . .

"I had never, until this time, lived where I could attend a stated prayer-meeting. As one was held by the church near our office every week, I used to attend and listen to the prayers, as often as I could be excused from business at that hour.

"In studying elementary law, I found the old authors frequently quoting the Scriptures, and referring especially to the Mosaic institutes as authority for many of the great principles of common law. This excited my curiosity so much that I went and purchased a Bible, the first I had ever owned; and whenever I found a reference by the law authors to the Bible, I turned to the passage and consulted it in its connection. This soon led to my taking a new interest in the Bible, and I read and meditated on it much more than I had ever done before in my life. However, much of it I did not understand. . . .

"But as I read my Bible and attended the prayer-meetings, heard Mr. Gale preach and conversed with him, with the elders of the church and with others from time to time, I became very restless. A little consideration convinced me that I was by no means in a state of mind to go to heaven if I should die. It seemed to me that there must be something in religion that was of infinite importance; and it was soon settled with me that if the soul was immortal I needed a great change in my inward state to be prepared for happiness in heaven. But still my mind was not made up as to the truth or falsehood of the Gospel and of the Christian religion. The question, however, was of too much importance to allow me to rest in any uncertainty on the subject.

"I was particularly struck with the fact that the prayers that I had listened to from week to week were not, that I could see, answered. Indeed, I understood from their utterances in prayer, and from other remarks in their meetings, that those who offered them did not regard them as answered.

"When I read my Bible I learned what Christ had said in



regard to prayer, and answers to prayer. He had said, 'Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.' I read also what Christ affirms, that God is more willing to give His Holy Spirit to them that ask Him than earthly parents are to give good gifts to their children. I heard them pray continually for the outpouring of the Holy Spirit, and as often confess that they did not receive what they asked for.

"They exhorted each other to wake up and be engaged, and to pray earnestly for a revival of religion, asserting that if they did their duty, prayed for the outpouring of the Spirit, and were in earnest, that the Spirit of God would be poured out, that they would have a revival of religion, and that the impenitent would be converted. But in their prayer and conference meetings they would continually confess, substantially, that they were making no progress in securing a revival of religion.

"This inconsistency, the fact that they prayed so much and were not answered, was a sad stumbling-block to me. I knew not what to make of it. It was a question in my mind whether I was to understand that these persons were not truly Christians, and therefore did not prevail with God; or did I misunderstand the promises and teachings of the Bible on the subject; or was I to conclude that the Bible was not true? Here was something inexplicable to me; and it seemed, at one time, that it would almost drive me into skepticism. It seemed to me that the teachings of the Bible did not at all accord with the facts which were before my eyes.

"On one occasion, when I was in one of the prayer-meetings, I was asked if I did not desire that they should pray for me. I told them, no; because I did not see that God answered their prayers. I said, 'I suppose I need to be prayed for, for I am conscious that I am a sinner; but I do not see that it will do any good for you to pray for me; for you are continually asking, but you do not receive. You have been praying for a revival of religion ever since I have been in Adams, and yet you have it not. You have been praying for the Holy Spirit to descend upon yourselves, and yet complaining of your leanness.' I recollect having used this expression at that time: 'You have prayed enough since I have attended these meetings

to have prayed the devil out of Adams, if there is any virtue in your prayers. But here you are praying on, and complaining still.' I was quite in earnest in what I said, and not a little irritable, I think, in consequence of my being brought so continually face to face with religious truth; which was a new state of things to me.

"But on further reading of my Bible, it struck me that the reason why their prayers were not answered was because they did not comply with the revealed condition upon which God had promised to answer prayer; that they did not pray in faith, in the sense of expecting God to give them the things that they asked for. . . .

**Roused to His Need of Salvation.**—"This being settled, I was brought face to face with the question whether I would accept Christ as presented in the Gospel, or pursue a worldly course of life. At this period, my mind, as I have since known, was so much impressed by the Holy Spirit that I could not long leave this question unsettled, nor could I long hesitate between the two courses of life presented to me.

"On a Sabbath evening, in the autumn of 1821, I made up my mind that I would settle the question of my soul's salvation at once, that if it were possible I would make my peace with God. But as I was very busy in the affairs of the office, I knew that without great firmness of purpose I should never effectually attend to the subject. I, therefore, then and there resolved, as far as possible, to avoid all business, and everything that would divert my attention, and to give myself wholly to the work of securing the salvation of my soul. I carried this resolution into execution as sternly and thoroughly as I could. I was, however, obliged to be a good deal in the office. But as the providence of God would have it, I was not much occupied either on Monday or Tuesday; and had opportunity to read my Bible and engage in prayer most of the time.

"But I was very proud without knowing it. I had supposed that I had not much regard for the opinions of others, whether they thought this or that in regard to myself; and I had in fact been quite singular in attending prayer-meetings, and in the degree of attention that I had paid to religion, while in Adams. In this respect I had been so singular as to lead the church at times to think that I must be an anxious inquirer. But I found, when I came to face the question, that I was very

unwilling to have any one know that I was seeking the salvation of my soul. When I prayed I would only whisper my prayer, after having stopped the keyhole to the door, lest some one should discover that I was engaged in prayer. Before that time I had my Bible lying on the table with the law-books; and it never had occurred to me to be ashamed of being found reading it, any more than I should be ashamed of being found reading any of my other books.

“But after I had addressed myself in earnest to the subject of my own salvation, I kept my Bible, as much as I could, out of sight. If I was reading it when anybody came in, I would throw my law-books upon it, to create the impression that I had not had it in my hand. Instead of being outspoken and willing to talk with anybody and everybody on the subject as before, I found myself unwilling to converse with anybody. I did not want to see my minister, because I did not want to let him know how I felt, and I had no confidence that he would understand my case and give me the direction that I needed. For the same reasons I avoided conversation with the elders of the church, or with any of the Christian people. I was ashamed to let them know how I felt, on the one hand; and on the other, I was afraid they would misdirect me. I felt myself shut up to the Bible.

**Under Deepening Conviction.**—“During Monday and Tuesday my convictions increased; but still it seemed as if my heart grew harder. I could not shed a tear; I could not pray. I had no opportunity to pray above my breath; and frequently I felt that if I could be alone where I could use my voice and let myself out, I should find relief in prayer. I was shy, and avoided, as much as I could, speaking to anybody on any subject. I endeavored, however, to do this in a way that would excite no suspicion, in any mind, that I was seeking the salvation of my soul.

“Tuesday night I had become very nervous; and in the night a strange feeling came over me as if I was about to die. I knew that if I did I should sink down to hell; but I quieted myself as best I could until morning.

“At an early hour I started for the office. But just before I arrived at the office something seemed to confront me with questions like these; indeed, it seemed as if the inquiry was within myself, as if an inward voice said to me, ‘What are you

waiting for? Did you not promise to give your heart to God? And what are you trying to do? Are you endeavoring to work out a righteousness of your own?’

“Just at this point the whole question of Gospel salvation opened to my mind in a manner most marvelous to me at the time. I think I then saw, as clearly as I ever have in my life, the reality and fulness of the atonement of Christ. I saw that His work was a finished work; and that instead of having or needing any righteousness of my own to recommend me to God, I had to submit myself to the righteousness of God through Christ. Gospel salvation seemed to me to be an offer of something to be accepted; and that it was full and complete, and that all that was necessary on my part was to get my own consent to give up my sins and accept Christ. Salvation, it seemed to me, instead of being a thing to be wrought out by my own works was a thing to be found entirely in the Lord Jesus Christ, who presented Himself before me as my God and my Savior.

“Without being distinctly aware of it, I had stopped in the street right where the inward voice seemed to arrest me. How long I remained in that position I can not say. But after this distinct revelation had stood for some little time before my mind, the question seemed to be put, ‘Will you accept it now, to-day?’ I replied, ‘Yes; I will accept it to-day, or I will die in the attempt.’

“North of the village, and over a hill, lay a piece of woods, in which I was in the almost daily habit of walking, more or less, when it was pleasant weather. It was now October, and the time was past for my frequent walks there. Nevertheless, instead of going to the office, I turned and bent my course toward the woods, feeling that I must be alone and away from all human eyes and ears, so that I could pour out my prayer to God.

“But still my pride must show itself. As I went over the hill, it occurred to me that some one might see me and suppose that I was going away to pray. Yet probably there was not a person upon earth that would have suspected such a thing had he seen me going. But so great was my pride, and so much was I possessed with the fear of man, that I recollect that I skulked along under the fence till I got so far out of sight that no one from the village could see me. I then penetrated into

the woods, I should think a quarter of a mile, went over on the other side of the hill, and found a place where some large trees had fallen across each other, leaving an open space between. There I saw I could make a kind of closet. I crept into this place and knelt down for prayer. As I turned to go up into the woods, I recollect to have said, 'I will give my heart to God, or I never will come down from there.' I recollect repeating this as I went up—'I will give my heart to God before I ever come down again.'

"But when I attempted to pray I found that my heart would not pray. I had supposed that if I could only be where I could speak aloud, without being overheard, I could pray freely. But lo! when I came to try, I was dumb; that is, I had nothing to say to God; or at least I could say but a few words, and those without heart. In attempting to pray I would hear a rustling in the leaves, as I thought, and would stop and look up to see if somebody were not coming. This I did several times.

**On the Verge of Despair.**—"Finally I found myself verging fast to despair. I said to myself, 'I can not pray, my heart is dead to God, and will not pray.' I then reproached myself for having promised to give my heart to God before I left the woods. When I came to try, I found I could not give my heart to God. My inward soul hung back, and there was no going out of my heart to God. I began to feel deeply that it was too late; that it must be that I was given up of God and was past hope.

"The thought was pressing me of the rashness of my promise, that I would give my heart to God that day or die in the attempt. It seemed to me as if that was binding upon my soul; and yet I was going to break my vow. A great sinking and discouragement came over me, and I felt almost too weak to stand upon my knees.

"Just at this moment I again thought I heard some one approach me, and I opened my eyes to see whether it were so. But right there the revelation of my pride of heart, as the great difficulty that stood in the way, was distinctly shown to me. An overwhelming sense of my wickedness in being ashamed to have a human being see me on my knees before God took such powerful possession of me that I cried at the top of my voice, and exclaimed that I would not leave that place if all the men

on earth and all the devils in hell surrounded me. 'What!' I said, 'such a degraded sinner as I am, on my knees confessing my sins to the great and holy God, and ashamed to have any human being, and a sinner like myself, find me on my knees endeavoring to make my peace with my offended God!' The sin appeared awful, infinite. It broke me down before the Lord.

"Just at that point this passage of Scripture seemed to drop into my mind with a flood of light: 'Then shall ye go and pray unto me, and I will hearken unto you. Then shall ye seek me and find me, when ye shall search for me with all your heart.' I instantly seized hold of this with my heart. I had intellectually believed the Bible before; but never had the truth been in my mind that faith was a voluntary trust instead of an intellectual state. I was as conscious as I was of my existence of trusting at that moment in God's veracity. Somehow I knew that that was a passage of Scripture, tho I do not think that I had ever read it. I knew that it was God's word, and God's voice, as it were, that spoke to me. I cried to Him, 'Lord, I take Thee at Thy word. Now Thou knowest that I do search for Thee with all my heart, and that I have come here to pray to Thee; and Thou has promised to hear me.'

"That seemed to settle the question that I could then, that day, perform my vow. The Spirit seemed to lay stress upon that idea in the text, 'When you search for me with all your heart.' The question of when—that is, of the present time—seemed to fall heavily into my heart. I told the Lord that I should take Him at His word; that He could not lie; and that therefore I was sure that He heard my prayer, and that He would be found of me.

"He then gave me many other promises, both from the Old and the New Testament, especially some most precious promises respecting our Lord Jesus Christ. I never can, in words, make any human being understand how precious and true those promises appeared to me. I took them one after the other as infallible truth, the assertion of God who could not lie. They did not seem so much to fall into my intellect as into my heart, to be put within the grasp of the voluntary powers of my mind; and I seized hold of them, appropriated them, and fastened upon them with the grasp of a drowning man.

"I continued thus to pray, and to receive and appropriate

promises for a long time—I know not how long. I prayed till my mind became so full that, before I was aware of it, I was on my feet and tripping up the ascent toward the road. The question of my being converted had not so much as arisen to my thought; but as I went up, brushing through the leaves and bushes, I recollect saying with great emphasis, ‘If I am ever converted, I will preach the Gospel.’

“I soon reached the road that led to the village, and began to reflect upon what had passed; and I found that my mind had become most wonderfully quiet and peaceful. I said to myself: ‘What is this? I must have grieved the Holy Ghost entirely away. I have lost all my conviction. I have not a particle of concern about my soul; and it must be that the Spirit has left me.’ ‘Why!’ thought I, ‘I never was so far from being concerned about my own salvation in my life.’

“Then I remembered what I had said to God while I was on my knees—that I had said I would take Him at His word; and indeed I recollected a good many things that I had said, and concluded that it was no wonder that the Spirit had left me; that for such a sinner as I was to take hold of God’s word in that way was presumption if not blasphemy. I concluded that in my excitement I had grieved the Holy Spirit, and perhaps committed the unpardonable sin.

**The Coming of Peace.**—“I walked quietly toward the village; and so perfectly quiet was my mind that it seemed as if all nature listened. It was on the 10th of October, and a very pleasant day. I had gone into the woods immediately after an early breakfast; and when I returned to the village I found it was dinner-time. Yet I had been wholly unconscious of the time that had passed; it appeared to me that I had been gone from the village but a short time.

“But how was I to account for the quiet of my mind? I tried to recall my convictions, to get back again the load of sin under which I had been laboring. But all sense of sin, all consciousness of present sin or guilt, had departed from me. I said to myself, ‘What is this, that I can not arouse any sense of guilt in my soul, as great a sinner as I am?’ I tried in vain to make myself anxious about my present state. I was so quiet and peaceful that I tried to feel concerned about that, lest it should be a result of my having grieved the Spirit away. But take any view of it I would, I could not be anxious at all about

my soul, and about my spiritual state. The repose of my mind was unspeakably great. I never can describe it in words. The thought of God was sweet to my mind, and the most profound spiritual tranquillity had taken full possession of me. This was a great mystery; but it did not distress or perplex me.

"I went to my dinner and found I had no appetite to eat. I then went to the office and found that Squire W—— had gone to dinner. I took down my bass-viol, and, as I was accustomed to do, began to play and sing some pieces of sacred music. But as soon as I began to sing those sacred words I began to weep. It seemed as if my heart was all liquid; and my feelings were in such a state that I could not hear my own voice in singing without causing my sensibility to overflow. I wondered at this, and tried to suppress my tears, but could not. After trying in vain to suppress my tears, I put up my instrument and stopped singing."

Of his experience in the evening of the same day, when left alone in the office, he writes:

"All my feelings seemed to rise and flow out; and the utterance of my heart was, 'I want to pour my whole soul out to God.' The rising of my soul was so great that I rushed into the room back of the front office to pray.

"There was no fire and no light in the room; nevertheless it appeared to me as if it were perfectly light. As I went in and shut the door after me, it seemed to me as if I met the Lord Jesus Christ face to face. It did not occur to me then, nor did it for some time afterward, that it was wholly a mental state. On the contrary, it seemed to me that I saw Him as I would see any other man. He said nothing, but looked at me in such a manner as to break me right down at His feet. I have always since regarded this as a most remarkable state of mind; for it seemed to me a reality that He stood before me, and I fell down at His feet and poured out my soul to Him. I wept aloud like a child, and made such confessions as I could with my choked utterance. It seemed to me that I bathed His feet with my tears; and yet I had no distinct impression that I touched Him that I can recollect. . . .

"How long I continued in this state, with this baptism continuing to roll over me and go through me, I do not know. But I know it was late in the evening when a member of my choir—for I was the leader of the choir—came into the office to



see me. He was a member of the church. He found me in this state of loud weeping, and said to me, 'Mr. Finney, what ails you?' I could make no answer for some time. He then said, 'Are you in pain?' I gathered myself up as best I could, and replied, 'No, but so happy that I can not live.'

**The Great Crisis.**—Of his experience that night, which was the great turning-point in his life, he writes:

"I soon fell asleep, but almost as soon awoke again on account of the great flow of the love of God that was in my heart. I was so filled with love that I could not sleep. Soon I fell asleep again, and awoke in the same manner. When I awoke, this temptation would return upon me, and the love that seemed to be in my heart would abate; but as soon as I was asleep, it was so warm within me that I would immediately awake. Thus I continued till, late at night, I obtained some sound repose.

"When I awoke in the morning the sun had risen and was pouring a clear light into my room. Words can not express the impression that this sunlight made upon me. Instantly the baptism that I had received the night before returned upon me in the same manner. I arose upon my knees in the bed and wept aloud with joy, and remained for some time too much overwhelmed with the baptism of the Spirit to do anything but pour out my soul to God. It seemed as if this morning's baptism was accompanied with a gentle reproof, and the Spirit seemed to say to me, 'Will you doubt? Will you doubt?' I cried, 'No! I will not doubt; I can not doubt.' He then cleared the subject up so much to my mind it was in fact impossible for me to doubt that the Spirit of God had taken possession of my soul.

"In this state I was taught the doctrine of justification by faith as a present experience. That doctrine had never taken any such possession of my mind, that I had ever viewed it distinctly as a fundamental doctrine of the Gospel. Indeed, I did not know at all what it meant in the proper sense. But I could now see and understand what was meant by the passage, 'Being justified by faith, we have peace with God through our Lord Jesus Christ.' I could see that the moment I believed, while up in the woods, all sense of condemnation had entirely dropped out of my mind; and from that moment I could not feel a sense of guilt or condemnation by any effort that I could

make. My sense of guilt was gone; my sins were gone; and I do not think I felt any more sense of guilt than if I never had sinned.

“This was just the revelation that I needed. I felt myself justified by faith; and, so far as I could see, I was in a state in which I did not sin. Instead of feeling that I was sinning all the time, my heart was so full of love that it overflowed. My cup ran over with blessing and with love; and I could not feel that I was sinning against God. Nor could I recover the least sense of guilt for my past sins. Of this experience I said nothing that I recollect at the time to anybody—that is, of this experience of justification.”

**Personal Reminiscences.**—Among the high Christian experiences with which I have been more or less familiar, none excel those of Mr. Finney. They were such as I should not have looked for in a man constituted as he was. I know he was a man of great sensibility; still when brought face to face with the giant, he was transformed into a little weeping child, with Mary at the feet of Jesus. This was not what I would have looked for. He seemed too rugged, too masculine, for such experiences.

It seemed to me that most persons would know so little of Mr. Finney that something more would be necessary than simply to give an account of his work in connection with revivals; hence this necessarily brief history of the period before the commencement of his more public life.

**Beginning His Christian Work.**—When he was first deeply impressed, he had an intuition that if he should be converted it would result in his giving up the law and going to preaching. After the wonderful baptisms of the Spirit, tho much attached to his profession, he became quite willing to preach the Gospel. Of the formation of his new purpose he gives the following account:

“Nay, I found that I was unwilling to do anything else. I had no longer any desire to practise law. Everything in that direction was shut up, and had no longer any attractions for me at all. I had no disposition to make money. I had no hungering and thirsting after worldly pleasures and amusements in any direction. My whole mind was taken up with Jesus and His salvation; and the whole world seemed to me of very little consequence. Nothing, it seemed to me, could be

put in competition with the worth of souls; and no labor, I thought, could be so sweet, and no employment so exalted, as that of holding up Christ to a dying world.

“With this impression, as I said, I sallied forth to converse with any with whom I might meet. I first dropped in at the shop of a shoemaker, who was a pious man, and one of the most praying Christians, as I thought, in the church. I found him in conversation with a son of one of the leaders of the church; and this young man was defending Universalism. Mr. W——, the shoemaker, turned to me and said, ‘Mr. Finney, what do you think of the argument of this young man?’ and he then stated what he had been saying in defense of Universalism. The answer appeared to me so ready that in a moment I was enabled to blow his argument to the wind. The young man saw at once that his argument was gone; and he rose up without making any reply, and went suddenly out. But soon I observed, as I stood in the middle of the room, that the young man, instead of going along the street, had passed around the shop, had climbed over the fence, and was steering straight across the fields toward the woods. I thought no more of it until evening, when the young man came out, and appeared to be a bright convert, giving a relation of his experience. He went into the woods, and there, as he said, gave his heart to God.

“I spoke with many persons that day, and I believe the Spirit of God made lasting impressions upon every one of them. I can not remember one whom I spoke with who was not soon after converted. Just at evening I called at the house of a friend, where a young man lived who was employed at distilling whisky. The family had heard that I had become a Christian; and as they were about to sit down to tea they urged me to sit down and take tea with them. The man of the house and his wife were both professors of religion. But a sister of the lady, who was present, was an unconverted girl; and this young man of whom I have spoken, a distant relative of the family, was a professed Universalist. He was rather an outspoken and talkative Universalist, and a young man of a good deal of energy of character.

“I sat down with them to tea, and they requested me to ask a blessing. It was what I had never done; but I did not hesitate a moment, but commenced to ask the blessing of God as

we sat around the table. I had scarcely more than begun before the state of these young people rose before my mind, and excited so much compassion that I burst into weeping, and was unable to proceed. Every one around the table sat speechless for a short time, while I continued to weep. Directly the young man moved back from the table and rushed out of the room. He fled to his room and locked himself in, and was not seen again till the next morning, when he came out expressing a blessed hope in Christ. He has been for many years an able minister of the Gospel.

“In the course of the day, a good deal of excitement was created in the village by its being reported what the Lord had done for my soul. Some thought one thing, and some another. At evening, without any appointment having been made that I could learn, I observed that the people were going to the place where they usually held their conference and prayer-meetings. My conversion had created a good deal of astonishment in the village. I afterward learned that some time before this some members of the church had proposed, in a church-meeting, to make me a particular subject of prayer, and that Mr. Gale had discouraged them, saying that he did not believe I would ever be converted; that from conversing with me he had found that I was very much enlightened upon the subject of religion, and very much hardened. And furthermore, he said he was almost discouraged; that I led the choir, and taught the young people sacred music; and that they were so much under my influence that he did not believe that, while I remained in Adams, they would ever be converted.

“I found after I was converted that some of the wicked men in the place had hid behind me. One man in particular, a Mr. C——, who had a pious wife, had repeatedly said to her, ‘If religion is true, why don’t you convert Finney? If you Christians can convert Finney, I will believe in religion.’

“An old lawyer by the name of M——, living in Adams, when he heard it rumored that day that I was converted, said that it was all a hoax; that I was simply trying to see what I could make Christian people believe.

**His Public Stand for Christ.**—“However, with one consent the people seemed to rush to the place of worship. I went there myself. The minister was there, and nearly all the principal people in the village. No one seemed ready to open

the meeting; but the house was packed to its utmost capacity. I did not wait for anybody, but arose and began by saying that I then knew that religion was from God. I went on and told such parts of my experience as it seemed important for me to tell. This Mr. C—, who had promised his wife that if I was converted he would believe in religion, was present. Mr. M—, the old lawyer, was also present. What the Lord enabled me to say seemed to take a wonderful hold upon the people. Mr. C— got up, pressed through the crowd, and went home, leaving his hat. Mr. M— also left and went home, saying I was crazy. 'He is in earnest,' said he, 'there is no mistake; but he is deranged, that is clear.'

"As soon as I had done speaking, Mr. Gale, the minister, arose and made a confession. He said he believed he had been in the way of the church; and then confessed that he had discouraged the church when they had proposed to pray for me. He said also when he had heard that day that I was converted, he had promptly said that he did not believe it. He said he had no faith. He spoke in a very humble manner.

"I had never made a prayer in public. But soon after Mr. Gale was through speaking, he called on me to pray. I did so, and think I had a good deal of enlargement and liberty in prayer. We had a wonderful meeting that evening; and from that day we had a meeting every evening for a long time. The work spread on every side."

**Work with the Young People.**—As Mr. Finney had been a leader among the young people he immediately started a meeting for them. All that he had been associated with attended, and, Mr. Finney devoting his time to labor personally for them, the conversion of one after another occurred until but one remained unconverted.

The work spread not only through the entire town, but out of it in all directions; and Mr. Finney says his heart was so full that for a week he had no inclination to eat or sleep, and he seemed to have "meat to eat the world knew nothing of." This was the real beginning of his evangelism.

**A Visit to His Parents.**—Just now he paid a visit to his father, and this is his own account of the visit at Henderson, where his father resided:

"Only one of the family, my youngest brother, had ever made a profession of religion. My father met me at the gate

and said: 'How do you do, Charles?' I replied, 'I am well, father, body and soul. But father, you are an old man; all your children are grown up and have left your house; and I never heard a prayer in my father's house.' Father dropped his head, and burst into tears, and replied, 'I know it, Charles; come in and pray yourself.'

"We went in and engaged in prayer. My father and mother were greatly moved, and in a very short time thereafter they were both hopefully converted."

After a considerable period of study with the Rev. Mr. Gale, he made application to the Presbytery, in March, 1824, for license to preach, expecting to find the examination would be a difficult matter for him, and that his request might not be granted. But he found the Presbytery kindly disposed and lenient, insomuch that they voted unanimously to license him.

The first Sabbath after his licensure he preached for Dr. Gale, who said to him when he came down from the pulpit: "Mr. Finney, I shall be very much ashamed to have it known, wherever you go, that you studied theology with me." This discouraged him very much. Still he was very fond of Mr. Gale, and they remained warm friends till the day of the doctor's death.

## II. MR. FINNEY'S PREACHING AS A MISSIONARY.

Of his intentions when he entered upon his work and of his opening work Mr. Finney writes:

"Having had no regular training for the ministry I did not expect or desire to labor in large towns or cities, or minister to cultivated congregations. I intended to go into the new settlements and preach in school-houses, and barns, and groves, as best I could. Accordingly, soon after being licensed to preach, for the sake of being introduced to the region where I proposed to labor, I took a commission, for six months, from a female missionary society located in Oneida county. I went into the northern part of Jefferson county, and began my labors at Evans's Mills, in the town of Le Ray.

**Work at Evans's Mills.**—"At this place I found two churches, a small Congregational church without a minister, and a Baptist church with a minister. I presented my credentials to the deacons of the church. They were very glad

to see me, and I soon began my labors. They had no meeting-house; but the two churches worshiped alternately in a large stone schoolhouse, large enough, I believe, to accommodate all the children in the village. The Baptists occupied the house one Sabbath, and the Congregationalists the next; so that I could have the house but every other Sabbath, but could use it evenings as often as I pleased. I therefore divided my Sabbaths between Evans's Mills and Antwerp, a village some sixteen or eighteen miles still farther north."

He continued to preach at Evans's Mills to crowded houses, and the people expressed great satisfaction with his preaching; but Mr. Finney himself was dissatisfied and troubled that little or nothing seemed to be accomplished by his work, and felt that something was wrong. At one of the evening services he arraigned the people with the greatest severity as rejectors of Christ and the Gospel. He told them they complimented his preaching and knew it was true, but he could not continue with them unless they were ready to repent and become Christians; that he came to secure the salvation of their souls. If they did not mean to become Christians and enlist in the service, to say so; he wanted to know. He said to them:

"Now I must know your minds, and I want that you who have made up your minds to become Christians, and will give your pledge to make your peace with God immediately, should rise up; but that, on the contrary, those of you who are resolved that you will not become Christians, and wish me so to understand, and wish Christ so to understand, should sit still.' After making this plain so that I knew they understood it, I then said: 'You who are now willing to pledge to me and to Christ that you will immediately make your peace with God, please rise up. On the contrary, you that mean that I should understand that you are committed to remain in your present attitude, not to accept Christ—those of you that are of this mind may sit still.' They looked at one another and at me, and all sat still just as I expected.

"After looking around upon them for a few moments I said: 'Then you are committed. You have taken your stand. You have rejected Christ and His Gospel; and ye are witnesses one against the other, and God is witness against you all. This is explicit, and you may remember as long as you live that you have thus publicly committed yourselves against the Sa-

vior, and said, 'We will not have this man, Christ Jesus, to reign over us.' This is the purport of what I urged upon them, and as nearly in these words as I can recollect.

"When I thus pressed them they began to look angry, and arose *en masse* and started for the door. When they began to move, I paused. As soon as I stopped speaking they turned to see why I did not go on. I said: 'I am sorry for you; and will preach to you once more, the Lord willing, to-morrow night.'

"They all left the house except Deacon McC—— who was a deacon of the Baptist church in that place. I saw that the Congregationalists were confounded. They were few in number and very weak in faith. I presume that every member of both churches who was present, except Deacon McC——, was taken aback, and concluded that the matter was all over—that by my imprudence I had dashed and ruined all hopeful appearances. Deacon McC—— came up and took me by the hand and smiling said: 'Brother Finney, you have got them. They can not rest under this, rely upon it. The brethren are all discouraged,' said he; 'but I am not. I believe you have done the very thing that needed to be done, and that we shall see the results.' I thought so myself, of course. I intended to place them in a position which, upon reflection, would make them tremble in view of what they had done. But for that evening and the next day they were full of wrath. Deacon McC—— and myself agreed upon the spot to spend the next day in fasting and prayer—separately in the morning, and together in the afternoon. I learned in the course of the day that the people were threatening me—to ride me on a rail, to tar and feather me, and to give me a walking-paper, as they said. Some of them cursed me, and said that I had put them under oath, and made them swear that they would not serve God; that I had drawn them into a solemn and public pledge to reject Christ and His Gospel. This was no more than I expected. In the afternoon Deacon McC—— and I went into a grove together, and spent the whole afternoon in prayer. Just at evening the Lord gave us great enlargement and promise of victory. Both of us felt assured that we had prevailed with God; and that, that night, the power of God would be revealed among the people.

**The Crisis Met.**—"As the time came for the meeting, we left the woods and went to the village. The people were already thronging to the place of worship; and those that had



not already gone, seeing us go through the village, turned out of their stores and places of business, or threw down their ball clubs where they were playing upon the green, and packed the house to its utmost capacity."

Mr. Finney, as was almost uniformly the case at this period, had not even thought what his subject would be. As soon as it was impossible for any more to get in the house, he arose and repeated these words: "Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings. Wo to the wicked! it shall be ill with him; for the reward of his hands shall be given him." Mr. Finney says of this service:

"The Spirit of God came upon me with such power that it was like opening a battery upon them. For more than an hour, and perhaps for an hour and a half, the word of God came through me to them in a manner that I could see was carrying all before it. It was a fire and a hammer breaking the rock; and as the sword that was piercing to the dividing asunder of soul and spirit. I saw that a general conviction was spreading over the whole congregation. Many of them could not hold up their heads. I did not call that night for any reversal of the action they had taken the night before, nor for any committal of themselves in any way; but took it for granted, during the whole of the sermon, that they were committed against the Lord. Then I appointed another meeting, and dismissed the congregation.

"As the people withdrew, I observed a woman in the arms of some of her friends, who were supporting her in one part of the house; and I went to see what was the matter, supposing that she was in a fainting fit. But I soon found that she was not fainting, but that she could not speak. There was a look of the greatest anguish in her face, and she made me understand that she could not speak. . . .

"That evening, instead of going to my usual lodgings I accepted an invitation, and went home with a family where I had not before stopped over-night. Early in the morning I found that I had been sent for to the place where I was supposed to be, several times during the night, to visit families where there were persons in awful distress of mind. This led me to sally forth among the people, and everywhere I found a wonderful state of conviction of sin and alarm for their souls. . . .

"I found at this place a number of deists; some of them

men of high standing in the community. One of them was a keeper of a hotel in the village; and others were respectable men, and of more than average intelligence. But they seemed banded together to resist the revival. When I ascertained exactly the ground that they took, I preached a sermon to meet their wants; for on the Sabbath they would attend my preaching. I took this for my text: 'Suffer me a little, and I will show you that I have yet to speak on God's behalf. I will bring my knowledge from afar, and I will ascribe righteousness to my Maker.' I went over the whole ground, so far as I understood their position; and God enabled me to sweep it clean. As soon as I had finished and dismissed the meeting, the hotel-keeper, who was the leader among them, came frankly up to me, and taking me by the hand, said, 'Mr. Finney, I am convinced. You have met and answered all my difficulties. Now I want you to go home with me, for I want to converse with you.' I heard no more of their infidelity; and if I remember right, that class of men were nearly, or quite, all converted."

It is not possible to do more than speak of a few, a very few of the marvelous instances of the power of God's truth as it has been disclosed in these sparse settlements.

But a little removed from Evans's Mills, of which the previous pages speak so particularly, yet not telling half the story, was a large German church having no minister. Once in the year a minister from the Mohawk Valley was in the habit of

**A German Church.** coming to preach for them and administer the ordinances. He would also catechize the children, and such as had made proper attainments would be received by the church, and this was regarded as their becoming Christians.

Mr. Finney was requested to come and preach to them. The whole community turned out to hear him. His sermon was from the text: "Without holiness no man shall see the Lord."

Through this sermon the whole community seemed to be brought under conviction. The elders of the church and all were confounded and alarmed, fearing they had no holiness, and by their expressed desire an inquiry-meeting was appointed to give instruction to those who were anxious. This was in the harvest season of the year. The meeting was appointed at one o'clock, yet the house was completely packed, the harvesters dropping their reaping instruments and crowding the church.

Mr. Finney was obliged to take his place in the center of the house, as its crowded condition utterly prevented his moving around. The interest was intense. Great freedom prevailed, and questions were put to Mr. Finney, who regarded the meeting as one of the most interesting and profitable he ever attended.

**Remarkable Cases.**—He records some remarkable cases:

“I recollect that one woman came in late and sat near the door. When I came to speak to her, I said, ‘You look unwell.’ ‘Yes,’ she replied, ‘I am very sick; I have been in bed until I came to meeting. But I can not read; and I wanted to hear God’s word so much that I got up and came to meeting.’ ‘How did you come?’ I inquired. She replied, ‘I came on foot.’ ‘How far is it?’ was the next inquiry. ‘We call it three miles,’ she said. On inquiry I found that she was under conviction of sin, and had a most remarkably clear apprehension of her character and position before God. She was soon after converted, and a remarkable convert she was. My wife said that she was one of the most remarkable women in prayer that she ever heard pray; and that she repeated more Scripture in her prayers than any person she ever heard.

“I addressed another, a tall, dignified-looking woman, and asked her what was the state of her mind. She replied immediately that she had given her heart to God; and went on to say that the Lord had taught her to read since she had learned how to pray. I asked her what she meant. She said she never could read, and never had known her letters. But when she gave her heart to God, she was greatly distressed that she could not read God’s word. ‘But I thought,’ she said, ‘that Jesus could teach me to read; and I asked Him if He would not please to teach me to read His word.’ Said she, ‘I went over to the schoolma’am, and asked her if I read right; and she said I did; and since then, I can read the word of God for myself.’

“I said no more; but thought there must be some mistake about this, as the woman appeared to be quite in earnest, and quite intelligent in what she said. I took pains afterward to inquire of her neighbors about her. They gave her an excellent character; and they all affirmed that it had been notorious that she could not read a syllable until after she was converted. I leave this to speak for itself; there is no use in theorizing about it; such, I think, were the undoubted facts.”

**Ordination and Threatened Failure of Health.**—While Mr. Finney was laboring with this church, the Presbytery was called together to ordain him. These revivals and the incidents described occupied Mr. Finney's time for six months, and at the close of that time all opposition had been overcome. But Mr. Finney's health, from exposure and overwork, was much broken, and he had raised blood. Altho charged to be very careful to abstain from much labor, he continued to visit from house to house, attending prayer-meetings nearly every night through the whole season. He also preached constantly, his sermons averaging more than ninety minutes. He preached out-of-doors, in schoolhouses, and in barns, and a glorious revival extended all over that region.

**Opening at Le Ray.**—In the spring of 1825, while on his way to fulfil an engagement, he stopped at a blacksmith's shop at Le Rayville to have his horse's shoes sharpened, it being very slippery and his horse smooth-shod. The people, learning he was there, came to him to ask if he would not preach in the schoolhouse at one o'clock. Of this service he writes:

"At one o'clock the house was packed; and while I preached, the Spirit of God came down with great power upon the people. So great and manifest was the outpouring of the Spirit that in compliance with their earnest entreaty I concluded to spend the night there and preach again in the evening. But the work increased more and more; and in the evening I appointed another meeting in the morning, and in the morning I appointed another in the evening; and soon I saw that I should not be able to go any farther after my wife. I told a brother that if he would take my horse and cutter and go after my wife, I would remain. He did so, and I went on preaching, from day to day, and from night to night; and there was a powerful revival."

Mr. Finney was urged while at Le Ray to visit the neighboring town of Rutland, where there was a Baptist church. Of his visit to that place he writes:

"I made an appointment to preach there one afternoon. The weather had become warm, and I walked over, through a pine grove, about three miles to their place of worship. I arrived early and found the house open, but nobody there. I was warm from having walked so far, and went in and took my seat near the broad aisle in the center of the house. Very soon

people began to come in and take their seats here and there, scattered over the house. Soon the number increased so that they were coming continually. I sat still; and, being an entire stranger there, no person came in that I knew, and I presume no person knew me.

“Presently a young woman came in, who had two or three tall plumes in her bonnet, and was rather gaily dressed. She

**A Vain Young Woman.** some. I observed, as soon as she came in, that she waved her head and gave a very graceful motion to her plumes. She came, as it were, sailing around and up the broad aisle toward where I sat, mincing as she came, at every step, waving her great plumes most gracefully, looking around just enough to see the impression she was making. For such a place the whole thing was so peculiar that it struck me very much. She entered a slip directly behind me, in which, at the time, nobody was sitting. Thus we were near together, but each occupying a separate slip. I turned partly around, and looked at her from head to foot. She saw that I was observing her critically, and looked a little abashed. In a low voice I said to her very earnestly, ‘Did you come in here to divide the worship of God’s house, to make people worship you, and get their attention away from God and His worship?’ This made her writhe; and I followed her up, in a voice so low that nobody else heard me, but I made her hear me distinctly. She quailed under the rebuke, and could not hold up her head. She began to tremble, and when I had said enough to fasten the thought of her insufferable vanity on her mind, I arose and went into the pulpit. As soon as she saw me go into the pulpit, and that I was the minister that was about to preach, her agitation began to increase—so much so as to attract the attention of those around her. The house was soon full, and I took a text and went on to preach.

“The Spirit of the Lord was evidently poured out on the congregation; and at the close of the sermon, I did what I  
**Anxious Seat** do not know I had ever done before, called upon  
**as a New** any who would give their hearts to God to come  
**Measure.** forward and take the front seat. The moment I made the call, this young woman was the first to arise. She burst out into the aisle, and came forward, like a person in a state of desperation. She seemed to have lost all sense of the

presence of anybody but God. She came rushing forward to the front seats, until she finally fell in the aisle and shrieked with agony. A large number arose in different parts of the house and came forward; and a goodly number appeared to have given their hearts to God upon the spot, and among them this young woman. On inquiry I found that she was rather the belle of the place; that she was an agreeable girl, but was regarded by everybody as very vain and dressy.

"Many years afterward, I saw a man who called my attention to that meeting. I inquired after this young woman. He informed me that he knew her well; that she still resided there, was married, and was a very useful woman; and had always, from that time, been a very earnest Christian."

From this wayside stay Mr. Finney started for Gouverneur.

#### REVIVAL AT GOUVERNEUR.

The revival in Gouverneur partook largely of the characteristics of those already described in this connection. The number of conversions was very large, and from the very beginning the congregations were as large as the house would hold. Many of the converts came under the most deep and pungent conviction, and when yielding to the requirements of the Savior there was a corresponding degree of joy and peace. Some of God's dear people were greatly exercised and gave up their hopes; but Mr. Finney was enabled to give such instruction and advice as to bring them out of the prison of despair into a large place.

Here as elsewhere he had most wonderful success in convincing persons who were Universalists of the error of their belief, and here, as very generally elsewhere, they not only abandoned their old beliefs, but also, with the other converts, united with the church. This community was largely composed of farmers who were intelligent and were in prosperous circumstances. The effects of this revival continued through years, and are thought to be quite manifest still.

#### REVIVAL AT DE KALB.

The next field to which Mr. Finney went was De Kalb, some fifteen miles from Gouverneur. There was a Presbyterian church here, and a few years before Mr. Finney's visit there

had been a revival under the Methodists, with which some of the formerly marked characteristics of Methodist revivals had been connected, and which were still a source of discord between the denominations. This, along with the fact that the pastor of the Presbyterian church was not particularly popular among his people, was an embarrassment to Mr. Finney at the commencement of his labors. Mr. Finney, not long after he commenced preaching at one of the evening services, saw a man fall from his seat near the door. He supposed it was a case of what the Methodist brethren characterize as "falling under the power of God," and that the man that had fallen was a Methodist; but he soon learned that he was one of the most influential members of the Presbyterian church. During the revival several such cases occurred among the Presbyterians, but not one among the Methodists. These occurrences resulted in uniting the two denominations, and in the removal of long existing obstacles to spiritual progress.

A gentleman residing in Ogdensburg, sixteen miles from De Kalb, came over to see the work for himself. He was a

**A Wealthy Visitor.** wealthy and generous man, and wanted to employ Mr. Finney to labor in the towns of that county, and he would pay him a salary. But Mr. Finney refused to comply with his request, as he did not wish to confine himself to any particular place or locality. This gentleman spent several days visiting with Mr. Finney from house to house, and when he went home he left a letter containing three ten-dollar bills. After a few days he came again and became intensely interested in the work, and on leaving repeated his previous gift. This enabled Mr. Finney to purchase a much-needed buggy, as he had a horse and no carriage, so that he and Mrs. Finney had been compelled to make their visits on foot.

One Saturday a German merchant-tailor came from Ogdensburg, saying that the old friend in Ogdensburg had sent him there to take his measure for a suit of clothes. This was much needed by the good man, as his present suit was grown quite rusty. He had told the Lord his clothes were very shabby, but after communicating the fact to the Lord, left the matter in His hands. The tailor was a Roman Catholic. He wanted to measure Mr. Finney at once, so that he could be ready to start home Sunday morning. Mr. Finney invited him to stay, as it was too late for him to go home that night; but his purpose

was to go on Sunday. Whereupon Mr. Finney told him if he did not wait and measure him Monday morning, he would not have the clothes.

The work at De Kalb had in it all that was striking in the **Striking** revivals preceding it. Pages of details could be **Incident.** given. One other incident must suffice:

“In the afternoon the people had assembled for worship, and I was standing in the pulpit reading a hymn. I heard somebody talking very loud and approaching the house, the door and windows being open. Directly two men came in. Elder B—— I knew; the other man was a stranger. As soon as he came in at the door he lifted his eyes to me, came straight to the desk, and took me up in his arms: ‘God bless you!’ said he, ‘God bless you!’ He then began and told me, and told the congregation, what the Lord had just done for his soul.

“His countenance was all in a glow; and he was so changed in his appearance that those who knew him were perfectly astonished at the change. His son, who had not known of this change in his father, when he saw and heard him rose up and was hastening out of the church. His father cried out, ‘Do not leave the house, my son; for I never loved you before.’ He went on to speak; and the power with which he spoke was perfectly astonishing. The people melted down on every side; and his son broke down almost immediately.”

#### REVIVAL AT WESTERN.

**Adverse Criticisms on Mr. Finney.**—There had now begun to be adverse criticisms on Mr. Finney and his method in revivals. Among his critics was Dr. Weeks, who was at one time, I think, a resident of Newark, N. J. He seemed to be a leader of the opposition. The Oneida Association, composed of three or four ministers, published a pamphlet in opposition to “The Western Revivals,” as they were called. But Mr. Finney would not stop to reply or notice anything that was alleged against his work. He was satisfied that he was doing the Lord’s work, and was strongly confident that he was under the teaching of the Holy Spirit.

**Personal Reminiscence.**—In no life, and in no acquaintance among the best men I have ever been brought in contact with, have I found more marked evidence of a complete and



utter dependence on the Holy Ghost. At the family altar, in the prayer-meeting, and in the pulpit, both in his prayer and in his sermons, his manner, language, and tones always made me feel that he had an all-pervading sense of his own helplessness, and of the indispensable requirement and constant necessity of the Spirit's influence, in and on all attempts to turn the attention of men to their spiritual condition and danger.

#### "THE WESTERN REVIVALS" BEGUN.

After leaving De Kalb he commenced a series of revival-meetings in Western, Oneida County, that were subsequently called and known as "The Western Revivals." Mr. Finney arrived in Western on Thursday afternoon and found a prayer-meeting was to be held on that afternoon. The church was without a pastor, and the prayer-meeting was being conducted by the leaders, two or three of whom had prayed and spoken. They had requested Mr. Finney to conduct their meeting, but he preferred not to. All the services were so formal and tedious, and showed such complete absence of anything like spiritual life, that Mr. Finney was distressed. As they were about to dismiss the meeting, one of the elders asked him "if he would not make a remark."

Mr. Finney alluded to their prayers and addresses, and then made a most pungent talk. At first there was no appearance of anger, but he continued to press upon them their backslidings, and the guiltiness of their religious condition, until the elder who led the meeting burst into tears, and cried out, "Brother Finney, it is all true," and then fell on his knees and wept aloud. All present knelt down, wept, confessed their sins and seemed penitent and heart-broken.

At their earnest request Mr. Finney consented to remain and preach on Sunday. The notice was spread that he was to preach, and on Sunday the church was full. The presence of God was so manifest that Mr. Finney made appointment to preach through the week in the various schoolhouses throughout the town, and at the center. The work increased from day to day, and the intense solicitude of parents for their families was such as to inspire Mr. Finney with the hope of blessed results.

**Case of Deep Earnestness.**—Some days after this Mr.

Finney called upon one of the elders, and found him pale and agitated. He said: "Mr. Finney, I think my wife will die. She is so exercised that she can not rest day nor night, but is given up entirely to prayer. She has been all the morning in her room struggling and groaning. I am afraid she will lose her strength."

Hearing Mr. Finney's voice in conversation with her husband, she came into the sitting-room with a most heavenly glow upon her face, and exclaimed: "Brother Finney, the Lord has come! This work will spread all over this region. A cloud of mercy overhangs us all, and we shall see such a work of grace as we have never yet seen." This lady had been an invalid and had not been to the meetings because of her ill-health.

The work went on and spread in the direction of Rome and Utica. The distance to Rome was some ten miles. About midway between Western and Rome was a village called Elmer's Hill. At a large schoolhouse there Mr. Finney lectured weekly, and it became manifest to him that Rome was to feel the influence of the work which was already prevailing so near that place. Large numbers came down from a village, Wright's Settlement, also from Rome, to the meetings at Elmer's.

The conversions at Western were numerous, and many cases were of a most remarkable character, especially in respect to their deep thoroughness. Pages could be written of cases so deeply interesting that they could not be read without thrilling the reader.

Rev. Mr. Gale, with whom Mr. Finney had studied, and who was out of health, was residing at Western, and Mr. His Habit in Finney was staying at his house. Mr. Finney Prayer. was accustomed to pray aloud in his private devotions and, desiring to be as retired as possible, he had spread a buffalo robe on the hay-loft in Mr. Gale's barn, and resorted there for prayer. He had been out one day visiting from house to house with Mr. Gale, and after their return, instead of going into the house after he had put the horse out, he crept up into the hay-loft to pray, his heart being greatly burdened. He prayed until his burden left him, and was so exhausted that he fell down and lost himself in sleep. The first he knew was when, much time having elapsed, Mr. Gale climbed to the hay-

loft and called out: "Brother Finney, are you dead?" He could give no account of the time nor of the circumstances connected with this event; but he was calm, the burden gone, and he was filled with an assurance that the work should go on.

#### THE REVIVAL AT ROME.

Rome is but little removed from the places just mentioned. At the period of Mr. Finney's early labors there, more than sixty years since, it was a place well known throughout the State. It was the capital of Oneida county, being some one hundred miles west of Albany, at the commencement of the Mohawk Valley.

Mr. Gillett, then pastor of the Congregational church, hearing of the revivals under Mr. Finney in his neighborhood, went to see for himself the character of the work, and he and a friend were strongly impressed that it was God's work; and both of them were personally greatly affected. After a few days they made a second visit. Mr. Gillett said to Mr. Finney: "Brother Finney, it seems to me that I have a new Bible. I never before understood the promises as I do now; I never got hold of them before; I can not rest; my mind is full of the subject, and the promises are new to me." At Mr. Gillett's request, with much reluctance, Mr. Finney consented to exchange with him. He was fearful that Mr. Gillett would preach in such a way as to hinder the work at Western; but he knew the people were praying, and that assured and comforted him.

At Rome Mr. Finney preached three times on the Sabbath. In the morning his text was: "The carnal mind is enmity  
Opening against God." In the afternoon and evening he  
Sermon. followed in the same direction. He gives an account at the opening of the revival that followed:

"I waited on Monday morning till Mr. Gillett returned from Western. I told him what my impressions were in respect to the state of the people. He did not seem to realize that the work was beginning with such power as I supposed. But he wanted to call for inquirers, if there were any in the congregation, and wished me to be present at the meeting. I have said before that the means that I had all along used thus far in promoting revivals were much prayer, secret and social, public

preaching, personal conversation, and visitation from house to house; and when inquirers became multiplied, I appointed meetings for them, and invited those that were inquiring to meet for instruction suited to their necessities. These were the means, and the only means, that I had thus far used in attempting to secure the conversion of souls.

**An Extraordinary Inquiry Meeting.**—"Mr. Gillett asked me to be present at the proposed meeting of inquiry. I told him I would; and that he might circulate information through the village that there would be a meeting of inquiry, on Monday evening. I would go to Western, and return just at evening, it being understood that he was not to let the people know that he expected me to be present. The meeting was called at the house of one of his deacons. When we arrived, we found the large sitting-room crowded to its utmost capacity. Mr. Gillett looked around with surprise and manifest agitation; for he found that the meeting was composed of many of the most intelligent and influential members of his congregation, and especially was largely composed of the prominent young men in the town. We spent a little while in attempting to converse with them; and I soon saw that the feeling was so deep that there was danger of an outburst of feeling that would be almost uncontrollable. I therefore said to Mr. Gillett: 'It will not do to continue the meeting in this shape. I will make some remarks, such as they need, and then dismiss them.'

"Nothing had been said or done to create any excitement in the meeting. The feeling was all spontaneous. The work was with such power that even a few words of conversation would make the stoutest men writhe on their seats, as if a sword had been thrust into their hearts. It would probably not be possible for one who had never witnessed such a scene to realize what the force of the truth sometimes is, under the power of the Holy Ghost. It was indeed, a sword and a two-edged sword. The pain that it produced when searchingly presented in a few words of conversation would create a distress that seemed unendurable.

"Mr. Gillett became very much agitated. He turned pale; and with a good deal of excitement he said, 'What shall we do? What shall we do?' I put my hand on his shoulder, and in a whisper said, 'Keep quiet, keep quiet, Brother Gillett.' I then

addressed them in as gentle but plain a manner as I could; calling their attention at once to their only remedy, and assuring them that it was a present and all-sufficient remedy. I pointed them to Christ as the Savior of the world; and kept on in this strain as long as they could well endure it, which, indeed, was but a few moments.

“Mr. Gillett became so agitated that I stepped up to him, and taking him by the arm I said, ‘Let us pray.’ We knelt down in the middle of the room where we had been standing. I led in prayer, in a low, unimpassioned voice; but interceded with the Savior to interpose His blood, then and there, and to lead all the sinners to accept the salvation which He proffered, and to believe to the saving of their souls. The agitation deepened every moment; and as I could hear their sobs and sighs, I closed my prayer and rose suddenly from my knees. They all arose, and I said, ‘Now please go home without speaking a word to each other. Try to keep silent and do not break out into any boisterous manifestation of feeling; but go without saying a word to your rooms.’

“At this moment a young man by the name of W——, a clerk in Mr. H——’s store, being one of the first young men in the

**A Typical** place, so nearly fainted that he fell upon some  
**Awakening.** young men that stood near him; and they all of them partially swooned away and fell together. This had well-nigh produced a loud shrieking; but I hushed them down, and said to the young men, ‘Please set that door wide open and go out, and let all retire in silence.’ They did as I requested. They did not shriek; but they went out sobbing and sighing, and their sobs and sighs could be heard until they got out into the street.

“This Mr. W—— to whom I have alluded kept silence till he entered the door where he lived; but he could contain himself no longer. He shut the door, fell upon the floor, and burst into a loud wailing, in view of his awful condition. This brought the family around him, and scattered conviction among the whole of them.

“I afterward learned that similar scenes occurred in other families. Several, as it was afterward ascertained, were converted at the meeting, and went home so full of joy that they could hardly contain themselves.”

The next morning, as soon as it was fairly day, the people

began to call at Mr. Gillett's house, requesting that he and Mr. Finney would visit members of their families. After a hasty breakfast, they started out. As soon as they got on the streets people ran out of their houses begging them to come in. As they could visit but one house at a time, when they entered a home the neighbors would rush in and fill the largest room. They would impart instruction, and then pass to another house. Entering a house, they would often find some one kneeling in prayer, and some prostrated on the floor. Their visits continued through all the hours until noon.

As this method was evidently not meeting the wants of the masses that were interested, Mr. Finney suggested that there

**Inquiry- Meetings.** must be an inquiry-meeting. The difficulty was that they had not in their control any suitable place in which to hold the meeting. The hotel-keeper was a Christian man. He had a large dining-room connected with the hotel, and consented cheerfully to the use of that room for the inquiry-meeting. Through the public schools notice was given that the meeting would be held at one o'clock.

Immediately after dinner the two ministers started for the meeting. They saw people, some of them running to the meeting. They were coming from every direction. By the time the minister got to the hotel the room, though so large, was absolutely packed with men, women, and children. The meeting was much such a one as that of the previous evening, already described. The feeling was overwhelming. Some strong-minded men were so affected by what was said to them, that they were unable to help themselves, and had to be taken home by friends. The meeting lasted until nearly night. Many conversions occurred and the work extended on every side.

Mr. Finney preached in the evening, and Mr. Gillett appointed a meeting for inquiry for the next morning, in the court-house. This was much larger than the dining-hall, though not so central. At the hour appointed the court-house was crowded, and much of the day was given to instructing the people.

Mr. Finney preached again in the evening, and Mr. Gillett appointed an inquiry-meeting for the next morning in the church, as no other room in the village was large enough to hold the numbers that would attend. A prayer-meeting was

appointed for the evening in a large schoolhouse; but the meeting was hardly begun before there was such a manifestation of feeling that, to prevent a violent outburst, it was deemed prudent to dismiss the meeting and advise the people to go quietly home and spend the evening in secret prayer, or family prayer, as might seem more desirable. Sinners were urged not to sleep until they had given their hearts to God.

The work had now become so general that after this Mr. Finney preached every evening until he had preached twenty sermons, besides preaching twice on the Sabbath. In addition to this there was an inquiry-meeting, and also the prayer-meeting, every day. The whole community seemed in an awed condition. Ministers from the region around came and expressed astonishment at what they saw and heard. The conversions were so many and constant there seemed no way of telling the number. At the close of every meeting Mr. Finney requested those that had been converted that day to come forward in front of the pulpit, that the ministers might have some conversation with them. Every night they were surprised by the number and the class of persons that came forward.

At one of the morning prayer-meetings the lower part of the church was filled. While Mr. Finney was speaking, a mer-

**Cases of Conviction.** chant entered the house and came up the aisle until he found a seat quite near him. He had been seated but a few moments when he fell from his seat, writhing and groaning in a terrible manner. Mr. Finney, on going to him, found that it was mind agony. A skeptical physician sat near him. He stepped out of his slip, examined the man, felt his pulse, said nothing, but turning away leaned his head against a post that supported the gallery, and manifested great agitation. He said afterward that he saw at once that it was distress of mind. It took his skepticism entirely away, and he was soon after hopefully converted. The man who had fallen from his seat and for whom prayer was offered went away from the church rejoicing.

Another physician, a very amiable man, but a skeptic, had a little daughter and a praying wife. The girl, perhaps eight or nine years old, was under deep conviction of her sinfulness, and the mother was greatly concerned for her. The father became quite indignant. He said to his wife: "The subject of religion is far too high for me. I never could understand it. Do you

tell me that that little child understands it so as to be intelligently convicted of sin? I do not believe it. I know better. It is fanaticism; it is madness." Nevertheless the mother of the child held fast in prayer. This was said with a good deal of feeling. Immediately he took his horse and went several miles to see a patient. On his way the Spirit of the Lord opened the subject so to him that the whole plan of salvation by Christ was so clear to him that he saw that a child could understand it. He deeply regretted that he had spoken to his wife as he did, and felt in haste to get home that he might take it back. He encouraged the little girl to come to Christ, and both father and child became Christians, have lived long and done much good.

The work went on until it had gathered in nearly the entire population of the place. Nearly every lawyer, physician, and merchant, all the principal men and nearly all the adult population were converted. Mr. Gillett, the pastor, said: "So far as my congregation is concerned the millennium is come already. My people are all converted." Mr. Gillett stated that during the twenty days that Mr. Finney preached, there were five hundred conversions in that town.

During the progress of this work in Rome a good deal of excitement began to manifest itself in Utica, and many began to  
**A Skeptical** ridicule the work at Rome. One of the most prom-  
**Banker** inent and influential citizens of Rome, highly re-  
**Converted.** spected, was inclined to skepticism, tho a thorough-  
 ly moral and excellent citizen, and tolerant of religion. He went to hear Mr. Finney the first Sunday and was so astonished that he made up his mind he would not go again. He said to his family when he went home: "That man is mad, and I should not be surprised if he set the town on fire." He stayed away from meetings several days, while the work became so great as to confound his skepticism, and put him in a perplexed state of mind. He was president of one of the banks in Utica, and went down weekly to attend the meeting of the directors. On one of these occasions, a director began to rally him on the state of things at Rome, as if they were all running mad. In reply he said to the directors: "Gentlemen, say what you will, there is something very remarkable in the state of things in Rome. Certainly no human power or eloquence has produced what we see there. I can not understand it. You say it will



soon subside. No doubt the intensity of feeling that is now in Rome must soon subside, or the people will become insane. But, gentlemen, there is no accounting for that state of feeling by any philosophy, unless there be something divine in it."

After this gentleman had stayed away from the meetings for some days, a little company gathered one afternoon to pray for him. The Lord gave large faith to them, and the conviction was strong that the Lord was working in his soul. In the evening he came to meeting. When he came in, Mr. Gillett was sitting by Mr. Finney and asked him not to say anything that would displease him. Mr. Finney answered: "No, but I shall not spare him." The word seemed to take a powerful hold on the man, and when those who had been converted that day were asked to come forward, deliberately and solemnly Mr. M—— came forward and reported himself as having given himself to the Lord.

Nothing that I have read in connection with revival has seemed so marvelous in its power and results. It was as if the Almighty revealed Himself in such ways to the whole community as to make them feel that an omniscient eye was upon them, not only beholding and hearing whatever they did and said, but discerning the very thoughts of the heart. Persons coming from a distance to transact business were made so to come into sympathy with, and under the influence of, the prevailing atmosphere, that they were unfitted to do business, and some of them carried away impressions resulting in their becoming Christians.

Mr. Finney has said that no disorder, no fanaticism, was witnessed; but the Spirit's work was so spontaneous, so powerful, and so overwhelming as to require the greatest caution and wisdom to prevent undesirable outbursts of feeling, such as would have soon exhausted the sensibility of the people and brought about reaction; but no such outbursts occurred. A sunrise prayer-meeting was held every morning for many months, and at all seasons of the year was fully attended.

It would take a great deal of space to include a full statement of this wonderful revival. Indeed, a large volume could be filled with thrilling descriptions and incidents of this work.

Prayer is a wonderful power, a mighty engine, and no man  
**Power of** was ever more insistent that it should take its  
**Prayer.** place in connection with his work, than Charles

G. Finney. So emphatically did he dwell upon this, and so successful were his instructions in regard to prayer, that it was said the whole town was full of prayer. Everywhere they went they heard the voice of prayer. Christians passing along the streets together would join in prayer. If an impenitent person was discovered endeavoring to hinder or oppose the work, a little company would be gathered covenanting to pray for him until he should be converted.

A lady in the town, wife of an officer in the army, educated, and of great will force, manifested intense opposition to the revival. Some of the principal ladies, very much interested in her case, made her a subject of prayer. Just as the ministers were leaving the church together, supposing no one was left in the church, the sexton came hurriedly to them at the door, saying "There is a lady in yonder pew that can not get out; she is helpless. Will you not come and see her." Returning they found it to be the officer's wife, who had been such a bitter opposer of the revival. The pew had been full, but the other occupants had gone out and left her there. Finding herself unable to get out, she sank down on the floor, unnoticed by those who had been in the pew with her. Conversation revealed the fact that she was under the deepest conviction for her sinfulness. Mr. Finney gave her such counsel as he thought appropriate, prayed with her, and Mr. Gillett accompanied her to her home, it being but a few rods to her house. It was learned that she locked herself into a fireless room and spent the night by herself. The next day she expressed hope, and, so far as known, proved to be truly converted.

### III. MR. FINNEY AS GENERAL REVIVALIST.

The missionary period of Mr. Finney's work may be looked upon as having culminated and reached its close with the work at Rome. The work at Rome was the transition to his work as a general revivalist. The missionary activity brings us down to the winter and spring of 1826. From this time until 1835 Mr. Finney was engaged in general revival work in the large towns and cities over the country.

This was a period of intense activity and of constantly increasing influence. As it will be impossible to follow his work in detail, it will first be briefly sketched, and then illustrations

will be drawn from a few of the many fields in which he labored with such remarkable results.

### 1. *Outline of the Work.*

The revival in Rome spread to Utica and Auburn. In the fall of 1826 Mr. Finney accepted an invitation from Rev. Dr. Labors in N. S. S. Beman and the session of the First Presbyterian Church of Troy to labor with them for a revival of religion. He spent the fall and winter in that city in the midst of a great revival. Soon after his arrival in Troy he visited Dr. Nettleton, then in Albany, and found that they were in substantial agreement doctrinally, altho Nettleton regarded some of the measures used by Finney in promoting revivals as objectionable.

While Mr. Finney was in Troy the opposition to the "new measures," attributed to him—on the part of many leading ministers, including Dr. Lyman Beecher, Dr. Joel Aroused. Hawes of Hartford, Dr. Nettleton, Dr. Humphrey, President of Amherst College, and others—reached its culmination in a convention held at New Lebanon, Columbia county, in which a series of resolutions was passed condemning such measures. Mr. Finney denied ever having used any of the measures complained of; whereupon Dr. Beecher declared the resolutions to have merely a prospective application and intended to guard against probable dangers and excesses. This opposition doubtless interfered in some measure with Mr. Finney's success at the time, but perhaps had a tendency to prevent excesses and certainly resulted in bringing the revivalist himself into greater prominence before the church. The revival reached New Lebanon, Stephentown, and other places.

**Wilmington and Philadelphia.**—While Mr. Finney was laboring in New Lebanon, Rev. Mr. Gilbert, of Wilmington, Del., whose father resided in New Lebanon, came there on a visit. Mr. Gilbert, who held strongly to the Princeton theology, invited him to visit Wilmington, which he did as soon as the way seemed clear for him to leave Stephentown. From Wilmington he was invited by Rev. James Patterson, another strong Princeton man, to visit Philadelphia and preach to his people there. It was late in the fall of 1827 when Mr. Finney first took his lodgings in Philadelphia, and he continued to labor there with marked success until August, 1828. After a short

visit to the home of his wife's parents in Oneida county, N. Y., he returned to Philadelphia, and continued his labors there until about midwinter, 1829-30, making his stay in Philadelphia in all about a year and a half.

From Philadelphia the way opened to Reading and Lancaster, in the winter of 1829-30, where revivals followed his preaching.

**Invitation to New York City.**—From Lancaster, about midsummer, 1830, he returned to Oneida county, N. Y. After

**Anson G. Phelps.** preaching there for a short time he was invited to visit New York city. The circumstances of his

invitation are recorded in his autobiography, as follows:

“After I returned to Whitestown, I was invited to visit the city of New York. Anson G. Phelps, since well known as a great contributor, by will, to the leading benevolent institutions of our country, hearing that I had not been invited to the pulpits of that city, hired a vacant church in Vandewater Street, and sent me an urgent request to come there and preach. I did so, and there we had a powerful revival. I found Mr. Phelps very much engaged in the work, and not hesitating at any expense that was necessary to promote it. The church which he hired could be had only for three months. Accordingly Mr. Phelps, before the three months were out, purchased a church in Prince Street, near Broadway. This church had been built by the Universalists, and was sold to Mr. Phelps, who bought and paid for it himself. From Vandewater Street we went, therefore, to Prince Street, and there formed a church, mostly of persons that had been converted during our meetings in Vandewater Street. I continued my labors in Prince Street for some months, I think, until quite the latter part of summer.

“I was very much struck, during my labors there, with the piety of Mr. Phelps. While we continued at Vandewater Street, myself and wife, with our only child, were guests in his family. I had observed that, while Mr. Phelps was a man literally loaded with business, somehow he preserved a highly spiritual frame of mind; and that he would come directly from his business to our prayer-meetings, and enter into them with such spirit as to show clearly that his mind was not absorbed in business to the exclusion of spiritual things. As I watched him from day to day, I became more and more interested in his interior life, as it was manifested in his outward life. One

night I had occasion to go downstairs, I should think about twelve or one o'clock at night, to get something for our little child. I supposed the family were all asleep, but to my surprise I found Mr. Phelps sitting by his fire, in his night-dress, and saw that I had broken in upon his secret devotions. I apologized by saying that I supposed he was in bed. He replied, 'Brother Finney, I have a great deal of business pressing me during the day, and have but little time for secret devotion; and my custom is, after having a nap at night, to arise and have a season of communion with God.' After his death, which occurred not many years ago, it was found that he had kept a journal during these hours in the night, comprising several manuscript volumes. This journal revealed the secret workings of his mind, and the real progress of his interior life."

After leaving New York he was pressed to go in many directions. He accepted an invitation from Rev. Mr. Parker, pastor of the Third Church, Rochester, N. Y., and spent six months of the year 1830 laboring in that city. His work there was most remarkable, not less in its intense interest than in its large and permanent results. During the latter part of this period his health was very poor. He was overdone; and some of the leading physicians made up their minds that he never would preach any more. He disregarded their expostulations and warnings, however, and continued his work. Auburn, Buffalo, Providence, and Boston witnessed his unremitting labors for the next year.

**The Origin of the Broadway Tabernacle.**—The year 1832 found him again in New York city, where Mr. Lewis Tappan and others leased the Chatham Street theater and fitted it up for a church over which he was installed pastor. He continued his work in that city for two years. The year 1832 was the "cholera year," and Mr. Finney was prostrated for a time with an attack of cholera, out of which he came with impaired health. It was during this season of labor that a Congregational church was formed, of which he became pastor, and which built the Tabernacle on Broadway for its place of worship. It was also during this period that the New York *Evangelist* was started. The circumstances of its origin are thus related in Mr. Finney's autobiography:

**Founding of New York Evangelist.**—"In this connection I must relate the origin of the New York *Evangelist*.

When I first went to the city of New York, and before I went there, the *New York Observer*, in the hands of Mr. Morse, had gone into the controversy originating in Mr. Nettleton's opposition to the revivals in central New York. The *Observer* had sustained Mr. Nettleton's course, and refused to publish anything on the other side. The writings of Mr. Nettleton and his friends Mr. Morse would publish in the *Observer*; but if any reply was made by any of the friends of those revivals, he would not publish it. In this state of things, our friends had no organ through which they could communicate with the public to correct misapprehensions.

"Judge Jonas Platt, of the Supreme Court, was then living in New York, and was a friend of mine. His son and daughter had been hopefully converted in the revival at Utica. Considerable effort was made by the friends of those revivals to get a hearing on the question in debate, but all in vain. Judge Platt found one day pasted on the inside of the cover of one of his old law books a letter written by one of the pastors in New York against Whitefield, at the time he was in this country. That letter of the New York pastor struck Judge Platt as so strongly resembling the opposition made by Mr. Nettleton that he sent it to the *New York Observer*, and wished it to be published as a literary curiosity, it having been written nearly a hundred years before. Mr. Morse refused to publish it, assigning as a reason that the people would regard it as applying to the opposition of Mr. Nettleton.

"At length, some of the friends of the revivals in New York assembled and talked the matter over of establishing a new paper that should deal fairly with those questions. They finally commenced the enterprise. I assisted them in getting out the first number, in which I invited ministers and laymen to consider and discuss several questions in theology, and also questions relating to the best means of promoting revivals of religion."

Mr. Finney's shattered health led to a voyage to Europe at this time. When he returned to New York, he began his work in the Tabernacle. It was just then that events occurred at the West which changed his entire career from this time forward, and made Oberlin, O., the center of his future labors. These events will be briefly related, after some sketches of his general revival work have been given.

## 2. *Illustrations of His Work.*

It has seemed to me due to Mr. Finney, and to those who may read this narrative, that before proceeding further there should be a looking backward, so that the history of his childhood and youth, with his early inclinations and employments, his first choice of profession, his conversion, the bias of his soul immediately after his conversion, his work for the conversion of others, his wonderful success in the sporadic beginnings of his religious work, with the labors (just recorded) that followed his regular entrance into the ministry, and the crowning work at Rome, might afford an intelligent photograph of the past, and prepare the reader for what is to follow. Of course, the remainder of the narrative must be far less detailed, as there is such a world of interesting fact in the work of Mr. Finney through the years as yet unnoticed.

### I. REVIVAL AT UTICA.

While still at Rome Mr. Finney visited Utica to attend the funeral of an elder in Dr. Aiken's church. Dr. Aiken informed **Introduction to** him that in his own church and throughout the **Utica.** city there was an unusual degree of thoughtfulness and prayer; that a lady in his church was so exercised in view of the condition of the church that she spent two days and nights in prayer for the church and the impenitent of the city, and that she could no longer endure the distress unless somebody could be found to join her in her prayers for the church and city. Dr. Aiken wished him to come to Utica and labor with his church at once. Mr. Finney accordingly went immediately, and a revival broke out as soon as he commenced his labors. The place seemed pervaded by the Spirit of God; meetings were crowded every night, especially in the two Presbyterian churches, Mr. Aiken and Mr. Grace being the pastors. Mr. Finney divided his labors between the churches.

The sheriff of the county was one of the remarkable early converts. The principal hotel containing a large number of **The Sheriff** guests was the stopping-place of the stages. As **Converted.** all travel was then by stages, this hotel became a sort of Bethesda, a place of spiritual healing. Not only were many of the stated boarders converted, but the atmosphere was such that the most transient inmates, those just passing or in

town on business, were converted. The sheriff, who was one of the converts, had his room at the hotel and joined in the work with all his might.

A merchant from Lowville came to Utica on business and was at this hotel. He found religion the one topic. It was religion! religion! He was vexed; and said he could do no business there, and he resolved to go home. He had spoken before some of the boarders who were among the young converts, and especially the sheriff. As the stage was to leave late at night, he was seen going to the bar just before he retired, saying that the landlord would not probably be up when the stage went through, so he would pay his bill then. It was noticed that he was very much agitated, and that his mind was evidently very much exercised. Mr. S—— suggested that some of the gentlemen boarders should pray for him. They got him to go to Mr. B——'s room, where they prayed and conversed with him, and before the stage came he was converted.

He at once became deeply exercised about the condition of his own people. When the stage came he took passage and went immediately home. As soon as he arrived he told his family of the change he had undergone, and calling them together prayed with them. Wherever he went he proclaimed Christ. Being a prominent citizen and an outspoken man, it produced a solemn impression throughout the community.

**The Beginning of Opposition.**—It was (I think) while Mr. Finney was at Utica that the sad attack upon his work by good men was first begun. Those good men long ago went to meet the criticisms they inflicted on Mr. Finney, and long since he followed them. I say nothing of them, even to mention their names. "They were good, God-fearing men, peace to their ashes," so said Mr. Finney; but nothing of evil did he utter of them.

**The Scotch Minister's Attack in Presbytery.**—While Mr. Finney was at Utica the meeting of the Oneida Presbytery was held there. There was an aged Scotch minister present who was greatly annoyed by the revival. He found the whole community possessed with it; even in stores and public places the revival was the one theme. The old gentleman had not been long in this country. On the afternoon before Presbytery adjourned, he arose and made a most violent attack on



the revivals that were then in progress, especially that in Utica, which so distressed those present that they felt like falling on their faces in their grief, and gave themselves to prayer to God to prevent injury resulting from the attack. When the Presbytery adjourned some of the members left the city and others remained. The next morning the old gentleman whose speech was such an affliction was found dead in his bed.

As the meetings continued, people attracted by curiosity came from far and near, and while Christians were quickened the impenitent were quite generally converted before leaving.

**Revival in Oriskany (New York Mills).**—Not far from Utica was the village of Oriskany, where there was a large cotton factory. Mr. Finney, having a friend connected with the establishment, went there. This place is now known as the New York Mills. Mr. Finney was invited to preach in the large schoolhouse in the evening. It was crowded with the people. As usual the sermon made a deep impression. The next morning he went into the factory, and noticed that his coming excited and agitated the operatives who were busy at the looms and mules. On one of the floors a great many young women were at work, and he saw two of them eyeing him intently and talking very earnestly. They were evidently agitated, tho they both laughed. One of them as he reached them was trying to mend a broken thread, but her hands trembled so that she could not mend it. When he came within a very short distance of her, he looked solemnly at her. She saw it, and, overcome, sank down and burst into tears. The impression of this spread over the room like a flame, and in the briefest space nearly all in the room were in tears, and the whole company of operatives in the mill became affected by it.

Mr. W——, the proprietor, an unconverted man, seeing the state of things, said to the superintendent: "Stop the mill and let the people attend to religion; for it is more important our souls should be saved than the factory should be run." The gate was immediately shut down. But where should they have meetings? The superintendent suggested that the mule-room was large enough, and, the mules being run up on one side, they assembled there. Mr. Finney declared that a more powerful meeting he had scarcely ever attended. The work went on with great power. The building was large, and from garret to cellar filled with people. The revival went through

the mill with astonishing power, so that in a few days nearly all connected with it were hopefully converted.

**Conversion of Theodore D. Weld.**—One of the marked conversions at Utica was that of Theodore D. Weld, a student of Hamilton College, a young man of remarkable ability and power. Mr. Finney's own account of it is as follows:

“As much has been said about the hopeful conversion of Theodore D. Weld at Utica, it may be well for me to give a correct report of the facts. He had an aunt, Mrs. C——, living in Utica, who was a very praying, godly woman. He was the son of an eminent clergyman in New England, and his aunt thought he was a Christian. He used to lead her family in its worship. Before the commencement of the revival, he had become a member of Hamilton College at Clinton. The work at Utica had attracted so much attention, that many persons from Clinton, and among the rest some of the professors of the college, had been down to Utica, and had reported what was doing there, and a good deal of excitement had resulted. Weld held a very prominent place among the students of Hamilton College, and had a very great influence. Hearing what was going on at Utica, he became very much excited, and his opposition was greatly aroused. He became quite outrageous in his expressions of opposition to the work, as I understood.

“This fact became known in Utica; and his aunt, with whom he had boarded, became very anxious about him. To me he was an entire stranger. His aunt wrote him, and asked him to come home and spend a Sabbath, hear the preaching, and become interested in the work. He at first declined, but finally got some of the students together, and told them that he had made up his mind to go down to Utica; that he knew it must be fanaticism or enthusiasm; that he knew it would not move him, they would see that it would not. He came full of opposition, and his aunt soon learned that he did not intend to hear me preach. Mr. Aiken had usually occupied the pulpit in the morning, and I in the afternoon and evening. His aunt learned that he intended to go to Mr. Aiken's church in the morning, when he expected Mr. Aiken to preach; but that he would not go in the afternoon or evening, because he was determined not to hear me.

“In view of this, Mr. Aiken suggested that I should preach in the morning. I consented, and we went to meeting. Mr.

Aiken took the introductory exercises, as usual. Mrs. C— came to meeting with her family, and among them Mr. Weld. She took pains to have him so seated in the slip that he could not well get out, without herself, and one or two other members of the family, stepping out before him; for she feared, as she said, that he would go out when he saw that I was going to preach. I knew that his influence among the young men of Utica was very great, and that his coming there would have a powerful influence to make them band together in opposition to the work. Mr. Aiken pointed him out to me, as he came in and took his seat. After the introductory exercise, I arose and named this text: 'One sinner destroyeth much good.' I had never preached from it, or heard it preached from; but it came home with great power to my mind, and this fact decided the selection of the text. I began to preach, and to show in a great many instances how one sinner might destroy much good, and how the influence of one man might destroy a great many souls. I suppose that I drew a pretty vivid picture of Weld, and of what his influence was, and what mischief he might do. Once or twice he made an effort to get out; but his aunt, perceiving it, would throw herself forward, and lean on the slip in front, and engage in silent prayer, and he could not get out without arousing and annoying her; and therefore he remained in his seat till meeting was out.

"The next day I called at a store in Genesee Street, to converse with some people there, as it was my custom to go from place to place for conversation; and whom should I find there but Weld? He fell upon me very unceremoniously, and, I should think for nearly or quite an hour, talked to me in a most abusive manner. I had never heard anything like it. I got an opportunity to say but very little to him myself, for his tongue ran incessantly. He was very gifted in language. It soon attracted the attention of all that were in the store, and the news ran along the streets, and the clerks gathered in from the neighboring stores, and stood to hear what he had to say. All business ceased in the store, and all gave themselves up to listening to his vituperation. But finally I appealed to him and said, 'Mr. Weld, are you the son of a minister of Christ, and is this the way for you to behave?' I said a few words in that direction, and I saw that it stung him; and throwing out something very severe, he immediately left the store.

“I went out also, and returned to Mr. Aiken's, where for the time I was lodging. I had been there but a few moments when somebody called at the door, and as no servant was at hand I went to the door myself. And who should come in but Mr. Weld! He looked as if he would sink. He began immediately to make the most humble confession and apology for the manner in which he had treated me, and expressed himself in the strongest terms of self-condemnation. I took him kindly by the hand and had a little conversation with him, assured him that I had laid up nothing against him, and exhorted him earnestly to give his heart to God. I believe I prayed with him before he went. He left, and I heard no more of him that day.

“That evening I preached, I think, at New Hartford, and returned late in the evening. The next morning I heard that he went to his aunt's, greatly impressed and subdued. She asked him to pray in the family. He said that he was at first shocked at the idea. But his enmity arose so much, that he thought that that was one way in which he had not yet expressed his opposition, and therefore he would comply with her request. He knelt down, and began and went on with what his aunt intended should be a prayer; but from his own account of it, it was the most blasphemous strain of vituperation that could well be uttered. He kept on in a most wonderful way, until they all became convulsed with feeling and astonishment; and he kept on so long, that the light went out before he closed. His aunt attempted to converse with him, and to pray with him; but the opposition of his heart was terrible. She became frightened at the state of mind which he manifested. After praying with him, and entreating him to give his heart to God, she retired.

“He went to his room; and walked his room by turns, and by turns he lay upon the floor. He continued the whole night in that terrible state of mind, angry, rebellious, and yet so convicted that he could scarcely live. Just at daylight, while walking back and forth in his room, he said, a pressure came upon him that crushed him down to the floor; and with it came a voice that seemed to command him to repent, to repent now. He said it broke him down to the floor, and there he lay, until late in the morning his aunt, coming up, found him upon the floor calling himself a thousand fools; and, to all human appearance, with his heart all broken to pieces.

"The next night he rose in meeting, and asked if he might make confession. I answered, Yes; and he made public confession before the whole congregation. He said it became him to remove the stumbling-block which he had cast before the whole people; and he wanted opportunity to make the most public confession he could. He did make a very humble, earnest, broken-hearted confession.

"From that time he became a very efficient helper in the work. He labored diligently; and being a powerful speaker, and much gifted in prayer and labor, he was instrumental, for several years, in doing a great deal of good, and in the hopeful conversion of a great many souls. At length his health became enfeebled by his great labor. He was obliged to leave college, and he went on a fishing excursion to the coast of Labrador. He returned, the same earnest laborer as before he went away, with health renewed. I found him, for a considerable time, an efficient helper; where I was attempting to labor."

Weld was one of the little company that left Lane Seminary on account of the efforts made to smother the anti-slavery **Personal Remi-** struggle. Weld, Thorne, Henry B. Stanton, and **niscence.** (I think) Amos D. Dresser, came to New York, and were present at the anniversary of the Anti-slavery Society, about 1833-34. I was present and heard their speeches. They were among the most stirring, thrilling speeches that I ever listened to. For a long time Weld devoted himself to the anti-slavery work, eventually marrying Angelina Grimke, of Charleston, S. C., one of the sweet Quaker sisters. Most, if not all, of his subsequent life was a retired one.

## 2. *Revival at Auburn.*

From Utica Mr. Finney went to Auburn, Dr. Lansing, pastor of the First Presbyterian Church, having invited him to come to labor with his people.

Soon after he went to Auburn he became aware of the fact that attempts were being made to prejudice the ministers and **Opposition** churches against his way of conducting revivals; **Continued.** but he remained reticent and went forward with his work, paying no attention to men whom he regarded simply as mistaken. It was disheartening to him; but there were manifestations of the Spirit to him personally so gracious

and mightily as to cheer and assure him of present divine approval, and that this approval would be continued. He said that the sense of God's presence and all his experience at that time, he could never describe. He refers to Jeremiah xx. 7-12, not as descriptive of his case, but as having such similarity that it was a support to him.

Dr. Lansing's congregation was large and intelligent. At once the revival commenced. One of the first cases was that of Dr. S——, a very timid man, an elder of the church, who became so deeply affected by his sense of personal sinfulness, as to be brought into a despairing state. In this state he continued for some weeks, until at an evening prayer-meeting he sank down helpless on the floor. Afterward he said: "Brother Finney, they have buried the Savior, but Christ is risen." Subsequently he was a "burning and shining light" and a rejoicing and wonder to the people of God.

The work excited a good deal of opposition and there seemed to be a combination formed against it. Here is Mr. Finney's way of dealing with such opposers:

"I recollect that one Sabbath morning, while I was preaching, I was describing the manner in which some men would oppose their families, and, if possible, prevent their being converted. I gave so vivid a description of a case of this kind, that I said, 'Probably if I were acquainted with you, I could call some of you by name, who treat your families in this manner.' At this instant a man cried out in the congregation, 'Name me!' and then threw his head forward on the seat before him; and it was plain that he trembled with great emotion. It turned out that he was treating his family in this manner; and that morning had done the same things that I had named. He said, his crying out, 'Name me!' was so spontaneous and irresistible that he could not help it. But I fear he was never converted to Christ."

While at Auburn Mr. Finney preached frequently in neighboring churches, the revival spreading in various directions, to Cayuga, Skaneateles, and other places.

Mr. Finney preached a most searching sermon soon after  
**A Special** reaching Auburn, on "Conformity to the World,"  
**Sermon.** feeling that the church needed such a sermon to rouse it. The results of that sermon are best given in his own language:

"Soon after my arrival at Auburn a circumstance occurred,

of so striking a character, that I must give a brief relation of it. My wife and myself were guests of Dr. Lansing, the pastor of the church. The church were much conformed to the world, and were accused by the unconverted of being leaders in dress, and fashion, and worldliness. As usual I directed my preaching to secure the reformation of the church, and to get them into a revival state. One Sabbath I had preached, as searchingly as I was able, to the church, in regard to their attitude before the world. The word took deep hold of the people. At the close of my address, I called, as usual, upon the pastor to pray. He was much impressed with the sermon, and instead of immediately engaging in prayer, he made a short but very earnest address to the church, confirming what I had said to them. At this moment a man arose in the gallery, and said in a very deliberate and distinct manner: 'Mr. Lansing, I do not believe that such remarks from you can do any good, while you wear a ruffled shirt and a gold ring, and while your wife and the ladies of your family sit, as they do, before the congregation, dressed as leaders in the fashions of the day.' It seemed as if this would kill Dr. Lansing outright. He made no reply, but cast himself across the side of the pulpit, and wept like a child. The congregation was almost as much shocked and affected as himself. They almost universally dropped their heads upon the seat in front of them, and many of them wept on every side. With the exception of the sobs and sighs, the house was profoundly silent. I waited a few moments, and as Dr. Lansing did not move, I arose and offered a short prayer and dismissed the congregation.

"I went home with the dear, wounded pastor, and when all the family were returned from church, he took the ring from his finger—it was a slender gold ring that could hardly attract notice—and said, his first wife, when upon her dying bed, took it from her finger, and placed it upon his, with the request that he should wear it for her sake. He had done so without a thought of being a stumbling-block. Of his ruffles he said, he had worn them from his childhood, and did not think of them as anything improper. Indeed he could not remember when he began to wear them, and of course thought nothing about them. 'But,' said he, 'If these things are an occasion of offense to any, I will not wear them.' He was a precious Christian man, and an excellent pastor.

“Almost immediately after this, the church were disposed to make to the world a public confession of their backsliding, and want of a Christian spirit. Accordingly a confession was drawn up, covering the whole ground. It was submitted to the church for their approval, and then read before the congregation. The church arose and stood, many of them weeping while the confession was read. From this point the work went forward, with greatly increased power.”

### 3. *Revival in Stephentown.*

Passing over the revivals at Troy, and New Lebanon in Columbia County, because of the controversies connected with them, I give here a brief account of the work of grace in Stephentown, a little north of New Lebanon.

While Mr. Finney remained at New Lebanon, as he came down from the pulpit one day, a young lady besought him to go to Stephentown, a few miles from New Lebanon, and preach for them. Mr. Finney's hands were so full that he gave her no encouragement. She could hardly speak, she was made so sad by his refusal. He saw her emotion. On making some inquiry he learned that many years before a wealthy man died, leaving

**An Infidel** to the Presbyterian Church a sum sufficient to  
**Pastor.** support a pastor from the income. A Mr. B—, who had been a chaplain in the Revolutionary army, was settled as pastor. The church ran down under his pastorate, and he finally became an open infidel, remaining in the place, though openly hostile to the Christian religion. One or two other pastors followed, but matters waxed worse and worse, and the attendance became so small that they left the meeting-house and worshiped in the schoolhouse. Their last minister had said that he stayed until not more than a half-dozen in the town attended the service. Three elders of the Presbyterian Church remained, and about twenty members. The only unmarried person in the church was the young lady who sought to persuade Mr. Finney to visit them. Nearly the whole town was in a state of impenitence. It was a large town of rich farmers, with no considerable village, but a community stretched along for nearly five miles on one street, or road.

Mr. Finney finally told the young lady that, if the elders wanted him to come, she might have a notice given out that he



would come, the Lord willing, and preach the next Sabbath afternoon at five o'clock. This would allow him to preach twice at New Lebanon. This greatly cheered the countenance of the young woman, and lifted the load from her heart. One of the young converts of New Lebanon offered to take Mr. Finney to Stephentown. When the man came for him, Mr. Finney asked him if he had a steady horse. "Oh yes!" the man answered, and smiling inquired, "What made you ask?" Mr. Finney replied: "If the Lord wants me to go to Stephentown, the devil will prevent it if he can; and if you have not a steady horse, he will try to make him kill me." As they rode along that horse ran away twice, and came near killing them. The owner was greatly astonished, and said that he never knew him to do such a thing before.

When they arrived at the place, they met the young lady who had obtained Mr. Finney's consent to come to preach. She received them with tearful joy, and Mr. Finney was allotted a room where he could be by himself, as it was a little before meeting time. Soon after Mr. Finney heard her at prayer in a room over his. They all went in company to the meeting, and found a large congregation awaiting them. The congregation was solemn and attentive, but nothing special occurred at the meeting. He remained over night with the family of the young friend where they stopped on their arrival. He heard the voice of the young woman in a low, trembling tone of prayer, nearly all night long, interrupted often by sobs and manifest weeping. Mr. Finney had made no appointment to come again, but the next morning, before he left, this precious Christian soul pleaded so hard, that he consented to have a meeting appointed for the Sunday following, at five o'clock. Next Sabbath the house, which was very old, was more crowded, and fearing the gallery was too weak to bear the great weight, extra supports had been placed under them during the week. Mr. Finney saw that the solemnity and interest had greatly increased. At the close of the second Sabbath, he made an appointment himself for the next Sabbath at the same hour. It was at this third service that the Spirit of the Lord was poured out on the congregation. Of one of the first manifestations of the presence of the Spirit, the following is Mr. Finney's account:

"There was a Judge P——, that lived in a small village in

one part of the town, who had a family of unconverted children. At the close of the service, as I came out of the pulpit, Miss S—— stepped up to me, and pointed me to a pew—the house had then the old square pews—in which sat a young woman greatly overcome with her feelings. I went in to speak to her, and found her to be one of the daughters of this Judge P——. Her convictions were very deep. I sat down by her and gave her instructions; and I think, before she left the house she was converted. She was a very intelligent, earnest young woman, and became a very useful Christian. She was afterward the wife of the evangelist Underwood, who has been so well known in many of the churches, in New Jersey especially, and in New England. She and Miss S—— seemed immediately to unite their prayers. But I could not see, as yet, much movement among the older members of the church. They stood in such relations to each other, that a good deal of repentance and confession had to pass among them, as a condition of their getting into the work.”

Mr. Finney became so impressed with the importance of this field, that he left New Lebanon and took quarters at Stephentown. The spirit of prayer rested powerfully on him, and had for some time rested on Miss S——, and the work soon took on a very powerful type. The word of the Lord cut the strongest men down, rendering them entirely helpless. As Mr. Finney was preaching from the words “God is love,” a Mr. J——, a man of strong nerves and considerable prominence as a farmer, who sat immediately in front of the pulpit, fell from the seat, writhed in agony for a few moments, and then became still, and entirely helpless. When the meeting was closed he was taken to his home. He almost immediately became an effective working Christian. In the course of the revival Zebulon R. Shipherd, a lawyer of repute, who was in attendance on court at Albany, hearing of the revival, came up to Stephentown, having made such business arrangements that he could stay and help Mr. Finney. This was just on the eve of election, and the evangelist was apprehensive of its effect on the revival. On the evening of election day he preached, and when he left the pulpit Mr. Shipherd beckoned to him from one of the square pews, where Mr. Finney recognized a man whom he saw sitting at the table at the voting-place, taking the names or tickets from the voters at the polls. This man was

under such overwhelming conviction as to be unable to leave his seat. Mr. Finney conversed and prayed with him, and soon he was relieved and gave evidence of having become a Christian.

Mr. Finney's attention was directed to another man similarly affected who had also been actively engaged at the polls.

**Illustrations of the Work.**—The work in some of the families, as given by Mr. Finney, especially in that of Judge P—, already mentioned, will give some idea of the power of the work:

“I have mentioned the family of Mr. P— as being large. I recollect there were sixteen members of that family, children and grandchildren, hopefully converted; all of whom, I think, united with the church before I left. There was another family in the town, by the name of M—, which was also a large and very influential family, one of the most so of any in town. Most of the people lived scattered along on a street which, if I recollect right, was about five miles in length. On inquiry I found there was not a religious family on that whole street, and not a single house in which family prayer was maintained.

“I made an appointment to preach in a schoolhouse on that street, and when I arrived the house was very much crowded. I took for my text: ‘The curse of the Lord is in the house of the wicked.’ The Lord gave me a very clear view of the subject, and I was enabled to bring out the truth effectively. I told them that I understood that there was not a praying family in the whole district. The fact is, the town was in an awful state. The influence of Mr. B—, their former minister, now an infidel, had borne its legitimate fruit; and there was but very little conviction of the truth and reality of religion left among the impenitent in that town. This meeting that I have spoken of resulted in the conviction of nearly all that were present, I believe, at the meeting. The revival spread in that neighborhood; and I recollect that in this M— family there were seventeen hopeful conversions.

“But there were several families in the town who were quite prominent in influence, who did not attend the meetings. It seemed that they were so much under the influence of Mr. B—, that they were determined not to attend. However, in the midst of the revival, this Mr. B— died a horrible death; and this put an end to his opposition. . . .

“As elsewhere, the striking characteristics of this revival were a mighty spirit of prevailing prayer; overwhelming conviction of sin; sudden and powerful conversions to Christ; great love and abounding joy of the converts, and their great earnestness, activity, and usefulness in their prayers and labors for others.”

#### 4. *Revival at Wilmington, Del.*

The father of Rev. Mr. Gilbert, of Wilmington, resided in New Lebanon. This minister had visited his father while Mr. Finney was laboring there, and was very much in earnest that Mr. Finney should come to Wilmington. As soon as Mr. Finney saw his way clear to leave Stephentown, he went to Wilmington. The condition of the church was such that he saw there was much to be done to prepare the people for a revival. After two or three weeks he determined to take for his text, on *The Sinner's Responsibility*, the words, “Make to yourselves a new heart and a new spirit; for why will ye die?” The effect of this sermon is thus described by Mr. Finney himself:

“I went thoroughly into the subject of the sinner's responsibility; and showed what a new heart is not, and what it is. I preached about two hours, and did not sit down till I had gone as thoroughly over the whole subject as very rapid speaking would enable me to do, in that length of time.

“The congregation became intensely interested, and great numbers rose and stood on their feet, in every part of the house. The house was completely filled, and there were strange looks in the assembly. Some looked distressed and offended, others intensely interested. Not unfrequently, when I brought out strongly the contrast between my own views and the views in which they had been instructed, some laughed, some wept, some were manifestly angry; but I do not recollect that any one left the house. It was a strange excitement.

“In the mean time, Mr. Gilbert moved himself from one end of the sofa to the other, in the pulpit behind me. I could hear him breathe and sigh, and could not help observing that he was himself in the greatest anxiety. However, I knew I had him, in his convictions, fast; but whether he would make up his mind to withstand what would be said by his people, I did not know. But I was preaching to please the Lord, and

not man. I thought that it might be the last time I should ever preach there; but purposed, at all events, to tell them the truth, and the whole truth, on that subject, whatever the result might be.

“I endeavored to show that if man were as helpless as their views represented him to be, he was not to blame for his sins. If he had lost in Adam all power of obedience, so that obedience had become impossible to him, and that not by his own act or consent, but by the act of Adam, it was mere nonsense to say that he could be blamed for what he could not help. I had endeavored also to show that, in that case, the atonement was no grace, but really a debt due to mankind, on the part of God, for having placed them in a condition so deplorable and **Old-Schoolism** so unfortunate. Indeed, the Lord helped me to **Opposed.** show up, I think, with irresistible clearness the peculiar dogmas of old-schoolism and their inevitable results.

“When I was through, I did not call upon Mr. Gilbert to pray, for I dared not; but prayed myself that the Lord would set home the word, make it understood, and give a candid mind to weigh what had been said, and to receive the truth, and to reject what might be erroneous. I then dismissed the assembly, and went down the pulpit stairs, Mr. Gilbert following me. The congregation withdrew very slowly, and many seemed to be standing and waiting for something, in almost every part of the house. The aisles were cleared pretty nearly; and the rest of the congregation seemed to remain in a waiting position, as if they supposed they should hear from Mr. Gilbert, upon what had been said. Mr. Gilbert, however, went immediately out.

“As I came down the pulpit stairs, I observed two ladies, sitting on the left hand of the aisle through which we must pass, to whom I had been introduced, and who, I knew, were particular friends and supporters of Mr. Gilbert. I saw that they looked partly grieved and partly offended, and greatly astonished. The first we reached, who was near the pulpit stairs, took hold of Mr. Gilbert as he was following behind me, and said to him, ‘Mr. Gilbert, what do you think of that?’ She spoke in a loud whisper. He replied in the same manner, ‘It is worth five hundred dollars.’ That greatly gratified me, and affected me very much. We passed along, and then the other lady said to him about the same things, and received a similar

reply. That was enough for me; I made my way to the door and went out. Those that had gone out were standing, many of them, in front of the house, discussing vehemently the things that had been said. As I passed along the streets going to Mr. Gilbert's, where I lodged, I found the streets full of excitement and discussion. The people were comparing views; and from the few words that escaped from those that did not observe me as I passed along, I saw that the impression was decidedly in favor of what had been said."

The lady alluded to as one of the first to speak after the sermon, told Mr. Finney afterward that she was so offended, to think all her views of religion were overthrown, she determined she would never pray again. She remained in this rebellious state for some six weeks, before she began to pray again. She then broke down, and her views and religious experiences were entirely changed. Many had like experiences.

Mr. Finney had arranged in the mean time, and gone to Philadelphia twice a week to preach for Rev. James Patterson, thus alternating his evening services between Wilmington and Philadelphia.

##### 5. *The Revival in Philadelphia.*

The work in Philadelphia took on such proportions that Mr. Finney felt that duty called him to leave Wilmington, and devote his time and strength to that city. Good old father Patterson, as he was called, was then, as well as when I saw him in his younger days, sincerely in sympathy with Princeton, as against New England views of the atonement, and of the ability or inability of man; but he was a warm, zealous laborer for souls, and while he held his own views he had no quarrel or controversy with Mr. Finney, caring much more for the salvation of souls, than for nice questions about ability and inability. Mrs. Patterson was a New England lady with New England views of theology. Mr. Finney gives an interesting account of the opening work in Philadelphia:

"The revival took such hold in his congregation as greatly to interest him; and as he saw that God was blessing the word **Controverted** as I presented it, he stood firmly by me, and **Views.** never, in any case, objected to anything that I advanced. Sometimes when we returned from meeting, Mrs. Patterson would smilingly remark: 'Now you see, Mr. Patter-

son, that Mr. Finney does not agree with you on those points upon which we have so often conversed.' He would always, in the greatness of his Christian faith and love, reply, 'Well, the Lord blesses it.'

"The interest became so great that our congregations were packed at every meeting. One day Mr. Patterson said to me: 'Brother Finney, if the Presbyterian ministers in this city find out your views, and what you are preaching to the people, they will hunt you out of the city as they would a wolf.' I replied, 'I can not help it. I can preach no other doctrine; and if they must drive me out of the city, let them do it, and take the responsibility. But I do not believe that they can get me out.'

"However, the ministers did not take the course that he predicted, by any means; but nearly all received me to their pulpits. When they learned what was going on at Mr. Patterson's church, and that many of their own church members were greatly interested, they invited me to preach for them; and, if I recollect right, I preached in all of the Presbyterian churches, except that of Arch Street.

"Philadelphia was at that time a unit, almost, in regard to the views of the theology held at Princeton."

He also preached in the Dutch Church, of which Dr. H. G. Livingston, the successor of Dr. Bethune, was pastor, and found that the doctor was in sympathy with his views, and encouraged him to go on preaching the preaching that the Lord had bidden him.

Many of Mr. Finney's utterances were very strange to people, but he did not present them in a controversial spirit or tone, using them simply in a way of instruction and helpfulness. He preached one night from the words: "There is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." The subject was the atonement, and this sermon attracted so much attention that he was urged to repeat it in other churches, and the more it was preached, the more people desired to hear it; so that he preached or repeated it seven evenings in succession, in as many different churches.

**Spread of** The revival spread and increased in power.  
**Revival.** All the meetings for preaching, prayer, and inquiry were crowded. The inquirers were more than could be well attended to.

Mr. Finney went to Philadelphia from Wilmington late in the fall of 1827, and he labored there unremittingly until the following August. The details of this work in Philadelphia, the number and character of the conversions, would form a long and thrilling narrative; but it is quite impossible to give them here. After preaching several months in Mr. Patterson's church and in other churches, it was thought best to select some central location, and preach steadily in one place. The German Church in Race Street, under the care of Rev. Mr. Helfenstein, was selected, and he was invited by the pastor and officers of the church to come there. The church was perhaps the largest in the city. It was said to seat three thousand, and was crowded. Here Mr. Finney preached for many months.

About midsummer of 1829, he left Philadelphia for a short time to visit Mrs. Finney's father in Oneida County, New York. In all Mr. Finney labored nearly or quite a year and a half in Philadelphia. Here is what he has to say of Rev. Mr. Patterson:

"I found Mr. Patterson to be one of the truest and holiest men that I have ever labored with. His preaching was quite remarkable. He preached with great earnestness; but there was often no connection in what he said, and very little relation to his text. He has often said to me, 'When I preach, I preach from Genesis to Revelation.' He would take a text, and after making a few remarks upon it, or perhaps none at all, some other text would be suggested to him, upon which he would make some very pertinent and striking remarks, and then another text; and thus his sermons were made up of pithy and striking remarks upon a number of texts, as they arose in his mind.

"He was a tall man, of striking figure and powerful voice. He would preach with the tears rolling down his cheeks, and with an earnestness and pathos that were very striking. It was impossible to hear him preach without being impressed with a sense of his intense earnestness and his great honesty. I only heard him preach occasionally; and when I first did so, was pained, thinking that such was the rambling nature of his preaching that it could not take effect. However, I found myself mistaken. I found that, notwithstanding the rambling nature of his preaching, his great earnestness and unction fastened the truth on the hearts of his hearers; and I think I never



heard him preach without finding that some persons were deeply convicted by what he said."

The second period in Mr. Finney's work, that as a general revivalist, culminated in his work from New York city as a center, during the years 1830-35, which resulted in the founding of the Broadway Tabernacle and his becoming identified with Congregationalism. We have space only for the brief

**Work in** account already given of this period.\* His ex-  
**New York.** perience was especially important, as will be seen, in preparing for the transition to the last and most influential phase of his public labors.

#### IV. MR. FINNEY'S WORK FROM OBERLIN AS A CENTER.

It was Mr. Finney's purpose, when he returned from Europe in 1835 to take up his work in the Tabernacle, and to make New York the permanent center of his operations. A room had been prepared for a theological lecture-room, and he proposed to deliver a course of lectures in that room to students each year. The anti-slavery agitation, in which he took a prominent part, led to an entire change in his plans and opened to him a vastly wider field of usefulness. How this change was brought about is best told in the language of his autobiography.

##### *The Founding of Oberlin.*

"But about this time, and before I had opened my lectures in New York, the breaking up at Lane Seminary took place, on account of the prohibition, by the trustees, of the discussion of slavery among the students. When this occurred, Mr. Arthur Tappan proposed to me, that if I would go to some point in Ohio, and take rooms where I could gather those young men, and give them my views in theology, and prepare them for the work of preaching throughout the West, he would be at the entire expense of the undertaking. He was very earnest in this proposal. But I did not know how to leave New York; and I did not see how I could accomplish the wishes of Mr.

**The** Tappan, although I strongly sympathized with  
**Founders.** him in regard to helping those young men. They were most of them converts in those great revivals in which I had taken more or less part.

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\* See pages 173-176.

“While this subject was under consideration, I think, in January, 1835, Rev. John J. Shipherd, of Oberlin, and Rev. Asa Mahan, of Cincinnati, arrived in New York, to persuade me to go to Oberlin, as professor of theology. Mr. Mahan had been one of the trustees of Lane Seminary—the only one, I think, that had resisted the prohibition of free discussion. Mr. Shipherd had founded a colony and organized a school at Oberlin, about a year before this time, and had obtained a charter broad enough for a university. Mr. Mahan had never been in Oberlin. The trees had been removed from the college square, some dwelling-houses and one college building had been erected, and about a hundred pupils had been gathered, in the preparatory or academic department of the institution.

“The proposal they laid before me was, to come on, and take those students that had left Lane Seminary, and teach them theology. These students had themselves proposed to go to Oberlin, in case I would accept the call. This proposal met the views of Arthur and Lewis Tappan, and many of the friends of the slave, who sympathized with Mr. Tappan in his wish to have those young men instructed, and brought into the ministry. We had several consultations on the subject. The brethren in New York who were interested in the question offered, if I would go and spend half of each year in Oberlin, to endow the institution, so far as the professorships were concerned, and to do it immediately.

“I had understood that the trustees of Lane Seminary had acted ‘over the heads’ of the faculty; and, in the absence of several of them, had passed the obnoxious resolution that had caused the students to leave. I said, therefore, to Mr. Shipherd, that I would not go at any rate, unless two points were conceded by the trustees. One was, that they should never interfere with the internal regulation of the school, but should

**Conditions** leave that entirely to the discretion of the faculty.

**Imposed.** The other was, that we should be allowed to receive colored people on the same conditions that we did white people; that there should be no discrimination made on account of color.

“When these conditions were forwarded to Oberlin, the trustees were called together, and after a great struggle to overcome their own prejudices, and the prejudices of the community, they passed resolutions complying with the conditions

proposed. This difficulty being removed, the friends in New York were called together, to see what they could do about endowing the institution. In the course of an hour or two, they had a subscription filled for the endowment of eight professorships; as many, it was supposed, as the institution would need for several years.

“But after this endowment fund was subscribed, I felt a great difficulty in giving up that admirable place for preaching the Gospel, where such crowds were gathered within the sound of my voice. I felt, too, assured that in this new enterprise we should have great opposition from many sources. I therefore told Arthur Tappan that my mind did not feel at rest upon the subject; that we should meet with great opposition because of our anti-slavery principles; and that we could expect to get but very scanty funds to put up our buildings, and to procure all the requisite apparatus of a college; that therefore I did not see my way clear, after all, to commit myself, unless something could be done that should guarantee us the funds that were indispensable.

“Arthur Tappan’s heart was as large as all New York, and, I might say, as large as the world. When I laid the case thus before him, he said: ‘Brother Finney, my own income averages about a hundred thousand dollars a year. Now if you will go to Oberlin, take hold of that work, and go on, and see that the buildings are put up, and a library and everything provided, I Arthur Tappan will pledge you my entire income, except what I pan’s Pledge. need to provide for my family, till you are beyond pecuniary want.’ Having perfect confidence in Brother Tappan I said: ‘That will do. Thus far the difficulties are out of the way.’

“But still there was a great difficulty in leaving my church in New York. I had never thought of having my labors at Oberlin interfere with my revival labors and preaching. It was therefore agreed between myself, and the church, that I should spend my winters in New York and my summers at Oberlin; and that the church would be at the expense of my going and coming.

“When this was arranged, I took my family, and arrived in Oberlin at the beginning of the summer, 1835.”

*The Work at Oberlin.*

It is impossible to give any adequate notion of the work of Mr. Finney from this time through the forty years ending with his death in 1875. For two or three years after going to Oberlin he carried out his arrangement to spend his summers in Oberlin and his winters in New York; but this soon came to an end. The founding of a great educational institution advocating anti-slavery principles, in the face of the bitterest opposition, political and theological, proved an absorbing as well as exhausting task. It involved the transforming of popular sentiment and the molding of a generation of ministers. Besides, as Mr. Finney became more generally known, a wider field of influence was opened to him both at home and abroad. In addition to his educational work and revival work at Oberlin, he conducted revival campaigns in Boston, in 1842, in 1843, and in 1856-57-58; in Providence, in 1842; in Rochester, in 1842 and in 1855; in Hartford, in 1851; and in other places in this country; in England, in 1849-50; and in England and Scotland, in 1858-59-60.

It is impossible to estimate the immense extent of the influence of this man of strong and rugged nature and of incessant labors. Few in any age have exerted a wider, more powerful, or more permanent sway over the minds of those with whom they have come in contact.

Mr. Finney's Autobiography closes with the year 1868, leaving him still pastor of the First Church in Oberlin, and lecturer in the Seminary. We quote from the "Conclusion," which the hand of affection has added, the following sketch of his closing days:

"The responsibilities of pastor he continued to sustain, with the help of his associate, some four or five years longer, preaching as his health would admit, usually once each Sabbath. At the same time, as professor of pastoral theology, he gave a course of lectures each summer term, on the pastoral work, on Christian experience, or on revivals. He resigned the pastorate in 1872, but still retained his connection with the Seminary, and completed his last course of lectures in July, 1875, only a few days before his death. He preached, from time to time, as his strength permitted; and during the last

month of his life he preached one Sabbath morning in the First Church, and another in the Second.

“Notwithstanding the abundant and exhausting labors of his long public life, the burden of years seemed to rest lightly upon him. He still stood erect as a young man, retained his faculties to a remarkable degree, and exhibited to the end the quickness of thought and feeling and imagination, which always characterized him. His life and character perhaps never seemed richer in the fruits and the beauty of goodness, than in these closing years and months. His public labors were of course very limited, but the quiet power of his life was felt as a benediction upon the community, which during forty years he had done so much to guide and mold and bless.

“His last day on earth was a quiet Sabbath, which he enjoyed in the midst of his family, walking out with his wife at sunset to listen to the music, at the opening of the evening service in the church near by. Upon retiring he was seized with pains which seemed to indicate some affection of the heart; and after a few hours of suffering, as the morning dawned, he died, August 16, 1875, lacking two weeks of having completed his eighty-third year.

“The foregoing narrative gives him chiefly in one line of his work, and one view of his character. It presents him in the ruling purpose, and even passion of his life, as an evangelist, a preacher of righteousness. His work as a theologian, a leader of thought, in the development and expression of a true Christian philosophy, and as an instructor, in quickening and forming the thought of others, has been less conspicuous, and in his own view doubtless entirely subordinate; but, in the view of many, scarcely less fruitful of good to the church and the world. To set forth the results of his life in these respects would require another volume, which will probably never be written; but other generations will reap the benefits, without knowing the source whence they have sprung.”

## SECTION THIRD.

## Sketches of Various Other Revivals.

During the period in which Nettleton and Finney were the representative revivalists there were many interesting works of grace in churches and colleges, chiefly beyond the range of the work of these men, but often doubtless largely influenced, at least sympathetically, by their work, and growing out of the same general outpouring of the Holy Spirit. Some representative instances of these will now be given.

## I. REVIVAL IN NEWARK, NEW JERSEY.

**Personal Reminiscences.**—During the summer and winter of 1824–25, I resided in Newark. Dr. Griffin had left the pulpit of the First Presbyterian Church, and after a period of vacancy Rev. Dr. Hamilton received a majority vote as pastor. A large minority withdrew and organized the Third Presbyterian Church, and at once commenced building their present place of worship, worshiping meanwhile in the old Academy located in what was at that time the extreme lower part of the city.

They had chosen as minister the Rev. Mr. Russell, whom they had preferred to Mr. Hamilton. Mr. Russell was an excellent preacher and rather popular, and I think the best pulpit reader I ever heard. His reading of the hymns was almost more impressive than his sermons or prayers. He gathered around him immediately a congregation of intelligent and influential people. In the early autumn their church was so far advanced that they were able to use the lecture-room for worship. This was filled at all the services, and the Sunday-school was large and flourishing. Without any special or extra means the church and Sunday-school began to show that the Spirit was manifestly present. The meetings became crowded, and anxious men and women sought counsel and instruction from the pastor. A number of the members of the Sunday-school, from ten to fifteen years old, became greatly interested, and conversions were taking place.

Rev. Dr. Nettleton came to Newark just then, but took no part in the work at the Third Church. Mr. Carroll, then a

student in Princeton Seminary, was sent for, and his services were very acceptable and useful. There were very few extra meetings, but all were well attended, solemn, and impressive. At the close of the meetings a number of boys who had been hopefully changed used to gather in a group, and the older people would stand around them while the boys would sing some of the revival hymns of those days. "Loving-Kindness," and the following, were very popular:

"O Jesus, my Saviour, to Thee I submit,  
With joy and thanksgiving fall down at Thy feet,  
In sacrifice offer my soul, flesh and blood;  
Thou art my Redeemer, my Lord, and my God.

"I love Thee, my Savior, I love Thee, my Lord;  
I love Thee, my Savior, I love Thee, my God;  
I love Thee, I love Thee, and that Thou dost know;  
But how much I love Thee I never can show."

"I love Thee, I love Thee, oh, wondrous account!  
My joys are immortal, I stand on the mount.  
I gaze at my treasure and long to be there  
With angels, my kindred, and Jesus so dear!"

A number of these boys subsequently united with that and other churches. The accessions to the church through this revival were quite large. The Sunday-school participated largely in the benefits of this awakening. Dr. Nettleton was acting as an evangelist at that time, and his labors had been very extended and successful, especially in New England. It was never my privilege to be present at any of his meetings, which I think were very generally held in connection with individual churches; but my impression is that he met with marvelous success, everywhere, until just perhaps at the close of his work, when his health became so broken that he was unable longer to carry on his revival work with any vigor or continuity.

## II. REVIVAL IN SPRING STREET CHURCH, NEW YORK.

**Personal Reminiscences.**—The Presbyterian Church in Spring Street, New York, of which the Rev. Samuel Hanson Cox was pastor, abandoned the old building, as nearly as I can recall, in 1824, and commenced worshiping in their new sanctuary at the corner of Laight and Varick streets. They took

the name of the Laight Street Presbyterian Church. Mr. George P. Shipman, an elder in the Brick Church (Rev. Dr. Spring's), purchased the building abandoned by Dr. Cox's people, with the view of establishing a Free Presbyterian Church, and at once commenced regular services. For some time, I think, a Rev. Mr. Pillsbury officiated, but he was not installed. When his service ended, others for some time occupied the pulpit. The congregations were very good, and a flourishing Sabbath-school existed.

**Ministry of Mr. Ludlow.**—About 1826, the Rev. Henry G. Ludlow became the permanent pastor of the church, and on his coming things assumed a new phase. Congregations increased, the Sabbath-school became larger, and evidences accumulated that interest in religious and spiritual things was becoming intensified. Having removed to New York, I had joined this church about the time of Mr. Ludlow's coming, as had also my father's family. The interest alluded to soon culminated in serious awakenings and conversions, while at every communion season there were admissions to the church. Mr. Ludlow was indefatigable in preaching and pastoral work. He was one of the most pungent preachers I ever listened to, and as a pastor he far excelled in pastoral gifts all others of whom I have any knowledge. He was always busy; he knew every one of his parishioners; knew where they lived; could call each of them by name; knew all about their circumstances and their personal peculiarities, and treated them as if they were of his own family.

He possessed the largest sympathy of any minister I ever met. It seemed to be quite easy and natural for him to weep with those that wept, and to rejoice with those that were glad. His heart was always in his sermons, his eyes often suffused with tears, and his voice breaking while dwelling upon the love of God and the interest shown by the Savior in the salvation of sinners. It was a wonder to me, as it was to multitudes, that sinners could resist his appeal as he besought men to become reconciled to God. His visits to the poor and afflicted were benedictions. I met him once by a cradle beside which a mother was weeping over her dying baby. Taking hold of its little hand, the good pastor said "Dear little lamb," while the tears ran down his face. Such words of comfort as he uttered to the heart-broken mother, and such a prayer as fol-



lowed showed he took into his compassions all the sufferings of his flock. His face, voice, tears, and prayers, and his sermons, seem as real to me now as if it were but yesterday that I was looking in his face.

This influence continued through the whole of his ministry in New York; and the result was an almost continuous revival, so that the history of the church was not unlike a tropical orange-grove, always green and always fruit-bearing. Additions to the church were as common as the occurrence of communions. I think during all the ministry of Mr. Ludlow there was but one communion when no new members were received. It would have been a source of sorrow had it been otherwise.

Just before the close of his pastorate in New York, on successive Sunday mornings, Mr. Ludlow preached from Romans **Faithful** viii. 6, "For to be carnally minded is death; but **Sermons.** to be spiritually minded is life and peace," dwelling very much on the latter clause of the passage. There had been no special interest in the church for some time, everything moving along in the usual placid way; then the whole church seemed to have given to it wings to soar up heavenward with the pastor. There was an unusual elation and such tranquil peace and joy, with the strongest desire and longing for the conversion of all that had not already become Christians. As this tide rose higher and higher in the church, awakenings increased until it became easy for Christians to do any thing for the impenitent, and easy for sinners to be converted. This was one of the most fruitful and beautiful revivals in which I have ever had any experience. Some fifty united with the church at the next communion, and more afterward.

All this was the result of the sermons from the text or verse named. I have known some revivals that I was tempted to regard as man-made, but this without question was of God. The conversions seemed thorough and distinct, and the subsequent lives and characteristics of the subjects of this revival showed that their piety was very much above the average.

If such a preacher and pastor should appear to-day he would be regarded as being from year to year in a revival spirit; always in working condition, and always up and doing. As an evangelist he would be run down with applications to go every-where.

A few facts concerning him will serve in measure to explain his usefulness. He was the son of Judge Ludlow, of **History and** Kinderhook, New York, and was educated for **Character.** the law. Very soon after entering upon his profession he was converted. He immediately quit the law and began to preach. He preached at places on both sides of the Hudson River, as far down (I think) as Hudson and Poughkeepsie, and with wonderful power and success. Multitudes flocked to hear him, and great numbers were converted wherever he went.

After laboring in this manner for some time, he entered the Theological Seminary at Princeton. But he found it very difficult to stop preaching; and hearing of the revival at Morristown, New Jersey, he came up to that place, expecting to aid Dr. McDowell. I remember distinctly his riding up, (now more than seventy years ago) to my father's house on a little gray mare, with saddlebag tied on behind him, and dismounting and tying his pony to the hitching-post.

Spring Street Church was (I think) his first pastorate. From New York he went to the then Free Church, New Haven. There was never a more heart-broken church than that from which he tore himself away. The affection of his people was almost idolatrous. They begged and pleaded, saying: "You have spent the best part of your life with us. Your babe is buried here. You ought to stay and let us bury you."

After a settlement of some years in New Haven, he took the pastorate of the Presbyterian church in Poughkeepsie. His last settlement was with the Presbyterian church, Oswego, New York. I can not speak intelligently of his work in either of these places.

Mr. Ludlow had one of the warmest and biggest hearts. He was a man of devout piety. He always had an unobtrusive way of saying something for his Master. He knew the way to the Mercy-seat, and his path to it was well-trodden. A young woman, member of the church, a nurse in his family, told me that he was in a constant habit of rising at midnight and praying for members of his church by name, and especially for the impenitent in his congregation.

I have been blessed with the confidence and affection of some excellent men, but I think none besides ever loved me as Henry G. Ludlow did. He was a man of strong and lasting

affection. I never could disabuse myself of the idea that he broke his own heart as well as ours when he left New York, and that he was never quite at home afterward. I do not remember that he ever addressed me or spoke of me as *Mr. Halliday*, but always by my first name. Calling at my house, after he had been some two years in New Haven, as he was leaving, after reaching the sidewalk, he stopped and looking up at me with eyes suffused with tears, broke out with: "O Byram! it is hard to love your second wife while your first wife is living." Often, often the tears have come when I have thought of his love to the flock and that I personally shared it. Perhaps not as wisely, but certainly as strongly, did the personal love of his people go out to him. Almost all of them have crossed over to him, and the dear mother of my children and two of my children that he baptized are with him.

The old church to which Mr. Ludlow ministered so faithfully and so long still survives and has been a beacon-light through all these years. Multitudes have been instructed in its Sabbath-schools, and it has continued fruit-bearing. Hardly any of the old flock remain, but a flock is in the fold, and the "Good Shepherd" has led them "in green pastures and beside still waters."

### III. GREAT REVIVAL IN NEW YORK.

**"Four-Days' Meetings."**—Mr. Finney began his marvelous work in western New York immediately on his conversion, in the autumn of 1821. His addresses and sermons and his personal efforts made such impressions wherever he went that he would continue them through several days, and from these what were termed "four-days' meetings" arose and became common.

**Personal Reminiscences.**—I think it was in the winter of 1828-29 that the Presbyterian churches in New York, through the presbytery, united in the appointment of a "Union Four-Days' Meeting." It was in the dead of one of the coldest winters. In the winters of those days no mercantile business was carried on with the country. No railroads, river frozen over, canal closed, and mechanics and laborers most of them with nothing to do, that was the state of things. Broome Street Church, of which Rev. Dr. William Patton was pastor, was, on

account of its central location, chosen as the place in which to hold the meetings. The house was one of the most commodious in the city.

The first service was in the morning, and the house was filled with people, who from appearances appreciated the occasion. In the afternoon, it seemed to all that the Spirit of the Lord was in the place. At the evening service the house was crowded, every standing-place being occupied and the window benches and pulpit stairs filled. A great multitude could not get within the doors, and the large vestry was thrown open to accommodate them.

There began that night such a revival as New York had never enjoyed, and which, I think, has never been repeated.

**The Revival** Morning prayer-meetings were held at a very **Beginning.** early hour, even long before it was light, in most of the churches, which were largely attended, and were kept up for months. These meetings were commenced with the expectation that they would continue but four days, but they were continued for weeks, increasing in power from day to day. The phrase "four-days' meetings" was soon dropped, and "protracted meetings" were held all over the country.

In New York the number of conversions was very great, and there was hardly a church connected with the Presbytery that did not add largely to its membership. In some there were more than a hundred additions. Up to the close the services were thronged. The people were moved so that stores were closed to give merchants and clerks an opportunity to attend the meetings. The solemnity of these services can hardly be described, the intensity of interest and feeling appeared universal,—no whispering, no gazing about, but all listening in rapt attention. The unseen hand lay on the hearts of those hearkening to the word, and it would be no common occurrence that could or would divert the attention of any from the preacher. During the prayers the silence was absolute. The falling of a leaf could have been heard.

I believe that I heard every sermon that was preached, and my recollection is that not a sermon was preached save by the members of the Presbytery. Of course there were great contrasts in the sermons; some of them were mighty; some not so strong or impressive; yet every minister seemed to realize that interests were involved that made his position of such responsi-

bility as no language can convey. The stake was souls; and there might be doom eternal in what he was to say, and the way in which he said it. Some spoke with such authority and awful solemnity that one felt that the Almighty was waiting to hear what response would be made. Then, after the "son of thunder," some tender soul, some "son of consolation" would come along, with streaming eyes, crying: "Poor wretched, guilty sinner, hear Jesus speaking to you! to you! Oh! listen! listen! 'Come unto me all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls.'" There seemed a special and gracious direction and timeliness in the subjects that were chosen; no conflict of views, no clashing or controversy, but one sermon following the other seemed a harmonious sequence of its predecessor.

The Rev. Joel Parker had come rather recently from Rochester or Utica to become the pastor of the First Free Church, **Rev. Joel** located at the corner of Washington and Dey **Parker.** streets. He was small in stature, and of not very commanding appearance, but a somewhat remarkable preacher, having command of a style terse, compact, close, and logical, with a very strong, clear, almost musical voice. Indeed, his voice was so in contrast with his person as to attract attention, and yet so mannish as to make his utterances doubly effective. His first sermon was at one of the very early evening services, certainly not later than the third. The house was densely crowded, and when once the people were seated you could discern a single person if moving. Dr. Patton, who was quite tall, was in the pulpit with Dr. Parker, and this emphasized very much the lower stature of the latter. His stentorian voice as he gave out the text was striking in its effect. From beginning to close his sermon was a masterly one, and so sweeping and inclusive that no opening or escape seemed possible for any soul that had not made its peace with God. He took God's part, and, as an arraignment of transgressors against the Almighty, I think I never heard it excelled. Its effect upon me was wholly irresistible. He tore up my hope and dependences root and branch, and left me a miserable despairing wretch. I was sitting on the top step of the pulpit stairs, with that great sea of souls on the floor below before me, and the packed galleries above me. What an hour! What a reminder of the Judgment! As the

preacher closed his sermon and shut the Bible, with a slight modulation of his voice, he said: "Those of you who desire to be remembered in the closing prayer, please stand." It seemed to me as if almost none retained their seats, and that some fifteen hundred arose to be prayed for.

Rev. Mr. Ludlow was an illustration of another phase of preaching and preachers. Dr. Parker was a lawyer, dealing with a criminal at the bar and bent on his conviction. Mr. Ludlow, his eyes glistening with tears, had in his hands the culprit's cause. He admitted his guilt, and did not in the least measure strive to palliate it; but he knew, yes, so well he knew, the Judge was able to save to the uttermost all who came to the mercy-seat through him. Parker had slain them, cut them off from the last ray of hope, and left despair settling down on every despondent soul; Ludlow came with the warm gushes of love and desire, that the bones of the slain might be recovered and clad with flesh and sinews.

Rev. Dr. Patton, Dr. Samuel Hanson Cox, Dr. Gardiner Spring, Dr. Ichabod Spencer, Cyrus Mason, of the Cedar Street Church, Rev. Elihu Baldwin, pastor of the church corner of Broome and Ridge streets, and afterward President of Wabash College, and others preached during the weeks these meetings continued.

One remarkable result of these meetings was the awakening and searching of church members. Multitudes were subjected to convictions that were unknown to them at the time they hoped they had become Christians, and meetings were appointed in some of the churches to meet the wants of those that had regarded themselves as Christians, and were communicants, but who were now despairing and hopeless. I attended one of these meetings on an afternoon, in Mr. Ludlow's house. It was composed entirely of members of his church, almost crowding his large parlors. To a very considerable extent they were persons who were regarded as leading very consistent Christian lives; and who were engaged in Sunday-schools and in other religious works. This meeting became a place of tears, but under the leading and sweet instructions of the pastor many went from it with their burdens gone and with their faces radiant with smiles in place of the wan and grief-stricken expression they had borne for long, weary days and sleepless nights.

I will mention but one typical case of conviction, which is fairly illustrative to some extent of this phase of this marvelous work. A young man some eighteen years of age had united with the church some four years before this. Although so young he at once became active in all the departments of church work. He was made secretary of the Sunday-school, and shortly became a teacher and afterward assistant superintendent. He was quite constant at the prayer-meetings, where he prayed and spoke acceptably to the people. He was supposed to be several years older than he really was. He was social, pleasant, and every one's friend, and acquired general popularity, and was a welcome guest at social gatherings and evening parties of young people.

His story was that, when this series of services commenced, he went to the first days' meetings and was deeply stirred by the representation of the danger of the impenitent. He went to his father's house, and went into his closet, and was oppressed and overwhelmed as the danger of those out of Christ presented itself to him. He attempted to pray for them and for a blessing on the afternoon and evening services; but his mouth was shut; he could not utter a single petition. There came upon him such a sense of his sinful inconsistencies; he had been so worldly and unspiritual, so vain, selfish, and proud; he had set such examples before the impenitent, though a member of the church; the view filled him with terror and remorse. He must have been deceived. No one could be a Christian and be so vain, foolish, and worldly as he. He concluded that he was a hypocrite, and gave up all hope that he had ever been a Christian. He sought the prayers of Christians; and if he prayed for himself it was as for an impenitent, unrenewed soul. The conviction settled upon him that he had sinned away his day of grace. He had had an opportunity, but now his case was hopeless, his doom was fixed. Sleep fled from him. Indeed, he did not dare to sleep, and would not take his bed, fearing he would wake up in perdition.

After it seemed fixed in his mind that his case was hopeless, he determined he would do all he could to prevent others incurring his fate. So he went from one to another relating his experience and entreating them with tears to become Christians. He was especially careful to find those of both sexes who had been with him and seen his evil example on social

occasions. This was continued through days, and the turning of his thoughts to others had only a very partially modifying influence on his distressed condition. In prayer-meetings he would utter his warnings. There was no change in his convictions that his case was a hopeless one. He had a godly mother; they had talked and prayed together, and she was aware of his intense solicitude and labors for others. In a late evening conversation she related to him the following story:

"A good old deacon had long been shut up in his house bedridden from an illness of the most painful character. He gradually became despondent and finally concluded that he was a hypocrite, and that his sickness was a judgment for his wickedness. He deserved the judgment that was upon him, and the perdition to follow too. He was highly esteemed, and many were calling upon him, and to the inquiry: 'Deacon, how are you?' the invariable reply was 'I am very sick. I shall die very soon, and I am going to hell.'

"One of his fellow deacons, a joyous, jolly man, called one morning, as usual, and said to him, 'How are you?' The sick man answered: 'I am very sick. I shall die very soon and I am going to hell.' With merry 'Ha! ha!' the visitor asked: 'What are you going to do there?' 'I am going to start prayer-meetings.' His wise friend and fellow deacon replied: 'The devil will not have you there.'"

This was a message from God to the despairing old deacon; and the repetition of this story to her despairing boy helped to scatter the mists that had shrouded from his view Jesus the Christ. And from that moment he went on his way rejoicing.

The results of this revival in New York in conversions was a great source of joy and thanksgiving. There was hardly a church to which there were not very considerable additions. Dr. Cox, pastor of the Laight Street Church, in the two communions following these meetings received some one hundred and seventy-five additions. The Spring Street Church, Mr. Ludlow's, the Central Church, Dr. Patton's, and others had large accessions.

#### IV. SKETCHES OF REVIVALS IN COLLEGES.

Perhaps nowhere else have the power and the value of revivals of religion been oftener or better illustrated than in the



educational institutions, and especially the colleges, of this country. The older colleges were almost all founded to be nurseries of piety as well as of letters, having in view the preparation of an educated ministry for the church. These institutions have been repeatedly visited with outpourings of the Holy Spirit that have resulted in the conversion of great numbers of the students, and have led very many of them to turn to the work of the ministry. The power of divine grace in these cases and the special value of its results are shown by the fact, that in these institutions are gathered the choicest and most brilliant of all the young men of the nation. This was true in this period of which we have been writing, the first half of this century. Only a few fragmentary and suggestive sketches can be given, confined to that time in the Second Era of revivals, when Nettleton and Finney were representative revivalists.

#### 1. *Revivals under President Beecher.*

Edward Beecher was the son of the noted Lyman Beecher, and brother of the equally noted Henry Ward Beecher. He **Personal** recently passed away, after reaching his ninety-**Reminiscences.** first birthday. He was born in August, 1803, at East Hampton, Long Island, where his father was pastor of the Congregational church. The preaching of his father in the village and in surrounding neighborhoods resulted in greatly increasing the religious interest of the people, so that meetings for inquiry were held in the small parsonage. Edward, his older brother William then about seven years old, and Henry, five years old, being in an adjoining room where they slept, could hear what was said in the meetings, and the conversation between their father and mother, in speaking of the religious state of different ones. One evening Edward was heard to say to William: "I have a hope." William responded: "I am serious." How many were converted at East Hampton is unknown, as Edward was so young that he is not able to remember. He has told me that when he visited Hampton a few years since, many things were familiar to him, and he could recognize a few individuals, and that all were delighted to see a son of their long-ago minister.

When Edward was seven years old Lyman Beecher removed to Litchfield, Conn. The lad was prepared for college by Mr.

Weeks, afterward Rev. Dr. Weeks, a strong controversialist. Dr. Beecher still eulogized his teacher very highly, and said of him: "He was so thorough that I was entirely prepared to enter college, and so thorough was my preparation that I went through with the highest honors." I have before me his diploma from Yale College, signed by President Day in 1822.

After his graduation he was appointed tutor. During all his life, in college he had been greatly distressed at the immorality of the students and the dissoluteness of numbers of the students; **Tutor in** **Yale College.** and the apparent apathy of the tutors and authorities of the college as to moral conduct. Those students that were members of the church seemed to have no spiritual life, and were apparently entirely unaffected by the religious condition of their fellow students. On becoming tutor he soon felt that, having some responsibility, he dared not and could not be unconcerned for these young men, for whom he had assumed what appeared at least a limited guardianship. He resolved to enter upon some effort to reclaim and reform the students that had gone astray, and to awaken his fellow tutors and the church members to realize the condition of things among the students, as well as their own responsibility in the matter. By personal conversation with the tutors and some of the church members he was successful in getting some to sympathize with him. Presently a meeting for prayer and addresses was appointed, which was soon well attended. He was so intelligent and wise in the conduct of this meeting, and so interested others by his addresses, that much notice was taken of it, and Mr. Beecher was requested by President Day, or the faculty, to preach in the church, which he consented to do. His whole college life had been a most prayerful and consistent one, so that he had commanded the respect of students, tutors, and faculty. That he was to preach was bulletined, and he had a large audience to address. He chose as a text for his sermon: "And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."

In his preaching in his younger days he was, I think, the intensest preacher I ever listened to. Some fifty-five years since I heard him preach morning and evening on the Sabbath, in the Spring Street Presbyterian Church, of which the Rev. Dr. William Patton was then pastor. These sermons were

followed by wonderful addresses for five evenings of the week. He spoke with authority, and there was no thoughtless or inattentive hearer in his audience. Men must be attentive; must listen. They were in the hands of a master in Israel, and his arraignment was such that it was unappealable. There was no flaw in the indictment, and so overwhelmingly was the case presented that there was no way left open for any one but to plead guilty and throw himself on the mercy of the court.

Having heard these sermons, I can, I think, form some conception of what that college sermon must have been. I do not believe Edward Beecher was ever without the courage of his convictions, and with great courage he had a heart yearning with love to sinful men. He was by no means devoid of sympathy. From that Sunday service in Yale College dates a new era. Many impenitent were awakened and converted, and when in a few years he gave up his tutorship and had said his farewell, President Day took him cordially by the hand and in a most affectionate manner thanked him for his life and work in the college and the wonderful change that had been effected in the college, and assured him that he could not have believed that there could be such a transformation effected in so short a time.

Much has been said and published concerning Dr. Edward Beecher, but few comparatively knew his power. His extensive learning gave him great advantage. His brother Henry said to me once: "Oh! If I knew as much as Edward does, could I not make the fur fly!"

Having been called to Park Street Church, Boston, he was installed over that church in December, 1826. During his pas-

**In Park Street Church.** torate at Park Street of a little less than four years, one hundred and seventy-three new members were received into the communion of the church. During Mr. Dwight's pastorate, which extended over some eight years, three hundred and twenty-one were received. Mr. Aiken's pastorate covered eleven years, and four hundred and twenty-five were received under him.

From Park Street, Dr. Beecher was called to the presidency of Illinois College, at Jacksonville, where, I think, he remained for

**In Illinois College.** thirteen years. The college was poor, and much of the president's time was employed in working up an endowment. He was successful in obtaining sub-

scriptions to the amount of \$150,000. To accomplish this there was the necessity of almost constant absence from home, and he was called east, west, north, and south, constant opportunities for preaching Christ being thus opened to him. Only the Judgment day will reveal the fruits of his itineracy. There was a beautiful uniformity in his Christian life. He was always a "Christ's man," and there was the same uniformity in his preaching; it was always powerful, and with unction. Thinking of his one sermon at Yale, what must have been the fruits of the twelve or fifteen hundred itinerant sermons he preached when out of a settled pastorate!

From the presidency of Illinois College, Dr. Beecher was called to the Salem Street Church, Boston. This was in 1841. His pastorate there continued for fifteen years, all of which period is represented as having been a continuous revival, and the memory of the doctor by this people is still fondly cherished. I think he was with them a short time since at one of their celebrations. From Salem Street he was called back to Jacksonville, Illinois, not to the college but to the pastorate of the First Congregational (Brick) Church, and to a special lectureship in the Chicago Theological Seminary. From individual members of that church I have received abundant evidence that his ministrations in that church and in many places adjacent were accompanied by the same fruitfulness that attended his labors in other charges. There were three revivals in the Brick Church during his pastorate.

From Jacksonville Dr. Beecher came to Brooklyn and became the pastor of the Parkville Congregational Church, and labored there until his leg was accidentally broken. After that occurrence the good man was very much disabled, and having grown more feeble was confined to his house. His wife and their much-loved adopted daughter were his constant companions until the hour of his release in his ninety-first year.

Dr. Beecher was married in 1829, at Wiscasset, Me., to Miss Isabella Porter Jones. I have known and loved these dear people for many years, and there are few for whom I have had so profound respect, affection and veneration. His wisdom and great knowledge made Dr. Beecher a most efficient and helpful friend to me. More than any one I have met he had the Bible at his finger's end, and in such command that he was a living concordance.

2. *Revivals at Oberlin.*

BY AN OFFICER OF THE FIRST CHURCH.

The subject of Revivals in Oberlin, of which a volume might be written, can be treated only with the utmost brevity. All we shall attempt will be a view of three somewhat distinct periods; a brief view of two special seasons; and a view of the annual accessions to the church for twenty years past.

From the autumn of 1836 to the close of 1840 was a period which was regarded as almost one continued revival.

A record made July 1, 1841, in the *Oberlin Evangelist*, shows that, throughout this period, there had been no time when the Spirit of the Lord had not been poured out. Conversions had been frequent. The state of things would generally be called a revival, tho with somewhat varying power. Mostly for ten years onward from July, 1841, revivals and ingatherings occurred in four winters only. Several of these were seasons of rich and glorious power.

From the opening of 1851 to the present time, the descent of the Spirit has been almost constant. Meetings for inquiry have been held every Sabbath. We suppose it is safe to say that there have always been inquiring minds in the congregation, and rarely a week without some hopeful conversions; never a bi-monthly communion season without accessions to the church by profession of faith in Christ.

Of special seasons, one was the refreshing in 1836-38. In these years the close of the fall term, before the winter vacation,

**Special** was devoted to a series of religious exercises.

**Seasons.** Those were seasons of searching power in many hearts. Many long-cherished hopes were abandoned—some wisely, and to the salvation of the soul; and some under the influence of appalling revelations of heart-selfishness which temporarily shaded or slew their Christian hope, but ultimately enriched the soul with a far more glorious experience of renewing peace. Many professed Christians testified that these searchings of heart were to them salvation, opening their eyes to see that they never knew Christ before. A yet greater number had only their hopes shaken, to lead them afresh to the living fountain and to deeper draughts of the water of life.

During this period the gospel as a present power through

the Spirit, to save the soul from its sins, was preached most inmanifestly with the Holy Ghost from heaven. None who sat under the pulpit ministrations of those days will ever forget their energy and pungency, or the richness of those views of the Gospel. Those Sabbaths were hallowed far above the ordinary Sabbaths of earth. Even some commencement seasons wore the aspect, and diffused the atmosphere, of a sacred religious festival. Sometimes the sisters convened for prayer, and were wonderfully filled with the Holy Ghost. Occasionally a theological recitation or a lecture hour was spent in fervent prayer and intense supplication. No one could pass around among the students without the impression, "These are praying men." Many will remember the prevalent custom of parting with a fellow student by a hastily called gathering for a psalm and prayer.

Devotional and hearty recognition of God mingled with the common manifestations of friendly sympathy and social affection. No one familiar with those times could fail of being impressed with the fact that, behind all those manifestations of power in searching Christian hopes and relaying their foundations, in rebaptizing the souls of many with the Holy Ghost, and in turning impenitent youth to God, there lay an unusually earnest instrumentality of prayer. There were more than a few—there were many—whose cry went up to God for Zion almost without ceasing. Hence the glory of the Lord was revealed and all the people saw it together. The influence of those persons reached almost the entire population. Their glory lay in the fact that they gave to many a deeper, richer, stronger experience of Christ's power to shield from temptation and to redeem from sin. Under the spiritual momentum then imparted, scores have moved onward on a higher ascending grade of Christian life and labor, loving and beloved, toiling on and ever through the strength of the Risen One; and some have sweetly "slept."

In the midsummer of 1841 occurred a most signal manifestation of divine power, especially in prayer. One class at a Sabbath prayer-meeting were so bowed down in prayer for souls that, after having dispersed, most of them spent the entire night in prayer. What a week then opened! Even the wheels of college life seemed to stand still, as if in awe of a present God. Many professing Christians were startled, to say as

Jacob of old: "Surely God is in this place and I knew it not." According to our recollection, it was the case in some classes that all that were supposed to be unconverted were hopefully converted, and many were richly baptized with the Holy Ghost. But this refreshing was not less transient than sudden in its advent. Its like in its leading features Oberlin has never at any other time seen.

There have been on this spot a great many seasons of gentle and limited refreshing, such as have powerfully reached a portion of the people, but failed to move deeply the masses. This general remark will be best sustained by the view of the annual accessions to the church of Oberlin by profession of faith given later. Of these much the greater number were students. Many were children and youths of families resident here, often for purposes of education.

In twenty-one years ending with 1856 there were 1,070 admissions to the church, an average of 50 per annum. Great multitudes of the students, both male and female, doubtless joined churches where they resided and with which their families were connected.

**Dr. Brand's Letter.**—The following note is from Rev. Dr. Brand, the well-known pastor at Oberlin:

"In reply to your letter, I would say that in the twenty years I have been here, we have had B. Fay Mills once, some three years ago. A goodly number were gathered into the church, but that work has had materially nothing to do with the building up of the churches. The growth has been gradual. When I came here the First Church numbered about 500. I have received into membership on the average just about 100 annually, one half of them by letter the other half on profession; and have dismissed about 70 each year. This growth is made possible by the presence here of 1,200 or 1,500 students, many of whom become Christians here and many others bring letters to our church. We have had a great many revivals here during the twenty years of my stay, chiefly through the regular work of the churches. The faculty and students of the college are full of religious zeal, and the revival spirit of the days of Finney still remains."

**Dr. Brand's Statement.**—The following is from a printed statement by Dr. Brand recently published:

"Through all the changes and perils of this transition period in which so many of the fathers have passed away, I think God has graciously kept His hand upon this church. The original

aim and spirit are not lost. There has been no change in doctrine, and the fruits that can be specified certainly do not indicate any retrogression.

"(1) Beginning with 62 members, in the solitude of the forest, this church has had in the fifty-three years of its history a little over 6,000 members. Of course the period of most rapid growth was previous to 1860, before the Second Church was organized, before other denominations had much of a hold here, and when Mr. Finney was in his prime. During the first thirty years the average annual increase was 112. The smallest number admitted in any year in the whole history of the church was 35, the largest 360. The period of smallest increase was that from 1868 to 1872, when the average annual addition went down to 46. Thirteen years ago the church reported 524 members. It now reports 957. During these thirteen years 659 persons have been received on profession of faith, and 624 by letter, making a total of 1,283, an average of nearly 100 per year for the period. During the same time, we have dismissed by letter 556, and about 150 have died as members. Of the 659 who have united on profession of faith, 285 have been baptized as adults. About 100 infants have also been baptized during the same time.

"(2) Benefactions. During this period the church has raised a total of from \$86,000 to \$90,000 for all purposes, and has given about \$30,000 outside of our own needs. This includes, of course, only what is reported through the regular channel, but does not include large sums given in many private ways by many individuals. Twelve years ago we gave \$1,131 to benevolent objects. Last year \$3,027 for the same objects. Thus while we have not quite doubled our membership we have much more than doubled our benevolent contributions. The best evidence, however, of spiritual growth can never be given in statistics. I regard that increase of the foreign missionary spirit which has sent so many of our members to heathen lands as one of the most hopeful signs of spiritual life. We have now 8 members in China, 8 in Africa, 3 in India, 1 in Bulgaria, and 1 in Korea—21 in all, and all but 3 of whom have gone out as young people within seven or eight years."

### 3. *Revivals at Amherst College.*

The following brief account of revivals in Amherst College in the period of time under consideration was written more than sixty years ago, when that college was only ten years of age, by Rev. Dr. Heman Humphrey, for many years its president, and one of the most honored names in the history of the American Church. The fact is probably familiar to all, that



the college was founded by the orthodox Congregationalists of New England, especially to be a nursery for the ministry of that body, and to supply the place made vacant by the defection to Unitarianism of Harvard College, which had originally served that purpose for them.

The revivals in Amherst College in 1827-31, under the  
**Connection** presidency of Dr. Heman Humphrey, and of  
**with Dr.** which he wrote the following account, was in-  
**Nettleton.** directly connected with the work of Dr. Nettle-  
 ton, as shown by the narrative.

“While I confine my remarks chiefly, to the character and fruits of revivals in this college since I became President in 1823, I can not persuade myself wholly to pass over the memorable summer of 1821, in the church of Pittsfield, Mass., which was then under my pastoral care. There had been large additions to the church, in the preceding year, under the blessed effusions of the Holy Spirit; and I did not, I am ashamed to say, expect to ‘see greater things than these,’ so soon after the cloud had passed away. But early in the spring Mr. Nettleton came ‘to rest a while’ in my family, which, however, the importunities of the people would not permit him to do; and, so far as means were concerned, I have always ascribed it chiefly to his earnest and pungent preaching, that the attention of many was aroused, and that in the course of a few weeks we were all constrained to exclaim, ‘What hath God wrought!’ ‘It was indeed a year of the right hand of the Most High;’ never were there such tokens of the presence and power of God in this community. Yet there was very little animal excitement at the height of the revival. The sinners would often turn pale and tremble under the awakening and searching truths of the Gospel; but there were no outcries either in the public or more private meetings.

“It was nearly at the close of the spring term of 1827 that the Spirit for the second time was poured out upon this college. The revival began in the church, as is most commonly the case. For several weeks there was a manifest increase of concern for those ‘who were ready to perish,’ till there came to be a mighty wrestling with the Angel of the Covenant. The ‘noise and shaking among the dry bones’ was sudden, and the work was rapid in its progress. In many cases convictions were extremely pungent. In some they may be said to have been over-

whelming. But in most instances they were short. In a very few days thirty were raised up, as we trust, and made to sit in heavenly places in Christ Jesus. It was a glorious change, a most delightful spectacle. The next year (1828) God poured out His Spirit again upon the college, and to a goodly number of the students the Gospel we believe was 'the power of God unto salvation.' The work was not so marked or extensive as that of the previous year. The fruits of the Spirit were the same, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and the effects upon the institution were visible and happy.

"In the spring of 1831 the Divine Spirit came once more to our unworthy seminary. The church had been for some time in a low state, and among the first indications of returning life there were those deep searchings of heart, which generally preceded a powerful work of the Spirit in the conversion of sinners. Soon the great inquiry was, 'What must I do to be saved.' As in 1827, the work was rapid and very marked in all its leading features. The burden of complaint with the awakened was a hard and stupid heart. They had sinned against a holy God, and in this they were utterly inexcusable, and the judgment of God against them was just. The number of conversions in this revival was about the same as in the previous one.

"Since the commencement of this institution, now ten years, there has been a decided majority of professed Christians in the four classes. In some years more than two thirds have been professors, two hundred and seventy have graduated, sixty of them at the last commencement. More than two hundred of them were hopefully pious."

#### 4. *Revivals in Dartmouth College.*

The following account of the revivals of the period in Dartmouth College, Hanover, N. H., was written March 12, 1832, by Rev. Dr. Nathan Lord, the President of the institution, in answer to a previous request for such an account:

"You ask for an account of revivals occurring in this college: the first President, Mr. Wheelock, in his 'Narratives,' writes of frequent instances of general seriousness, and numerous conversions among the students during his administration.

I have not, however, been able to obtain much information of that remote period.

“The memory of our present neighbors extends no further back than 1805. Then, apparently in connection with the appointment of a new professor of theology, and a more direct influence of religious instruction than had been previously used, the minds of the students generally became religiously affected, and twenty-five gave evidence of conversion. From that time until 1815 the college was not without more or less apparent divine influence. In that year a scene of wonderful divine influence occurred. At once, and without a premonition, the Spirit of God descended and saved the great body of the students. A general and almost instantaneous solemnity prevailed. Almost before Christians became aware of God's presence, the impenitent were deeply convicted of sin, beseeching instruction of the officers. The chapel, the recitation-room, every place of meeting, became a scene of weeping, and presently of rejoicing, so that in a few weeks about sixty were supposed to have become Christians. Not one of the apparent conversions at that time is known to have forfeited a Christian standing. Most of them are ministers of the Gospel, a few are missionaries, and all are using their influence for Christ.

“Revivals occurred afterward from 1819 to 1821, and in 1826, the latter perhaps more extensive than any other. Within the last eighteen months, also, the college has received a divine blessing, and about twenty of our young men have united with the church.

“In regard to the revivals of religion in our college, I think it important to remark, that in every instance they seemed to result from the Holy Spirit's influence, silently affecting different minds with the same truths and multiplying the trophies of divine mercy. I may add, the past year has been distinguished by revivals throughout New Hampshire, generally in connection with protracted meetings, and of a highly interesting character. A great amount of professional influence has been brought into the churches. In a few instances I suppose the meetings have not been under the most judicious management, but generally our ministers have been wise. An important convention of ministers has recently been holden at Windsor for the discussion of protracted meetings, and the discussion will prove immensely advantageous.

*5. Revivals in the College of New Jersey.*

The founding of the College of New Jersey, at Princeton, was, as has been seen, peculiarly connected with the work of Whitefield in America.\* It has been in a remarkable manner, especially in its later history, the Calvinistic College of revivals in this country. The following account of the revivals in the early part of this century is from the pen of Rev. Dr. Ashbel Green, who was long its president, and was written April 10, 1832, in response to a request made him for such an account.

“The first general awakening at the College of New Jersey is spoken of by Dr. Finley, the president as follows:

“April 16, 1757.—I greatly rejoice that our Lord Jesus put it in my power to make you a large compensation for the good news you sent me. God has done great things for us. Our glorious Redeemer poured out His Holy Spirit upon the students of our college (at the meeting); not one of all who were present neglected, and they were in number sixty. The house, say my correspondents, was a Bochim. Mr. William Tennent who was on the spot says, ‘he never saw any in that case, who had more clear views of God, themselves, and their defects, their impotence, and misery, than they had in general; that there never was, he believes, in any house, more genuine sorrow for sin, and longing after Jesus: that this glorious work was gradual, and spread like the increasing light of the morning; that it was not begun by the ordinary means of preaching, nor promoted by alarming methods; yet so great was their distress, he thought it improper to use any arguments of terror in public, lest some should sink under the weight; that what made the gracious visitation more remarkable was, that a little before, some of the youth had given greater loose to their corruptions than was ordinary among them; a spirit of pride and contention prevailing, to the great grief and even discouragement of the worthy president, Mr. Burr; that there were no public outcries, but a decorous solemnity; that before he came away, several received something like the spirit of adoption; being tenderly affected with the sense of redeeming love, and thereby disposed and determined to endeavor after universal holi-

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\* See page 17.

ness. Mr. Treat and Mr. Gilbert Tennent tell me in theirs, 'that the concern appeared rational, solid, and scriptural; and that in a remarkable degree.'

"In 1762 a revival began in the freshman class. Almost as soon as the session commenced, the class met, once in a week, for prayer. One of the members became deeply impressed, and this affected the whole class. The other classes and the whole college soon became much impressed. Every class became a praying society. Societies were also held by the students, in the town and in the country. I suppose there was not one that belonged to the college but was affected more or less. There were two members of the senior class who were considered opposers of the work at first. Yet both of these persons were afterward preachers of the Gospel. The work continued about one year. About fifty, or nearly one-half of all the students, were supposed to have become Christians.

"There was a remarkable revival under the administration of Dr. Witherspoon, in 1768, and continued some three years, but there are no data by which the results can be obtained.

"After this revival a period of forty years elapsed before another occurred. The military spirit during the war very much broke up college arrangements, and so absorbed the attention of the people during its continuance; and the general worldliness after the war was wholly unfavorable to secure interest in religious matters."

President Green copies, from a published statement concerning college affairs, the following:

"For nearly a year past a large proportion of the students have attended on all the religious exercises of the college with more than ordinary seriousness. In November, 1814, there was an increase of their serious attention to the religious duties of the college, an increase both of the degree of seriousness, and of the number of those in whom it was visible. Every religious service, both on secular days and on the Sabbath, was attended with a solemnity that was very impressive. In the second week of January, however, without any unusual occurrence in providence, without any alarming event, without any special instruction, or other means that might be supposed peculiarly adapted to interest the mind, the effect became intense; and in about four weeks there were very few individuals in the college who were not deeply impressed with the

importance of spiritual and eternal things. There was scarcely a room—perhaps not one—that was not a place of earnest, secret devotion. For a time it seemed as if the whole of our charge was pressing into the kingdom of God. This state of things has continued without much variation to this present time. Some indeed have become confirmed in the hopes and habits of evangelical piety; while others are serious, thoughtful, and devout, tho perhaps not in so great a degree as once they had been; and some are losing the impressions they lately felt. The result is, that of one hundred and five students, there are somewhat more than forty, in regard to whom, so far as the time will permit us to judge, favorable hopes may be entertained that they are the subjects of renewing grace. There are twelve or fifteen more who still entertain such promising impressions of religion as to authorize a hope that the issue may be favorable, and nearly all the remainder show a great readiness to attend the social exercises of religion; not only those which are stated and customary, but on those which are occasional, and the attendance on which is entirely voluntary.”

#### 6. *Revivals in Yale College.*

An interesting account has already been given of an extraordinary revival that occurred in Yale College, when Edward Beecher\* was tutor there, and largely through his instrumentality. It will be found under “Revivals under President Beecher.” Dr. Day was then President of Yale. Sixty years ago President Day wrote the following brief account of some of the early revivals in that institution.

“The special presence and influence of the Spirit of God have been repeatedly manifested in this institution. The College Church was constituted in January, 1757. Since that time, there have been several seasons of earnest attention to the great interests of religion on the part of the students, three of which at least were during the administration of President Dwight. The two which were the most general and powerful were in 1802 and 1831. I find, by consulting the records of the church, that the numbers added to it, by profession, from among the undergraduates were, in 1783, twenty; in 1802, fifty-eight; in 1808, twenty; in 1815, twenty; in 1821, thirty-one; in 1831,

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\* See page 212.

sixty-nine. Tho these additions to the College Church may give a comparative view of the numbers who, in different years, professed conversion among the students; yet they are far from expressing the whole number of conversions from among the students. Many have professed who have become connected with the churches where they reside. Others have united with other churches of other denominations in New Haven."

#### SECTION FOURTH.

#### Rev. Edward N. Kirk, D.D., as a Typical Man and Minister.\*

As David Brainerd was taken as a type of man and minister in the first era of revivals, and Dr. Edward Payson as a type in the earlier phase of the second era of revivals, so Dr. Edward N. Kirk—a man combining literary culture and high oratorical powers with fervent evangelical faith and piety—may well be taken as the type and representative in the later phase of the second era, or of the closing period of the time of Finney and Nettleton; his life reaching over into the third era, or that of 1858. Only glimpses of his life and work can be given here.

##### I. EARLY LIFE AND PREPARATION FOR HIS WORK.

The following particulars of Mr. Kirk's early life and subsequent history will interest those not familiar with it.

His parents were Scotch, the father a devout Christian, who supported the family by a small grocery business. Edward Norris Kirk was born August 14, 1792, and was baptized by Rev. Dr. John Mason, who was the celebrated minister of the old Murray Street Presbyterian Church, of which the father was a member. Edward was the only son, but there were three daughters. His temperament, social, quick, volatile, with his

Early love of excitement, made him susceptible to the Wickedness. temptations of the great city in which he was born; and he became a bold, bad boy, neglecting his opportunities for school advantages. Growing up with the habits of his early boyhood he attended school in Princeton, and in 1817 he entered the college there, being then fifteen years old.

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\* Chiefly from the Memoir of Kirk, by Dr. Edward Mears.

Tho idle and neglectful of his privileges and duties, when the years of the college course were completed he managed to graduate. He had won no credit in any department. His physical development was admirable, he was a warm and generous friend, and almost reckless in the defense of the poor and friendless, or of friends to whom he was attached.

Returning to New York after his graduation, he commenced the study of law in the office of Radcliffe & Mason, where he remained for nearly two years, with no credit to himself or friends. He was indeed thoroughly dissipated, and the only sign of benefit was that he manifested a desire to become a public speaker. He became a member of a debating club which had its headquarters in "Washington Hall," located at the corner of Chambers Street and Broadway, on the ground where the Stewart Building now stands. In these debates, Seward and Richard Varick Dey participated, with others who subsequently became famous at the bar or in the pulpit. Kirk was now nearly twenty years old—wasted years they had been, and worse than wasted. What suffering to that godly old father must those years have been fraught with! But God is the living God, who has promised that "at even-time there shall be light!"

During all these years, despite prayers, counsel, entreaty, and parental tears, there had been no break, no rift in the clouds, nothing to herald the day. But just now there is a faint streak in the eastern horizon. There is a halt in the downward career. Reason seems to be assuming sway. There

**Sudden** is no apparent cause; no inkling comes to parents **Regeneration.** or friends. Not more than four or five days have elapsed, and a perfect revolution has been wrought. He is as unlike his former self as can be. He is a new creature. The change is so great, and almost instantaneous, as to seem miraculous! Miraculous it was, a miracle of grace. He is a new man "in Christ Jesus. All things have become new." I can neither find nor learn anything that served to effect this change. It could scarcely be other than the direct divine influence, the power of the Holy Spirit, without intermediate human agency.

The outcome of this change was that Kirk at once fixed his mind and heart on the work of the ministry, repaired to Princeton and entered the Theological Seminary there in 1822. He entered upon his work with zeal and determination. To re-



deem, so far as practicable, the wasted past became an incentive to make the most of opportunities before him. Drs. James W. Alexander and George W. Bethune, the saintly Christians, and other blessed men were fellow students with him. Mr. Kirk remained in the seminary for four years, preaching frequently while he remained connected with it. I think that he ministered steadily at one period to a church of colored people. At the close of his seminary studies he entered the service of the American Board of Commissioners for Foreign Missions, and for nearly two years traversed New Jersey, New York, North Carolina, Virginia, Maryland, and Pennsylvania. He met with much opposition. Foreign Missions were unpopular; "There was enough to do at home," and all that were excuses for not doing anything abroad. The objections were multitudinous.

## II. HIS WORK IN ALBANY.

During a visit to Albany, Mr. Kirk was requested to preach in Dr. Chester's church, the doctor being out of health. He preached for that church for some time, and his preaching drew great crowds. Eventually a colony went out from the church and established a new church, of which Mr. Kirk became pastor. After a time, a commodious sanctuary was erected. The congregations became very large, Mr. Kirk continuing his pastorate with them for eight years. An extract from his farewell sermon will show, limitedly, the extent of his success with this people. It is as follows:

"It would animate the hearts of other Christians to hear a description of the exercises of many who have been converted. Oh! what changes in individual character, in families, nay, in neighborhoods, hath God's blessed Spirit wrought! Within this period there have been united with this church, by letter and on confession, one thousand and twelve members, making an average of one hundred and twenty-five each year. The Sabbath-school has contained one thousand and five hundred pupils. We have contributed a total of thirteen thousand eight hundred and forty-three dollars to various religious and benevolent objects, an average of one thousand seven hundred and thirty dollars per annum. The cost of the erection of the church, by our own exertions and aid of friends, is nearly extinguished. We have assembled in the early morning for months;

we have met, for long periods, at ten o'clock every morning to pray directly for the impenitent. I have not been prevented from preaching by sickness so many as twelve Sabbaths for nearly nine years. I have preached to you about one thousand sermons. I have assisted other churches in sustaining more than thirty protracted meetings. I have delivered ninety addresses on temperance; more than a hundred addresses on Foreign Missions; many on slavery; many for objects in our city, for the Tract, Bible, Education, and other societies; attended and addressed various societies on their yearly anniversaries at New York, one each at Cincinnati, Lexington, Ky., Boston, and Troy. I have lectured in the principal cities in the State, and in Canada, on the subject of common-school education.

"And now, brethren, farewell! My heart grows closer to you every day. I go because I believe I ought to go."

This service was a most affecting one, and only the briefest hint of it is given here.

Even when a settled pastor in Albany, Mr. Kirk was noted as a revival preacher far and wide, and his services were

**Early Re-** sought for by churches in all directions. As  
**vival Work.** stated in his farewell discourse, he had assisted other churches in sustaining over thirty protracted meetings.

I first heard him preach at a "protracted meeting" in the Baptist church, which was then the only church in the village of Ballston, the "Saratoga" of that day. It was in the winter time, but the whole town seemed to be deeply moved. There was a great amount of wickedness in the place, and it had become famous as a resort for gamblers. Under Mr. Kirk's preaching the atmosphere became so hot that wicked men left the place, fearing they would be converted. The number of conversions was large, and the community underwent a wonderful change.

One remarkable case was that of a very old citizen, fearfully intemperate and profane, who was known as "Old Bony,"

**Case of** from his having been in Napoleon Bonaparte's  
**"Old Bony."** army. He was seldom seen when not under the influence of liquor. Attending the meetings, he was hopefully converted, and became a most excellent Christian. He gave up entirely the use of intoxicants, abandoned his profanity, and, tho a very old man, took an active part in prayer-meetings, always ready to give a reason for the hope he had.

In his later experience an incident occurred that illustrates the power of old habits. I do not know how long after his conversion it was that he was engaged prying up large stones in a field. He had gotten his crowbar under a large one, and it would not hold its grip. To prevent the slipping of the bar he put a stone under it to act as a fulcrum, and then applying his strength and weight to the bar, the stone slipped away and let the old man's hand (still holding it) violently down on the stony ground, hurting him severely. In a moment, from out his lips there rushed one of his old-time horrid oaths. Instantly he perceived his sad mistake; dropped his bar, and on the run fled to his house, and shutting himself in his room, sought and found forgiveness and peace. Dear, good, old Bony long since ended his earthly campaigns, continuing to the end true and faithful to the Commander and the cause in which he had enlisted to spend the remnant of his days.

The number of conversions in this revival, considering the limited population, was very large, and resulted eventually in the organization of the Presbyterian church now in existence in Ballston.

### III. HIS WORK IN BOSTON.

In April, 1837, Mr. Kirk sailed for Europe. After returning from Europe he was invited by clergymen and laymen in Boston to establish a church in that city; and in June of that year he was installed pastor of the newly formed "Mount Vernon Congregational Church." After a few months spent at Andover, he preached first in the Old South Chapel, and then in Masonic Temple, until the new sanctuary was completed, in which he labored until his death, always preaching to immense audiences.

Space will not permit of special statement of Dr. Kirk's labors in Europe, nor can we follow him through his long, successful pastorate in Boston, through the whole of which he was the same man that filled the Albany pastorate; toiling unceasingly, his ear always open to appeals for sympathy and service.

His connection with the "American Board" was a service to the cause of missions that can hardly be fully appreciated. For years he was drawn to, and would not be allowed to absent himself from, the platform on the final days of the annual

meetings, where his closing addresses to be at all appreciated must have been heard.

I find in Dr. Mears's life of Dr. Kirk, published in 1878, the following letter of Dr. Edward Beecher, which is appropriate here:

"My more particular and personal acquaintance with Mr. Kirk commenced after his settlement in Mount Vernon Church, Boston. At that time I was the pastor of the Salem Church, and was brought into familiar acquaintance with him in our ministerial meetings, and in the councils of the churches. In addition to this I saw him in his own family, and in familiar interviews in his study. One of these made a deep and lasting impression. It was after his installation over Mount Vernon Church. In that interview he laid open his views and feelings as to his past life and labors, and the predominance in them of evangelistic work, and declared his purpose to devote himself anew to a more profound study of the Bible, and of scientific and practical theology, and of human society, to fit himself for the discharge of his great duties as a settled pastor in so important a church, in so commanding a center of influence. I could trace in him no element of self-consciousness, ambition, or conceit, but a fair and discriminating judgment of the past, and an earnest desire and firm purpose, by the grace of God, to prepare himself to the extent of his abilities for the new and immense responsibilities imposed upon him. No one could have been with him in such interviews without being struck with the nearness of his spirit to God, and the deeply prayerful habit of his mind. It was his delight to open consultation with prayer; and an aspect of simplicity and godly sincerity pervaded his whole life. No idea of management, or intrigue, or craft, or indirection, could arise in dealing with him; but he ever acted as in the sight of God.

"It was the habit of his mind to grasp truth in practical forms. He studied theology as a system to be preached; and in preaching, his fervid eloquence was simple and direct. He did not involve himself in perplexing metaphysical speculations, nor seek admiration by ambitious rhetoric, but by manifestation of the truth commended himself to every man's conscience in the sight of God. The firmness of his belief in the inspiration of the Bible, and his unwavering assurance of eternal things, were among the chief elements of his power.

No man more boldly or effectively than he wielded the sword of the Spirit, which is the Word of God.

“The young and accomplished pastor was a student of both the Word and works of God. The changing seasons hinted to his active mind parables without number. Every tree and plant was his recognized teacher; and not a rivulet but reminded him of his Father's care. From his summer home he looked upon the sea, undisturbed in the calm or lashed into fury by the tempest. The mournful roar of the ceaseless tides, and the hissings of the water cut by the breakers, were parts of a minor anthem he loved to hear. Likewise, the mountains in their lonely grandeur reminded him of sacred things—some Carmel or Horeb, some Pisgah or Tabor; and still oftener, the lonely Sinai, overmatched by historic Calvary. To him, God was in the tempest, and His ‘the still small voice.’ He passed over the pavements of fashion, and down the streets and along the wharves of commerce. He learned what men were doing. He looked on every weatherbeaten sailor as an undubbed professor of geography, from whom he might receive information. He politely accosted many a farmer and gardener as one who should add to his stock of information about the cultivation of the soil. Tradition has written that when Dr. Emmons was informed by his servant that a stray cow was in his cornfield, he reprovèd the servant for intruding upon his study hours with such a message as that, and kept on with his sermon. Dr. Kirk would have attended to the cow, and derived a lesson from the aggravating occurrence. He found sermons in the stones of the highway and the field.

“‘Keep yourself informed’ he said, in later years, to a student of theology, ‘upon every advance made in every scientific research, and upon every new suggestion in philosophy.’ His mind like his philosophy was intuitive in its workings. He possessed the quickness of perception usually accorded to the gentler sex. He saw the many sides of every subject and portrayed them. His sermon, as a piece of mechanism, was not a chain, but rather a string of pearls, each pearl in its exact place.

“Few preachers have held so continuously a congregation of so various a composition. Men of the acutest minds in Boston and Cambridge were in his audience every Sabbath, . . . while the very poorest and the ‘wayfaring’ listened with the same delight to the themes so simply and yet so skilfully handled.”

Edward N. Kirk seemed to me—seeing and hearing him, as I did, not infrequently through a long series of years—to be by **Personal** natural gifts better furnished for an all-round **Reminiscences.** evangelist than any other man that I have ever met. He was a Christian gentleman, refined, courteous, fervent, and seemed to me as if he were always so nearly ready for a revival as not to need much time for preparation to enter upon one. His presence was impressive; he was indeed a handsome man, with a voice of peculiar sweetness and of sufficient scope to fill comfortably the largest audience rooms. Nature is seldom so lavish with her gifts, as she was with this widely loved and popular man. I do not know that he was ever regarded as a great man, but I can scarcely believe that if he had been endowed with Websterian genius it would have added to his influence, usefulness, or power over men. He may have fascinated me; but, however that may be, I always surrendered to him, and felt annoyed that others did not fall in line, as I did, at the command and entreaty he would utter for his hearers to enter the ranks of the great Captain of Salvation. I had heard of his fame in Albany, and I listened to him spell-bound in New York. I was present one evening, now fully sixty years since, when he preached in Dey Street Church, of which Dr. Joel Parker was then pastor, during a time of religious interest. He commenced his prayer thus: "O Jesus! Jesus!" I am sure almost never was I so impressed as by those words. His voice, tremulous with grateful emotions, is with me now, as familiarly as in that hour. There came to me such exalted and heart-melting views of Jesus; he appeared so much more than ever before, "the chief among ten thousand and altogether lovely." As I investigate his life I find at every step increasing temptation to add more; but tho it is like turning from listening to a story of the last days of a dearest friend before it is finished, I must stop. He was a burning and shining light in the American church, undimmed to the last.

On Friday afternoon, March 27, 1874, at ten minutes of five, he passed through the gate of glory, beyond which is no night. "His sun set in splendor. He went home at evening and found it morning." What a company he found of those whom he led to the Savior, waiting to welcome him, and how many have been added to the company; and many suns will set before the procession ends!

## CHAPTER THIRD.

### THIRD ERA OF REVIVALS.

#### **The Great Awakening of 1858 and its Results.**

As already suggested, the third era of revivals has been, in its special features, wholly unlike those that preceded it. It has been a great awakening, originating in connection with the development of lay activity in the churches, and leading to the organizing and world-wide utilizing of the laity in the work of saving the world. It began in the remarkable spiritual quickening of the year 1858, and its influence on the development, organization, and work, of the lay element in the churches, is yet powerful, and still increasing. An outline view of this most important movement will be given in connection with the following topics:

1. The Great Awakening of 1858, and some of its Revival Fruits in the Churches.
2. The Work of Two of the Typical Revival Leaders—Dwight L. Moody and B. Fay Mills.
3. The Work of the Great Lay Organizations—the Young Men's Christian Association, the Young People's Society of Christian Endeavor, and the Salvation Army.

#### SECTION FIRST.

#### **The Great Awakening of 1858 and Some of its Revival Fruits.\***

The remarkable revival that began in the year 1858, while connected especially with lay-activity and the great lay-organizations, was not without fruits in revival-work in particu-

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\* Drawn chiefly from the Memorial volume, "The Noon Prayer Meeting of the North Dutch Church, Fulton Street, New York," by Talbot W. Chambers. New York, 1858.

lar churches. A brief account of some typical instances of these will be added to the sketch of the original movement itself.

### I. THE LAY REVIVAL OF 1858.

Dr. Theodore L. Cuyler, in his account (contained in the next Section) of revivals under his ministry, has said of this revival: "That was probably the most extraordinary and widespread revival ever known on this continent." His judgment on this point agrees with that of the men most thoroughly acquainted with the work and its results. A million members are said to have been added to the churches through its direct and immediate influence. But great as that work was, it was very little compared with its subsequent and indirect fruits; for it was undoubtedly a revolution in the order and attitude of the entire membership of the churches, and the inspiration of the vast organizations that are now belting the globe with their enterprises.

This revival had its origin in connection with the Fulton Street Noon Prayer-Meeting, of New York city. Of the "origin, **Origin of the** character, and progress" of this meeting, "with **Revival.** some of its results," Dr. Talbot W. Chambers gave an extended and excellent account, in his memorial volume on "The Noon Prayer-Meeting of the North Dutch Church," published at the close of the first year of its history; from which volume we have drawn most of the facts here to be presented.

In the year 1857, the Consistory of the North Reformed Dutch Church had become alarmed by the up-town movement **The Up-Town** of the churches. "The Brick Presbyterian **Movement.** Church, which, in its commanding situation, and under the care of its accomplished and venerable pastor, the Rev. Gardiner Spring, D.D., had stood for so many years as a stronghold of Zion, had been removed, and the popular Broadway Tabernacle, so well known and so generally well filled, had, in like manner, yielded to necessity. It was evident that something must be done with a direct view to carry the Gospel to the masses of the down-town population." The Consistory appointed a committee of three "to devise such measures as may seem most conducive to an increased interest in and attendance upon the Divine Word and ordinances, as dispensed in that church, by individuals and families residing in that vicin-



ity, and also to any other ends connected with the spiritual growth and prosperity of that portion of our Zion." That committee reported, and on June 18, 1857, that Consistory took action appointing a Committee to carry forward the work proposed. The immediate results of their efforts are narrated by Dr. Chambers, as follows:

"The first effort of the committee was to procure a suitable person to act as lay missionary. A kind Providence turned their eyes to Jeremiah C. Lanphier, a gentleman who had never before been engaged in such work, but whose character and general deportment led them to suppose that he would prove to be exactly the man for the position. They were not disappointed. Mr. Lanphier, who has been justly described by the correspondent of an Eastern journal as 'tall, with a pleasant face, an affectionate manner, and indomitable energy and perseverance; a good singer, gifted in prayer and exhortation, a welcome guest to any house, shrewd, and endowed with much tact and common sense,' was born in Coxsackie, N. Y., in 1809, and came to this city about twenty years ago, where he engaged in mercantile pursuits. In the year 1842 he made a public profession of Christ in the Broadway Tabernacle Church, then under the pastoral care of the Rev. E. W. Andrews. After some years he transferred his relation to the Presbyterian Church under the charge of the Rev. James W. Alexander, D.D., and continued there until he was called by the Consistory's committee to the arduous and self-sacrificing duties of his present post. Discontinuing at once his secular business, he entered upon this work on the first day of July, 1857."

The missionary began forthwith his systematic efforts to reach the families residing in the region by personal visitation. He "bestowed special pains upon the hotels and the boarding-houses" with which that portion of the city then abounded. Free pews were assigned to the different houses, to which their boarders, whether transient or regular, were conducted when they came to the church on the Sabbath. Placards, of which the following is a specimen, were accordingly hung up in the halls and public rooms:

"This House,  
has Pew No. . . . in the  
North Reformed Dutch Church,  
Cor. Fulton and William Sts.,  
Reserved for its Guests."

"The next step in these proceedings was one, the results of which have resounded through the Christian world, and produced an impression which will never be erased

**The Noon Prayer-Meeting.** from the minds of the present generation. This was the establishment of a prayer-meeting for business men, to be held in the middle of the day.

"It originated in this way. Altho the efforts of the lay missionary had been followed by the gratifying results already referred to, yet it is not to be supposed that his duties were always easy, or his best endeavors always successful. On the contrary, he experienced frequent discouragements, and sometimes had his faith tried and his hopes painfully frustrated. But on returning to the room in the Consistory building which he usually occupied, he was accustomed to spread out his sorrows before the Lord, and seek fresh supplies of grace and zeal by communion with Him who is invisible. Nor was he disappointed. Waiting upon the Lord, he renewed his strength; calling upon God, he was answered. His own soul was cheered and refreshed, and he was enabled to set forth upon his daily rounds with a quickened sense of the Divine favor, and a heartier assurance that his labor would not be in vain in the Lord.

"This fresh, personal experience of the blessedness and power of prayer suggested to Mr. Lanphier's mind that there might be others, especially those engaged in business, to whom it would be equally pleasant and profitable to retire for a short period from secular engagements, and engage in devotional exercises. This seemed the more feasible, because it was the custom in many mercantile and manufacturing establishments to allow to their operatives the hour between twelve and one o'clock for rest and refreshment. This period is also appropriated to the same purpose by carmen, porters, and day laborers of every description. It occurred to Mr. Lanphier that if the exercises were confined strictly to the hour, if they were suitably varied by singing and by occasional remarks as the feelings of any brother should prompt him, and if it were understood that no one was compelled or even expected to remain the whole time, but that all were at liberty to come and to go just as their engagements or their inclination led them, that a meeting so free, so popular, so spontaneous as it were, might meet with favor and be a means of good. Accordingly he consulted with

the Committee of the Consistory and others, and altho none of these were so sanguine and hopeful of good as himself, they cheerfully acquiesced in the arrangement. No one at that time thought of holding the meeting every day. It was supposed that a very desirable point would be gained were men induced only once a week to interrupt the current of secular pursuits, and turn aside in the middle of the day to seek God in the exercise of prayer and praise, and stir each other's souls by brief, fervent exhortations."

Notice was widely given of the proposed meeting.

"At twelve o'clock, on the 23d day of September, 1857, the door was thrown open, and the missionary took his seat to await **The Memorable** the response to the invitation which had been **Day.** given. After a half-hour's delay, the steps of one person were heard as he mounted the staircase. Presently another appeared and another, until the whole company amounted to six. After the usual services of such a meeting, they dispersed. On the next Wednesday, September 30th, the six increased to twenty, and the subsequent week, October 7th, as many as forty were present. During the interval between the first meeting and the third, Mr. Lanphier had consulted with Mr. Wilkin, the leading member of the Consistory, on the propriety of making the meeting semi-weekly or daily. It seemed to them that there was no good reason why, considering all the circumstances, enough persons should not be found in that part of the city who would be willing to come together for united prayer and praise every day. They accordingly determined to introduce the change, but were anticipated on the day of the third weekly meeting by a similar proposition made and carried in the meeting itself. The matter was then definitely adjusted, and it only remained to see how far the way was prepared by Providence for an attempt so novel and peculiar. For unless there had been some sort of preparation in the public mind, the call to mid-day prayer, however loud or urgent, would doubtless have fallen on heedless ears."

It was a season of financial disasters, accompanied by a deep gloom and a widespread want, greatly beyond those that have **Financial** accompanied the season of depression through **Depression.** which we have recently been passing. This was one of the providences used in enhancing the progress and extending the influence of the Noon Prayer-Meeting. Dr.

Chambers tells the story of the progress for the first year. At the outset it was slow. He says regarding it:

“During the closing months of the year 1857 this was slow but sure. The general interruption of business, in consequence of the financial disasters of the season, gave to many an opportunity of regularly attending the meeting, of which a more prosperous season would perhaps have deprived them. Others were drawn by curiosity, and, before they were aware, became interested in the service, and were induced to attend again and again. But it can scarcely be doubted that the main cause of the general popularity of the meeting was the gracious purpose of the Lord, making use, in His adorable sovereignty, of this means to alleviate the gloom of temporal calamities, and lead the minds of the children of men to higher ends than ‘the meat that perisheth.’ In no other way can we account for the eagerness with which multitudes of men would flock together at an unusual, and to many most inconvenient hour, for purposes of worship, to a place where there were none of the attractions which alone, in ordinary circumstances, move men in masses to attend a religious service. There was no eloquent orator, no noted revivalist, no display of intellectual abilities, native or acquired; nothing to gratify a refined taste, or stimulate a jaded imagination, or cater to itching ears. It was simply a gathering of men who turned aside from secular cares to consecrate an hour to prayer or praise—an assembly in which the chief part was taken by laymen, and these, persons not distinguished for any unusual gifts or culture.

“Yet the attraction to this unpretending service became widespread and irresistible. Men of all ages, classes, and characters attended. Mere lads and men of hoary heads sat side by side on the same benches. Lawyers and physicians, merchants and clerks, bankers and brokers, manufacturers and mechanics, carmen and hod-carriers, butchers and bakers, and porters and messengers, were represented from day to day. They came just as they were from their secular avocations, and entered with zest into the spirit of the occasion. Often carmen in their frocks would drive up to the curbstone, and, securing their horses, enter the meeting, and remaining long enough to join in a song of praise or fervent prayer, then pass out to their teams and drive off to their work. The other sex began also to feel the common impulse. At first the entire company was

made up of men, and the swell of so many male voices singing lustily the songs of Zion was like the sound of many waters, but after a time ladies began to drop in one by one, and soon there came to be an average attendance of about fifty—a portion of the house being set apart for them—and the singing, with their voices intermingled, became softer, and more like the praise of an ordinary worshiping assembly.”

The North Dutch Church was remarkably situated—the one place in all the nation—for the great work of God in calling out the laity, and all the providences connected with the establishment and conduct of the Prayer-Meeting were eminently fitted to bring out that element. The movement originated with a layman. Those connected with and active in it were chiefly laymen. The great financial depression most directly affected laymen, and brought them into practical sympathy with one another. The meeting-place was in the commercial metropolis of the New World, and in the heart of its center of business with the New World and the Old. It was just at the time when, by the laying of the Atlantic cable, New York was brought into direct communication with the Old World.

The Spirit of God took advantage of all these things, and the work grew and spread with marvelous power and rapidity. “In the month of January the attendance increased so largely that the room on the ground floor was opened, and a meeting was carried on there, simultaneously with the one on the floor above. By the early part of the following month, the place again became too strait, and the room in the third story, in which the first meeting had been held some six months before, was thrown open to the crowd. This also was immediately filled. It was not uncommon at that time for all the rooms, with the halls and stairway leading to them, to be filled to repletion; these meetings, under as many different leaders, being carried on at the same time under one roof. Some desired to have the church made the place of meeting for all; but the committee of the Consistory wisely judged otherwise. By retaining the existing arrangement, they preserved the sacred and tender associations already formed with the Consistory building; they avoided the difficulty of being heard, sure to beset laymen unaccustomed to speak in public whenever they attempt to fill a large edifice; and further, they furnished

occasion to many more to take part in the services than could possibly have done so, were all collected in a single apartment.

"About this time the daily press of the city had its attention drawn to a topic now become one of universal interest. Reporters were despatched to the various prayer-meetings, and 'The Progress of the Revival' became a standing head of intelligence in several widely circulated journals. Remarkable cases of awakening were detailed at length, and all items of religious information were eagerly seized to gratify the presumed demands of readers.

"One immediate consequence of the overflow of attendance upon the North Church meetings was the institution of various **Other Prayer-Meetings.** others of the same character in different parts of the city, under the auspices of the Young Men's Christian Association, or of some older laymen, or of an association of pastors in a single neighborhood. At one time in the early spring the number of these meetings exceeded twenty, and all were well attended, some being crowded. Still the interest attached to the original place of prayer continued undiminished. The class for whom it was especially designed—men in active business—found it convenient to resort thither, and the Lord was pleased to manifest His gracious presence as of old. Occasionally some poor waif of humanity, some life-long stranger to serious things, would wander in among the worshipers, and be arrested by the truth. The prodigal's return was not only hailed with joy and thanksgiving, but proved a new incitement to zeal in effort and persistency in prayer."

Some of these meetings had a remarkable history. That in Burton's Theatre, of which daily accounts appeared in the secular dailies, was attended by eager crowds seeking salvation and help from God. The Globe Hotel—which stood upon ground once occupied by the Swamp Church of the German Lutherans, corner of Frankfort and William streets—was a special center of blessing. The proprietress, who refused to let her bar-room for the liquor business, was induced by Mr. Lanphier to fit up the room for a Thursday-evening free prayer-meeting. Thirteen weekly prayer-meetings, beginning with July 1st, were held there. The following remarkable instance of Divine Grace, given by Dr. Chambers, will illustrate the work, and its wonderful power in reaching out over the country.

**“The Disinherited.”**—“The following narrative was given at one of the Globe Hotel meetings by a gentleman from the West. He said that six months ago, as he was standing on the west bank of the Mississippi River, a handbill was put into his hand, inviting him to attend a prayer-meeting in the city of New York. ‘It was the Fulton Street Prayer-Meeting. You can scarcely imagine the influence of such a little event as that upon the feelings, course, and eternal well-being of an individual. I was invited, when one thousand miles away, to attend a noonday prayer-meeting of business men. I, a business man, in this great city of business, where time is money! surely there must be something in the religion of these men of business that amounts to a reality.’

“He said that, on coming to the city, he complied with that invitation, which he had still in his pocket and intended to keep, and he should always have reason to be thankful that he ever attended one of these meetings. He had visited the cities east of us, and he everywhere found the daily prayer-meeting.

“He then went on to speak of revivals in places at the West. He spoke of one in particular of great interest. ‘In a neighborhood where there was a large population, but no church, the people built a large schoolhouse, and when it was finished they resolved to hold in it union meetings for prayer. They were commenced and were largely attended. And when all who came could not get in, they would crowd around the windows to hear. The Lord poured out His Spirit in great power and many were converted.

“Living in the neighborhood of that schoolhouse was a very wealthy and proud infidel. Some of his family were inclined to go to the prayer-meeting. He called his family together, and said that if any of them went to that prayer-meeting and *got religion*, as he called it, they were to be disinherited and banished from the house. His wife was included with the children. She had attended, and so had his oldest daughter, which put him in a rage. The daughter continued to go to the prayer-meetings, and soon found peace in believing in Jesus. When an opportunity was given for those who had a hope in Christ to make it known, she meekly arose and spoke of the *great change* in her heart, and her humble hopes of salvation through the crucified Savior.

“There were those standing at the window outside who im-

mediately went and told the father of the young lady of the profession she had made. When she went home that night she met her father, standing in the doorway with a heavy quarto Bible in his arms.

"'Maria,' said he, 'I have been told that you have publicly professed to-night that you have *got religion*. Is that so?'

"'Father,' said the girl, 'I love you, and I think I love the Savior too.'

"He opened his Bible to a blank leaf, and pointing with his finger, he said:

"'Maria, whose name is that?'

"'It is my name, sir.'

"'Did I not tell you that I would disinherit you if you got religion?'

"'Yes, sir.'

"'Well, I must do it. You can not come into my house.' And, tearing the leaf of the Bible, 'There,' said he, 'do I blot out your name from among my children. You can go.'

"She went to the house of a pious widow lady in the neighborhood, and heard no more from her father for three weeks. One morning she saw her father's carriage driving up to the door. She ran out and said to the driver, 'What is the matter, James?'

"'Your father is very sick, and thinks he is going to die; and he is afraid he shall go to hell for his wickedness, and for the grievous wrong he has done you in disinheriting you and turning you from his house. He wants you to jump into the carriage, and come home as quick as possible.'

"She found her father sick indeed, on going home; but she soon saw that he was only sin-sick. She talked with him; she prayed with him; she endeavored to lead him to Christ. In three days the father, mother, two brothers, and a sister, were all rejoicing in hope, the whole family together made heirs of God and joint heirs with Christ to the heavenly inheritance. How faithful God is to them that put their trust in him!"

The Noon Prayer-Meeting, as an institution, became familiar **Extended to** in all the principal cities and villages across the **Other Cities.** continent, and the revival spread with it. It extended its influence over sea in a remarkable way by both the naval and merchant service.

We have space only for some brief extracts from Dr. Cham-



bers' account of the Noon Meeting in Philadelphia, as illustrating the work outside of New York city. It was written by Rev. George Duffield, Jr.

**Movement in Philadelphia.**—"Among those who attended the first business men's prayer-meetings in New York was a young man not twenty-one years of age. As good had resulted from these meetings in New York, why might not equal good be done through their instrumentality in Philadelphia? Surely it was worth the effort. Some of his fellow members of the Young Men's Christian Association, with whom he conversed, being of the same opinion, and promising their cooperation in the matter, he applied to the trustees of the Methodist Episcopal Union Church for the use of their lecture room. The request was promptly complied with, and the first Noon Prayer-Meeting in the city of Philadelphia was held in the Union Church, November 23, 1857.

"For a time the response on the part of the business men was far from encouraging; thirty-six being the highest number present, and the average attendance not exceeding twelve. At length it was deemed expedient to remove the meeting to a more central position, and the ante-room of the spacious Hall of Dr. Jayne having been generously granted by him for this purpose, the first meeting was held there, February 3, 1858. Even there the increase in numbers was very gradual indeed; first twenty, then thirty, forty, fifty, sixty persons. So little in the first instance did the kingdom of God come by observation.

"But now, almost as in an instant, the whole aspect of affairs underwent a most surprising change. Instead of reproducing the scene from memory, permit me to quote the description given at the time by an intelligent and competent witness.

"By Monday, March 8th, the attendance in the smaller apartment of the hall had reached three hundred, and by the next day it was evident that many were going away for want of room. The persons present, with much fear of the result, yet apparently led by Providence, on Tuesday, March 9th, voted to hold the meeting the next day at twelve o'clock in the large hall. It was our privilege to be present at that time, Wednesday noon. The hall has seats for twenty-five hundred people, and it was *filled*. The next day it was filled again, with the galleries, and it was obvious there was not room for the people. The curtain was therefore drawn away from before the stage,

and that thrown open to the audience. The next day, Friday, the partition between the smaller and larger rooms was taken down, and the hall from street to street thrown open. . . .

“No man there, no man, perhaps, living or dead, has ever seen anything like it. On the day of Pentecost, Peter preached; Luther preached; and Livingstone, Wesley, and Whitefield! Great spiritual movements have been usually identified with some eloquent voice, but no name, except the Name that is above every name, is identified with this meeting. ‘Yes,’ said a clergyman, on the following Sabbath, ‘think of the prayer-meeting this last week at Jaynes’ Hall, literally and truly unprecedented and unparalleled in the history of any city or any age; wave after wave pouring in from the closet, from the family, from the church, from the Union Prayer-Meetings, until the great tidal or tenth wave rolled its mighty surge upon us, swallowing up for the time being all separate sects, creeds, denominations, in the one great, glorious, and only Church of the Holy Ghost.’ . . .

“In connection with the Union Prayer-Meeting, as if by common consent, union preaching was also established. That all might feel equally free to attend, the favorite places for such preaching were the great public halls, such as Jayne’s, Handel and Haydn, and the American Mechanics’, all of which were freely tendered by the proprietors for the use of the people without expense. The time appointed for these services was usually on the afternoon of a week-day, or at such an hour on the Sabbath as would not interfere with public worship in the churches. Two sermons in this course, by Rev. Dudley A. Tyng, were very memorable, especially the last, where the congregation numbered more than five thousand persons, and where ‘the slain of the Lord’ were more, perhaps, as the result of a single sermon than of almost any sermon in modern times.

“Meanwhile, the increase of attendance at public worship on the Sabbath, and the number of churches opened for services during the week, were beyond all precedent. During the latter part of the winter, rarely indeed would you pass the lecture-room of an evangelical church in the evening, that was not lighted up for prayer or preaching. Sometimes even the main body of the church itself was not able to accommodate the multitude of worshippers. In some these services had commenced months or weeks before, and were only continued. In others

they were now held for the first time. In nearly all there were the manifest indications of the presence and power of the Holy Ghost. The action of the Union Meetings upon the churches, and of the churches upon the Union Meetings, was reciprocally delightful and profitable. No rivalry, no collision, the revival spirit was one and the same everywhere; the same spiritual songs, the same fervent intercession for sinners, the same earnest invitation to come to Christ that they might receive the Life Eternal. . . .

"As an evidence of the reality and the extent of the revival, the number of conversions during the year, in Philadelphia, may be safely estimated at ten thousand; one denomination having received three thousand, another eighteen hundred.

"Perhaps never, in the entire history of the church, since the days of the Reformation, were the winds and waves that too often disturb the bosom of the church more thoroughly subdued and hushed to rest, than during the few days that intervened from the death of our beloved brother Tyng until his remains were committed to the tomb. Once more Christianity seemed to reach her true summit level. The kind fraternal cooperative spirit that had thus been developed must of necessity find some appropriate sphere in which to manifest itself. It looked for a field in which to enter, and lo! it found it at once in that of 'Union Missions.' Union in prayer and effort for the conversion of men; charity in allowing them afterward to join such denomination as would seem most natural to them. The history of the 'Union Tabernacle,' the 'Big Tent' for field preaching, and of the Firemen's Prayer-Meeting, wonderful as they are, are only the ripened fruits of the little germ that was divinely planted in the Fulton Street Prayer-Meeting, New York. From that hallowed spot it was that the cry first went forth: 'The Lord has risen,' which since that time has been heard all over the land."

At the gathering at the First Anniversary of Fulton Street Meeting, a minister from Massachusetts, responding to the invitation of the president, said:

"We have felt the influence of this revival and of this **Awakening in Prayer-Meeting in Massachusetts** most extensively; not only in the cities but in the country. In a little parish over which it is my privilege to preside, and where it is my privilege, and has been for several years, to

preach the Gospel, God has poured the blessing of His grace upon that people. One of the results of this wonderful work of God has been, as has just been stated by the last speaker, the increase of evangelical power in the hearts of God's people. This work of grace goes on—I was going to say, almost without the aid of the ministry. There has been a wonderful power developed in our churches. Let me give you a single example: About a year and a half ago, a young married woman connected with my congregation was, as she trusts, brought into the fold of Christ. She became deeply interested for her husband, but more especially so in the commencement of the spring. As God poured out the Spirit of His grace upon the people, she became more and more anxious for her husband. On one Sabbath afternoon, after coming home from the house of God (for he did not attend church, and was not in the habit of doing so), she said to her husband, 'I want you to go to the prayer-meeting to-night.' She was deeply anxious that he should go that very evening. He said, 'I will not go to-night, but perhaps next Sunday night, if I live, I will go.' But she became deeply anxious and importunate with him, so much so that he took his hat and left the house. Her mother, seeing her distress, said that she ought not to be so distressed about him, that he would go to the prayer-meeting some other time. She replied, 'I feel deeply impressed with the conviction that to-day must be the day in which his soul must be saved or lost.' She followed him out, and with tears streaming down her cheek, she besought him to go to the house of God. 'Well, to gratify you I will go,' said he. He went, and there the Spirit of the Lord met him. I had appointed a meeting for prayer and religious conference, and how was my heart rejoiced as I saw that man, who had seldom been at the house of God on the Sabbath day, coming in with his wife. As I passed around conversing with fifteen or twenty, I presently came to him and said, 'My dear friend, I am glad to see you here to-night. Do you feel interested in your soul?' He replied, 'I have felt myself, since last evening, to be such a great sinner that I have scarcely known what I have been about all the day. I want to be a Christian. I want to get rid of this load of sin that lies upon my heart.' Said I, 'Are you not willing to confess your sins to God and confess Christ in this little room?' 'I am willing to do anything,' was the reply. 'Will you kneel down here

while we endeavor to commend you to God and pray that He will grant you pardon?' We all knelt down, and there I trust he gave his heart to the Savior. Before we separated he said 'I will go home and set up the family altar to-night; God helping me, I will pray with my wife to-night.' He fulfilled his promise, and his wife said a few weeks afterward to me, 'It seems to me I have heaven upon earth. Whereas once my husband was wont to spend his time with his companions, he stays 'at home now, and we pray, read the Bible, and sing the praise of God together, and we go in company to the house of God.' How much depended, under the grace of God, upon the importunity of that wife! She felt that she must have her husband go to the prayer-meeting that night."

Dr. Chambers, in his chapter on "General Reflections," presented some of the marked features of the work, as follows:

"No devout or thoughtful mind can review the history which **The Work of** has been given, without being irresistibly led to **the Lord.** the conclusion expressed by the words of the Psalmist upon a different occasion: '*This is the Lord's doing; it is marvelous in our eyes.*'

"It is easy to trace the hand of Providence in every step of the course we have narrated. The appointment of the missionary just at the period when it was made, the upspringing in his mind of the conception of a business men's prayer-meeting, its peculiar features, the state of the times prompting men to pray, the absence of any unusual attractions, the extraordinary rapidity with which mid-day meetings for prayer were multiplied; all these indicate the immediate agency of the Most High. The Lord alone was exalted in that day. There is no room for human merit to insinuate itself.

A few men, by no means eminent for influence or position, meet for prayer in the third story of a building, in the heart of a dense population devoted to material pursuits; and within a hundred days similar meetings are counted by scores, and their attendants by thousands. No new revelation is made or pretended; no mighty machinery set in motion; no Whitefield or Spurgeon appears in the pulpit; no startling tales of conversion are reported, for these followed rather than preceded the popular movement. Yet the minds of men, as if by one consent, are turned to the place of prayer. No sooner is a room opened for the purpose than it is filled. And such rooms are opened

in every part of the city—a circumstance which was blessed of God to one man's soul in this singular way: A resident of Vermont was in town for some secular purpose, and was struck by the number of signs he saw in different parts of the city bearing the usual inscription, 'Business Men's Prayer-Meeting, for one hour,' etc. In Fulton Street, in John Street, in the lower part of Broadway, in the upper part of it, in Ninth Street, etc., etc., he was met by the same call to prayer. Now, he did not attend one—not one of these meetings, but after his return home he could not get the thought out of his mind, that business men in New York were in such large numbers meeting for prayer at mid-day. That thought finally was the means of his conversion.

"But besides the public gatherings of this nature, there were innumerable private ones, wherever any number of men or women were habitually assembled on the same premises—a fact, of which the following remarkable illustration was given at the time in the public prints:

"At one of our large restaurants, a gentleman had taken out a book to read while his dinner was preparing. On the arrival of the waiter with the articles he had called for, he laid down his book, when the waiter said, 'Is that a Bible, sir?' 'No,' was the reply. 'Do you want a Bible?' 'Yes, sir; I should like to have one.' The gentleman promised to bring him one the next day; he did so, asking the waiter whether he attended any of the daily prayer-meetings. 'No, sir; we have no time; being engaged here from early in the morning until late in the evening; but at ten o'clock we close, and then all the waiters have a prayer-meeting in one of the rooms in this house, and we know that good has resulted.'

"Now, on what known principle of human nature shall this be accounted for? Some have attributed it to fashion. But who set such a peculiar fashion, and how came it to be so generally followed, when no ordinary inclination of the carnal heart was appealed to? For surely it will not be claimed that worldly men, however upright or amiable, have any natural proclivity for a simple prayer-meeting. Others endeavor to explain it by saying that it was an awakening of the religious sensibility in men's hearts. But this is the very thing we are inquiring after. How came that sensibility to be thus suddenly and widely awakened? No one believed the end of the world

to be just at hand; no baleful comet excited the fears of the ignorant or the superstitious; no cunning appeals to popular prejudice subjected the multitude to the control of unseen masters. None of these, nor anything like them, can be pretended for a moment. A third class said, and with much apparent show of reason, that this result naturally followed from the pecuniary pressure of the times, driving men to religion as their only solace. But does adversity always lead men to God? Is it not, alas! common to see both individuals and communities acting after the example of that wicked king of old, of whom the emphatic record runs, 'And in the time of his distress did he trespass yet more against the Lord: this is that king, Ahaz'? Besides, in the year 1837 there was a commercial revulsion, quite as widespread and unexpected as that of 1857, and ten-fold more disastrous; yet there was no turning to religion, no mighty movement of the popular mind, no upheaving of the foundations. The people, as a whole, were far more intent upon examining into the political or economical causes of the pecuniary pressure, than into its spiritual bearings, or its final cause as ordained in the providence of God.

"No, no; that movement which, far more than the opening of China, or the reconquest of India, or the laying of the Atlantic telegraph cable, has rendered the present year memorial; which, without exaggeration, may be emphatically called the event of the century; which has been more like a literal reproduction of the scenes of Pentecost than any other which has taken place since the tongues of fire sat upon the heads of the Apostles,—that movement can justly be traced to no human or earthly source. Look at it as we will, in its commencement, its progress, or its results, the conclusion is still the same. This is the finger of God. The contact of the Divine Author with His work was so direct and close as scarcely to allow the human instrument to appear, much less to become prominent. The only unusual instrumentality was that of which this volume describes the origin—Daily Union Prayer-Meetings. Yet prayer is always the confession of want, the resort of weakness, the expression of dependence. As well might the wayside beggar make a merit of stretching forth his hand for casual alms, as Christians attribute inherent worth to their devotions, whether individual or collective. Prayers are indeed the *causa sine qua non*, but never, never the

*causa qua*, of spiritual renovation, and least of all, of a general awakening like that which has just visited so large a part of Christendom.

"This is the work of Him who rides upon the heavens by His name Jah. As He looses the bands of Orion, and brings forth Mazzaroth in his season; as He, with the breath of spring, dissolves the icy bands of winter, renews the face of the earth and clothes all nature with verdure, freshness, and beauty; so He alone breathes upon the cold, torpid, insensible hearts of men, and says: 'Receive ye the Holy Ghost.' Then Lazarus in his tomb feels the pulsations of returning vitality. The dry bones leap up covered with flesh and sinews. The dead in trespasses and sins are quickened into new life. Only He who first created the human spirit can recreate that spirit after its fall and decay, so that the Divine image shall once more be reflected in its various faculties and operations. And if this be true in the case of a single individual, much more is it true when the question is of great masses convulsed as if by a moral earthquake, of whole communities swayed by a single impulse, of nations born in a day!

"One of the distinguishing characteristics of this work is not only that the Lord has done it, but that it is so manifest that He  
**Judgment of** has done it. . . . All who with unprejudiced  
**Bishop** minds consider the work and its origin, arrive at  
**McIlvaine.** the opinion so clearly and distinctly expressed by the eloquent and evangelical Bishop McIlvaine, in his address to the Diocesan Convention of Ohio, in June last:

"As for myself, I desire to say that I have no doubt *whence* it cometh. So far as I have had personal opportunities of observing its means, and spirit, and fruits; so far as I have had opportunity of gathering information about it, from judicious minds, in various parts of my own Diocese, and of the country at large, I rejoice in the decided conviction, that it is the Lord's doing; unaccountable by any natural causes, entirely above and beyond what any human device or power could produce; an outpouring of the Holy Spirit of God upon God's people, quickening them to greater earnestness in His service, and upon the unconverted, to make them new creatures in Christ Jesus.'"

The revival was also characterized by a remarkable development of Christian union. Says Dr. Chambers:



“The true theory of Christian union has been remarkably developed in the progress of the Noon Prayer-Meeting in Fulton Street and the innumerable meetings elsewhere, which took the same type.

The Spirit of Christian Union. “The noon assembly, as originally planned by Mr. Lanphier and afterward successfully carried out, was designed for Christians as such, without respect to denominational distinctions. They who came were not expected to deny or to ignore their peculiarities as members of distinct branches of the church militant, and still less to forsake their customary ecclesiastical associations for the purpose of forming a new one as a sort of eclectic society, retaining the best features and dropping the worst of all the rest. No such chimerical idea was entertained. On the contrary, nothing was said of denominational views. Men were invited to come simply as those who felt their need of prayer, and were willing to subtract an hour from secular duties for the purpose.

“As such they came with remarkable unanimity and cordiality. Arminians and Calvinists, Baptists and Pedo-Baptists, Episcopalians and Presbyterians, and Congregationalists and Friends, sat side by side on the same benches, sang the same hymns, said Amen to the same prayers, and were refreshed and comforted by the same exhortations. The simple rule, ‘No controverted points discussed,’ sufficed to prevent any topic or tone being assumed by one to the annoyance of others; sufficed, I say, with the occasional and rare exceptions, which were alluded to on a former page, and which really are scarcely worthy of notice. The glory of Christ, the progress of His kingdom, the wants of perishing souls, the need of the Holy Spirit, the desirableness of greater consecration to the Master—these and kindred themes furnished sufficient occupation to mind and heart. And while dwelling on these, other points faded from view and the worshipers felt that they were brethren, and as such freely mingled their songs and sympathies and tears and hopes and vows.

“The natural consequence of this was a warmer spirit of Christian love, and a heartier union in all common and general efforts for the good of souls. The participants in these services understood each other better than they did before. Prejudices and misconceptions were removed by close and friendly contact; and while each held his own peculiar views of disputed points

as strongly as ever, yet they saw and felt that outside of these there was a common ground where all could act in concert and harmony. This impression was made the more deeply because it was undesigned. It was no part of the original object of the Noon Meeting to unite Christians of various names more closely together. Yet this was the result. For when men had experienced the blessed influences of the service, had felt that the Spirit of God was there, had found their highest spiritual joys renewed, and received a fresh unction from above, their hearts were irresistibly drawn out toward each other. They became more tender of each other's feelings, interests, and good name. They rejoiced in each other's prosperity, and sorrowed in each other's adversity. They could not but feel that, altho they were distinct regiments, with different uniform and equipments, still they all belonged to one great army, were under the same illustrious Captain, and fought against a common foe, even the zealous and implacable enemy of God and man.

"This, after all, is the only practicable, perhaps the only desirable, form of Christian union in our day. Certainly it is not evil alone which denominational divisions produce. They often secure a division of labor, a variety of service and address, an adaptedness to different classes of men, and a degree of zeal and activity, which could scarcely be looked for from any other source. And if all wrath, clamor, bitterness and evil-speaking were done away; if Christians could learn to differ without angry contention; if jealousy, suspicions, and self-seeking were resolutely frowned upon,—by far the worst evils of the prevailing sectarian divisions would be made to disappear."

The spirit of Christian union has been still further developed and emphasized in the great Christian lay organizations that either grew out of it or have been inspired by it. The Young Men's Christian Association, which came into existence in the fifties, was just in a position, not only to receive a powerful impulse from it, but also to furnish one of the best instrumentalities for its extension and perpetuation. The later union organizations and lay movements have also greatly profited by it; as have also mission and church work in all lands.

A remarkable instance of its immediate influence is given

**View of Dr. Bangs.** in the address of that great war-horse of American Methodism, Dr. Nathan Bangs, at the Anniversary Meeting. He said:

“The recent revival of religion among us, and throughout the country, I have considered as a very remarkable manifestation of the goodness of God. I have been in the ministry now for a little over fifty-seven years, and I have seen a great many powerful revivals during that time in various parts of this country and in Canada. Many sinners have been awakened and converted, and believers sanctified; but those revivals of religion were of a local character; they were confined to one or two denominations, and they were opposed, in fact, by a great many professors of religion, as fanaticism. But what is the character of the present revival? It is not confined to time nor to place. It has been begun, it has been carried on, and, I trust, is still in progress. It has spread through all the different denominations of Protestant Christians—pretty much all, I believe; some, perhaps, have not shared so largely of it as others. Still, what has been the effect of it? Why, sir, we see the effect of it here to-day. It brings the different denominations together, and makes them for a moment forget their denominational peculiarities; it tears down their sectarian prejudices, and makes them feel all as one. So I feel, and so, I trust, you feel also. Allow me here, if you please, to tell you an anecdote. Soon after the Christian Alliance was called together in England, the delegates, having returned to this country, undertook to form an alliance here. They did form one, and appointed a president, a vice-president, and a board of directors. I had the pleasure and honor of being one of the board of directors, made up of different denominations. One day, while we were assembled together, we made a proposal that we should interchange pulpits one with the other, and that we should all preach on brotherly love. That was to be the theme. At the next meeting that was held, I asked one of the brethren what progress he had made in the plan suggested at the previous meeting. ‘Well,’ said he, ‘I thought of it, but I have done nothing.’ Another said, ‘I have thought of it, but I have done nothing;’ and so it went around. ‘Well,’ said I, ‘I have not only thought of it, but I have done it—I preached upon the subject of brotherly love. I have been a man of war,’ said I, ‘all my days almost. I have fought the Calvinists, the Hopkinsians, and the Protestant Episcopalians; or rather I have defended myself and my denomination when they have been assailed by them; but,’ said I, ‘I have laid aside the

polemic armor long since, and I felt it my duty to preach, brethren, upon brotherly love.' Well, then I sat down. Up jumped a Calvinistic brother, and said, 'How glad I am to hear Brother Bangs speak in that language! I fought him, and he has fought me, but now I feel like giving him my hand.' He held out his hand and I seized it, and we had a time of rejoicing there together. Well, that is just my feeling. I feel as tho it was my duty to preach principally upon experimental and practical religion, and I am ready to give the right hand of fellowship to every man that will join me upon that theme. Now, the great question remains, Shall this revival continue? I think it may continue, and it ought to continue. It depends upon the fidelity of the people of God whether it shall or not. If the professors of religion could be induced to go forward, press on, and fix their minds upon the mark, as Paul did, the revival of religion would continue to spread. He fixed a mark at which he aimed, and so must professors of religion. We must always fix our minds upon that mark, and aim at it. And what is that, short of holiness of heart, of life, and of conversation? And if we can all feel the quickening influences of the Holy Spirit upon our hearts, urging us forward to take up our cross and follow the Lord Jesus, He certainly will not forsake His church, but will continue to pour out His Spirit more and more abundantly."

Dr. Chambers also remarks that the revival of 1858 furnished remarkable illustration and verification of the power of **The Power of prayer**. He gives numerous illustrations of it in **Prayer**. his memorial volume. The late Dr. S. I. Prime, editor of the New York *Observer*, in his "Twenty-five Years of Prayer in Fulton Street Prayer-Meeting," gathered up a volume of these illustrations, that has done much toward restoring in many Christians the old faith in the power of prayer.

But perhaps the most far-reaching of all the results of this great awakening has been its influence on the laity in the churches. Dr. Chambers, regarding this point, says:

"The place of the lay element in the diffusion of the Gospel is another point which the Noon Meetings **Laity Found**. have contributed to bring out and establish with precision and clearness.

"In these services, the responsibility for interest and success has been made to rest upon the laity as such. It is true, clergymen were not excluded, but, on the contrary, were gladly wel-

comed. Very many of various names have attended from time to time, and have often added largely to the interest and instructiveness of the occasion by their fervent intercessions and their judicious and pointed addresses. Still, the hour and the place of meeting show that no reliance was placed upon any special agency and influence of the clergy. The assembly was designed for persons actively engaged in secular pursuits—that they might be refreshed amid the toils and cares of life by a daily season of prayer and praise, and, in accordance with the apostolic precept, 'Exhort one another daily,' by simple, un-studied words of mutual exhortation. This end, we have already seen, was fully accomplished. Christians found it good to be there. They loved the place of mid-day prayer. They found their hearts cheered and their souls edified by the exercises. Simple as these exercises were, free from any factitious excitement, destitute of aught which could minister to other than religious tastes, they were found to possess a charm which induced men to make it a point to attend them, and to participate actively in them, as the Lord gave the ability and the opportunity.

"Had this been all, the intention and desire of the originators of the enterprise would doubtless have been fully gratified. But it was not all. A kind Providence, here, as so often elsewhere, made the results of the movement far outstrip the views of its projectors. Such a meeting could not long remain a mere scene of enjoyment however pure and spiritual, a place only of comfort, and exhilaration, and rest. The rest *remaineth* for the people of God. It is not enjoyed here, save in a qualified sense. Life is a season of work, and the true Christian asks day after day, 'Lord, what wilt Thou have me to do?' and asks it, not as Pilate did his weighty inquiry, without waiting for the answer, but with an earnest desire to run with enlarged heart in the way of the Lord's commandments. The opening for Christian activity in this case soon showed itself.

"Requests for prayers for impenitent or awakened persons, presented sometimes by the parties themselves, but more generally by their friends, began to multiply. And the voice of intercession became daily more tender and tearful and urgent and importunate. God's people wrestled with Him like the patriarch of old, and at times the place became a Bochim.

"Now, it was impossible for men with Christian hearts to

join sincerely in such supplications, and then sit still. It was impossible for souls touched with the love of Jesus to have the condition of Christless persons brought habitually before them, and yet remain unconcerned and inactive. The fire burned within, their own minds got into a glow, and out of the abundance of the heart the mouth spoke. They began to work for Christ and for the conversion of sinners. They conversed in private with impenitent friends, they invited them to the Noon Meeting, when that overflowed they instituted other meetings of a similar kind, they distributed tracts and handbills and books, they made it part of their business to labor in one or all of these ways, and they expended time and pains and money in such labor.

“Of course, it is not meant that this was now done for the first time; for earnest Christians have always been engaged more or less in doing good in these or in similar ways. But the thing was now done on a broader scale, by a larger number of persons, and with a greater proportion of immediate success. The Noon Prayer-Meeting was a laymen’s meeting from the commencement, and its success acted directly upon laymen in revealing to them the immense amount of unemployed talent which they wrapped up in a napkin, and in stimulating them to an active, diligent, and conscientious use of their faculties and opportunities. The too common notion that the minister, with possibly the elders and deacons, is to do all the work in applying the Gospel to the hearts of men, and that the main body of believers are to be gently wafted to heaven ‘on flowery beds of ease,’ was effectually broken up. The true conception of the church, given so often by the Apostle, as a living organism composed of various parts, each of which is indispensable to the integrity and perfection of the whole, was beautifully brought out and exemplified.”

The revival of 1858, therefore, brought out the great element of power in the living membership of the churches; Preparation brought it into practical unity, and organized it for Later so that it is waiting to be used in the work of the Work. world’s evangelization with the utmost effectiveness, when the ministry, to whom has been entrusted the leadership in this great enterprise, shall receive the baptism of the Holy Spirit.

## II. FRUITS OF THE AWAKENING IN TYPICAL REVIVALS.

I. *Revivals under Dr. Theodore L. Cuyler's Ministry.*

WRITTEN BY DR. CUYLER.

During my long and happy ministry of almost half a century I have enjoyed several seasons of abundant outpourings of the Holy Spirit upon the churches under my charge. In Burlington, New Jersey. But there have been three of these revivals which deserve a place in your volume. The first one occurred during my ministerial youth—in the little Presbyterian church of Burlington, N. J. The congregation was small, without a single experienced Christian worker in it; and a cloud of discouragement seemed to overhang us. One day—in January, 1848—the wife of one of my two elders came to me, and said that her son was under deep conviction of sin. He had been awakened by the faithful conversation of a young girl who had come to bring some newly bound shoes to her husband's shoe-store. I said to her, "Will you open your house for a prayer-meeting to-night?" She gladly assented, and we both sallied out to invite our church-members to attend—which was no very formidable task.

When I came to her house I found it packed to the door, and a strangely solemn atmosphere pervaded the room. I had had no experience in conducting revival-services; but the Holy Spirit was present in great power, and the meeting conducted itself. An old Christian mechanic, who stuttered terribly, began to pray, and the words flowed as smooth as oil! At the end of an hour I attempted to close the meeting, but the people would not go. Three different times I pronounced the benediction; and it was nearly eleven o'clock when the last person left the house. I have attended thousands of prayer-meetings since that evening; but none that ever seemed to me so nearly like a "Pentecost" as that wonderful gathering in that shoe-dealer's house. The flame thus kindled spread through the little church, and for three weeks we had meetings every night. Some scenes that occurred reminded me of Charles G. Finney's experiences, seventy years ago, in Rome and Rochester and Utica, and other towns where he was laboring. The Burlington church was "Old School Presbyterian," and as little inclined to *excitements* as a Quaker meeting. But so powerful was the

work of the Divine Spirit, that in one of our solemn prayer-meetings, a wild youth (who had strayed in there) was seized with convulsions, and broke into outcries after the fashion of those in Kentucky early in this century. On another evening, the shoe-dealing elder—who had never made a public prayer in his life—arose and exclaimed “Oh, my daughter! my daughter!” and burst into prayer for his daughter who sat near him. The assembly were all in tears; and that man’s tongue thus unloosed was never sealed up again. Several remarkable conversions took place, and at the next communion-season the number of the little church was exactly doubled. That was my first revival; and it was worth more to me than my best year in the Theological Seminary. The Rev. Dr. George W. Bethune (then in Philadelphia) heard of the rich work of grace we were enjoying, and sent me word: “Let me come and preach for you; I want to come and catch some of the baptism.” He came, and gave us one of his best sermons. It is always easy to preach during a revival; sermons seem to preach themselves. I look back now to that blessed awakening in Burlington—forty-six years ago—as about as near to an ideal work of grace as I have ever witnessed.

During my seven years of pastorate in the Market Street “Dutch Reformed” Church in New York, occurred two very **In Market St.**, powerful visitations of the Holy Spirit. One **New York.** of them occurred in 1856, and the second one began in January, 1858. That was the year of the extraordinary revival with which the new “Fulton Street Prayer-Meeting” was so intimately associated, and which spread over the whole country and into foreign lands. Market Street Church was one of the first to catch the early droppings of that glorious shower. A special day of prayer, in January, was the beginning of the work with us. Very soon the whole city was stirred; and then came that remarkable series of noonday prayer-meetings which were the peculiar feature of the great revival of 1858. I had the privilege of conducting the first service in “Burton’s Theatre” (in Chambers Street); it was held under the direction of a committee of the Young Men’s Christian Association. On the next day Dr. Robert M. Hatfield led the service; and on the third day Henry Ward Beecher was the leader, and delivered one of the most famous and powerful addresses that ever fell from his eloquent lips. I threw myself into that revival-



work with all my might and main, and led the first noonday meetings in the Ninth Street Reformed Dutch Church, and in a hall on lower Broadway. New York never had such a spiritual shaking since the times of Finney and Joel Parker, of Arthur Tappan and Joshua Leavitt, twenty-five years before. At the end of six months—during which I took part in public services almost every day—I went off to Saratoga and the White Mountains for some rest. The tokens of the Holy Spirit's presence met me at every place, and daily prayer-meetings were almost universal. That was probably the most extraordinary and widespread revival ever known on this continent.

My ministry as the first pastor of the Lafayette Avenue Presbyterian Church in Brooklyn commenced on the 8th of April, 1860. From its infancy, that beloved church (which is still to me as the "apple of mine eye") has been blessed with frequent outpourings of the Divine Spirit. It was under one of those gracious showers that we entered our new church edifice in March, 1862. Another season of quickening was enjoyed in 1864. But the most remarkable revival which that church ever experienced,—and one of the most remarkable ever known in Brooklyn—occurred two years afterward. It commenced on the first evening of the "Week of Prayer"—January 8, 1866; when, on a fearfully cold evening, a large number of the young people held their weekly meeting at my house. On Friday evening of that week, amid a crowd of worshipers, two prominent men arose, and requested the prayers of God's people for their conversion. The assembly was thrilled, and that service aroused the whole church. For several successive weeks, services were held every evening. Meetings for young ladies and for boys were held in the afternoons; and the regular Monday evening "Young People's Meeting" required two large houses to accommodate them. After every evening service I held a meeting for inquirers in my large study adjoining the lecture-room.

As the good work had begun among our own people, so it was carried on by them without seeking for any external assistance. That is the normal type of a church-revival—when all "*the people have a mind to work.*"

At our first sacramental season—in March—one hundred and forty souls were received into church-fellowship, in the presence of a multitude who thronged the vestibules and over-

flowed into the street! The good work went on until the next summer; and the whole number received into membership amounted to three hundred and thirty—of whom about one hundred were heads of families. Some of the young converts started a Mission School, in Warren Street, and as a memorial of the blessed revival they named it the “Memorial Mission Chapel.” It afterward grew into the prosperous “Memorial Presbyterian Church,” now under the successful ministry of the Rev. Dr. Thomas A. Nelson on Seventh Avenue.

Several other precious revival-seasons have occurred in the Lafayette Avenue Church; but none which, in extent and far-reaching power, equaled the one in 1866. Mr. Dwight L. Moody—at our invitation—held a series of meetings (in 1872) in our auxiliary chapel on Cumberland Street, and there he prepared his first “Bible readings” which have since become so famous and effective. The fire kindled by Brother Moody spread through the whole church, and one hundred and fifty converts were received into membership. He is the only evangelist whom I have ever invited to labor in my church—altho they afterward united with several neighboring churches in union services conducted by that wise and faithful evangelist, the Rev. B. Fay Mills. It has always been my custom to rely upon the blessings which God might vouchsafe to the labors of the pastor, the Sabbath-school teachers, and our own people. There is a wide field in this land for wise and earnest evangelists—especially among the non-church-going classes in our cities; but I hold that it is the *duty and the delight* of every church to *sow their own seed* and to *reap their own harvests*. It has been my usual experience that revivals have begun suddenly, and at times when they were not predicted. God is a sovereign in bestowing spiritual blessings. We should be always working, and always praying and always watching for the tokens of His presence, but the secret of success in all revivals is to *co-operate* with the Holy Spirit.

2. *Revivals under Henry Ward Beecher, in Plymouth Church.*

**Reminiscences of Rev. S. B. Halliday.**—Mr. Beecher commenced his ministry in Plymouth Church in October, 1847, and continued his pastorate until his death, March, 1887, a period of forty years. During these years 4,934 persons were admitted to the church; on profession, 3,039; by letter, 1,895.

For some twenty years I was associated with Mr. Beecher, and to me was assigned by him the entire pastoral work of the church. There was no communion in the twenty years of my association with him, when there were not additions to the church; and this is true, I think, of the whole period of Mr. Beecher's ministry of forty years. I think the largest number of additions in one year was 442, 369 being on profession. In many years, the admissions considerably exceeded 100. No outside assistance was called in during this period of forty years, or, at least, none of which I am advised, Mr. Beecher always doing the preaching. I think that, through his preaching, and the good lives of many of the people, and the work in the prayer-meetings, there was almost constantly a revival atmosphere about the church. And yet there was never, during my connection with it, anything like the ordinary revivals,—no extra services, no inquiry meetings; but, at the spring communions, it was seldom that less than from 100 to 150 were admitted. Sometimes brethren would be very desirous that some evangelistic service might take place, but the pastor discouraged it and it was not undertaken.

From my standpoint, I believe the "Friday evening talks," were wonderfully influential in keeping alive the interest that

**The Friday Evening Talks.** made Mr. Beecher's ministry such a success. At the same time, the pulpit was always in sympathy with the prayer-meeting, from which it was the rarest thing for the pastor to be absent. I can not think of the prayers in Plymouth pulpit, and be surprised that there was so much, in all the years, characteristic of revivals.

There are other ministries, not wholly dissimilar to Mr. Beecher's, in which there are constant manifestations of God's presence in the awakening and conversion of souls; why should not this be more universally the history of our churches? Is there any tendency in this direction? Do ministers and churches desire it? Or is there not a conviction or belief that it is impracticable, if not impossible?

The history of Mr. Beecher's labors in Plymouth Church furnishes a good illustration of the importance and power of

**The Power of Personal Effort.** personal effort, on the part of the living Christians in the church, for the salvation of sinners. The ingatherings were largely the result of the faithful and continuous efforts of such pious and consecrated souls.

Looking back over my long years of observation and experience, I desire to give my testimony to such personal work, and to emphasize its importance by both pastor and private members. I trust that it will not be thought to be out of place to do so in this connection. I have known many cases where individuals, men and women both, by personal effort with others, were always leading souls to the Savior; just as successfully at one period of the year as another, and never retarded or hindered in their work when there was not the least manifestation in their churches. Looking back over the last fifty or sixty years, I can think of a large number of plain men and women, with hearts set on doing good, who were wonderfully successful in winning souls to Christ.

Harlan Page, whose life was published by the American Tract Society, is a wonderful illustration of that of which I am writing. I knew him intimately for years and until his death, and prayed with him when he seemed dying. His ordinary appearance had nothing in it at all striking; he was unassuming, unpretentious, and quietness itself. I think I never knew a more modest man; and yet he was committed to soul-saving, and it was estimated that through his personal agency one hundred souls had been converted. It was not his eloquence of speech that enabled him to command attention, and gave him power with men; for he was slow of speech, and in language, while not deficient, he was not at all remarkable, even as a conversationalist. He was specially intelligent in Christian and Bible lore. In social meetings he spoke in such mild tones, it required closest attention to hear and follow him. I never saw him make a gesture; but speaking to his brethren, or to the impenitent, his voice seldom faltered, but his eyes were watery. He worked intuitively; he saw at once, as opportunities occurred when to speak, what to say, and how to say it. He was so intent, so absorbed by the love that he bore to the Master, that it was instinctive in him to improve providential opportunities. Going from evening meetings, he would take some young man by the arm and preach, in his sweet, tender way, of the importance of commencing a religious life. One case that I knew of personally was that of a young man who became subsequently an officer in a Presbyterian church, and mayor of the large city in which he lived. Two young men, brothers, through his efforts became devout Christians, entered

the ministry, became pastors of Presbyterian churches, and continued in the same pastorates for forty-five or fifty years, dying but a few years since. In Connecticut, for years before Mr. Page removed to New York, he labored as constantly and as successfully as he did in the great city.

A young woman, connected with a Bible class I was teaching, is an illustration or example of what I am attempting to

**A Typical Case.** show—that it is not unreasonable to look for fruit in connection with proper efforts for the conversion of souls. This young woman was one of the most unpromising creatures that I ever attempted to do anything for. Her sister, a devout Christian, induced her to join my Bible class. Their father was an irreligious man, a ward constable; the mother was a member of one of the Reformed churches, and was a confirmed invalid; so that she could give little or no attention or care to the poor child, who had reached her fifteenth year at the period at which I am writing. She was rude, unrestrained, and reckless; acting in the class as if she were trying to do all she could to annoy me, and prevent the rest of the class from paying any attention to the teacher. I was exceedingly tried, but was enabled to keep the peace and not allow her to suppose but that I was entirely unobservant of her behavior. I called occasionally at her residence, saying but little to her, tho always conversing and praying with her mother. After months I could perceive some slight change in her deportment. Presently there was the strictest attention, and anon there was an anxious countenance. Convinced that the Lord had taken her in hand, I felt it wisdom to leave Jane in His care. There were some inquirers among the scholars, and I appointed a meeting for them in the session-room at the close of the school. Jane and her good sister were the first to enter the room. I have rarely met a person under deeper conviction than that wild girl manifested that Sunday afternoon: she saw so keenly her guilt and wickedness, there was nothing left for me but to direct her to a sin-forgiving God, who had already brought her to ask, What must I do to be saved? I had but a few words to speak to her, as God had swept away her refuges, and I besought Him to clear away all obstructions that separated her from the Savior. Monday morning, before sunrise, she came with her good sister to my house, to tell me the deliverance she had found. Her face was bright and radiant in her new-

found joy and peace—a most wonderful change since Sunday evening. She immediately began the work of showing to others “what a Savior she had found.” She brought additional scholars to the Bible class, and would bring her friends to the prayer-meetings of the class, Monday evening, and to weekly meetings of the church. She took a class in the Sunday-school, and kept it until all her scholars were indulging Christian hope. In time another class was given her, all of whom were hopefully converted, and united with the church. Another enterprise she engaged in almost in the beginning; it was taking a large block, in which some one hundred families resided, whom she visited every month, leaving a tract with each family, and holding a prayer-meeting every month, to which all the families were invited. At the stated meetings of the church, Jane was like a fixture. Seemingly only a providence could prevent her attendance; and for years she would bring with her some one or more from her tract district, or some friend. She seldom came alone. Her life, as long as I kept trace of it, is represented in what I have already written; leaving New York I could not keep up the personal inspection such as traced above. I would not venture even to estimate, much less to state, the number of souls she was privileged to lead to the Savior; but I am sure a multitude give thanks to God for her agency in leading them to a Christian life.

I did not dream, when commencing this article, of launching out into what seems such a digression; but a deep conviction of the desirableness of a continued revival condition and spirit prompts me to what I am writing. Can there fail to be revivals in a church that contains one such Christian, or several such Christians, as “Harlan Page,” or the “wild Jane” whom I have described? Do not imagine that there are but a few isolated cases like them. In my personal observation and work, as I look back over the sixty-five years, I could fill a large volume with accounts of blessed men and women, young and old, whose story it seems to me would electrify and inspire any Christian heart.

Sorrowfully I write it, there are a great many, many pastors, who seem to have no tact for, and I fear some who have no disposition to enter upon, this personal work, “out of the pulpit,” hand to hand with their people. Is there one minister in five that has come in personal religious contact with even a

half of his people? It can not but be a matter of sadness to be obliged to conclude that four fifths of the ministers in this country do not come into anything like familiar personal contact and acquaintance with the spiritual condition of the souls, of whose spiritual welfare they have voluntarily assumed charge.

I was, at eighteen years of age, led to feel, that since God had done so much for me, I should try and tell the story to others,

**Personal** and if possible do good to them. I shall never  
**Experience.** forget my first attempt—the street, the stoop to the house on Hudson Street. How my limbs shook, as, fearing to knock, I went back down to the sidewalk without touching the knocker; and then conscience, taking a hand, drove me back again to the knocker which I touched but lightly. The door was opened by the lady I called to see. What a broken message I tremblingly delivered; and then, following with a short prayer, left! The ice was broken, and only a little time of practise elapsed before I was as much at ease in such work as I could be. I have kept the habit for sixty-five years, and the review is a joy and gladness.

Some ministers say they can not do pastoral work. Mr. Beecher said he could not and would not. I once arranged to  
**Beecher as a** have the Lord's Supper administered to a lady  
**Pastor.** in the last stages of consumption, without saying I should have Mr. Beecher administer it. The husband of the lady had asked Mr. Beecher to visit her; and, in the presence of the husband, he called me to him, and requested me to go and call on her. I informed Mr. Beecher that I had arranged for the service, and that I wanted him to administer it, and he consented. Reaching the house, we were conducted to the room where we found the lady sitting up, dressed in white, with her husband and two or three friends. I saw at once that Mr. Beecher did not feel at home. After reading a short passage of Scripture and making a few remarks and a prayer, he pronounced the benediction. He never seemed to me so unjust to himself as in this service; and he felt more keenly than I did. He stepped as if he were treading on something that would break unless he trod very softly, and so proceeded down to the street; and as from the last step he struck the flagging, with a sort of thud and a jerk of both arms downward, looking at me he said: "If I preach, it spoils me for pastoral work, and if I do pastoral work, it spoils me for preaching; but if I should

stop preaching and do nothing but pastoral work I could cut a big swath, don't you think I could?" To which I simply replied: "I would like to see you try it."

To all of God's dear ministers I would suggest the query, whether it would not be practicable to form a class of some of the most impressible young people of both sexes, in their congregations; or, if thought better, to attempt with not more than one or two, and educate and encourage them to enter upon this personal work for others. I am confident that such a work would be accomplished in a great majority of our churches of all denominations; and as confident that while continued it would be fruitful of the most blessed results. This work were better carried on and accomplished without any notoriety. Let the pastor invite one or more at a time to his study, and in such ways as he may deem best begin the enlistment. Of course, it follows that the pastor's own heart is to be thoroughly in sympathy and committed to the enterprise. It would be very desirable, while the pastor works with men, young or older, that the pastor's wife, or some discreet, pious woman, should labor among the women, not only the young, but the more advanced in the church and congregation. Let there be no proclamation of it, but a simple, quiet, personal, individual approach.

Such personal effort, such appreciation of its place and importance, and such intelligent pastoral training for it are, I am convinced, among the necessary requisites for the highest measure of success in the work of the ministry and the church; especially in such large and popular organizations as Plymouth Church.

## SECTION SECOND.

### The Work of the Typical Revival Leaders, Moody and Mills.

The revival work of this period has been largely characterized by the spirit of Christian union. The various denominations have combined their forces on the basis of the great essential doctrines of salvation, and unitedly carried on their campaigns for giving the Gospel to a city or a region. Salvation for sinners by the blood of the atonement has been the watchword with those who have been largely and permanently



successful. They have depended upon this, rather than upon sensation and claptrap. The freeness of divine grace, and of the offer of salvation, have been emphasized, rather than the law,—the latter having sometimes been minimized in its preaching or in its requirements, to the detriment of the work and results.

In its later phases peculiar stress has been laid upon the stewardship of the Christian, and his obligation to make

**Christian Stewardship.** Christ's service the supreme thing in all his life and conduct, including the transaction of business and the administration of wealth.

As already indicated, the movement has been one of increasing lay activity, including the organization and direction of the lay element, in great union agencies, for reaching the various classes and conditions of the churches and of society. These organizations—some of the principal of which will be treated under a subsequent topic—have had a very powerful influence upon the general revival campaigns that have been carried on.

The period since 1858 has been peculiarly one of development in revival method. Naturally the mass-meeting style of **Revival Methods.** evangelization was first in vogue, largely outside of the churches. There were many, especially among the young and inexperienced, who agreed with the utterance of the influential layman in the Fulton Street noon prayer-meeting, that "all that was now needed to convert the world was the union prayer-meeting and the union Sunday-school." The wiser ones soon learned better than this, and sought to induce the churches and pastors to engage in the work or to take the initiative in it. Without this the results proved superficial and temporary. The mass-meeting method also proved unsatisfactory, and its place was taken by the voluntary organization of the pastor and churches of a given region, to work under the direction of an evangelist, so that the fruits might be gathered into the churches and conserved.

Experience and observation led in time to the most careful prevision in the minute and detailed planning and ordering of the work, and the largest administrative ability in carrying it out. Each series of revival meetings became an organized campaign. The earliest comparatively thorough campaign was that of Mr. Moody in London; while the latest and most complete was the recent one in connection with the Columbian

quadracentennial in Chicago. In "The Salvation Army Movement," under Gen. William Booth, the spirit of organization has crystallized in strictest military form.

The revival work during this period has reached out after all classes of mankind. Messrs. Mills, Munhall, Chapman, and many others have labored in the work of rousing those more or less connected with the church. Messrs. Moody and Sankey, Major Whittle, and many others have sought to reach the masses just outside the borders of the churches. General Booth and the Salvation Army have aimed to reach the lapsed and submerged masses. Various general organizations have labored especially for the young, from those among the neglected and illiterate masses to those of the higher classes in the schools and colleges.

Numerous evangelists and workers have gradually emerged with very various and even diverse qualifications, and entered into the movement in this country and in other parts of the world. Among the very large number of successful revivalists that have been prominently before the churches, or at least some portion of the churches, Mr. Dwight L. Moody and Rev. B. Fay Mills may be taken as leading representatives of the lay and clerical workers respectively. In the work of both, especially in the tendency to union efforts and to large use of the lay element, may be clearly seen the shaping influence of the revival of 1858.

#### I. THE REVIVAL WORK OF DWIGHT L. MOODY.\*

Mr. Moody may be regarded as being, in his career and work, the representative of lay activity in the work of evangelization—especially of the Young Men's Christian Association as embodying and organizing this activity. That Association has had largely to do with opening the way for him into the various churches and communities, and with awakening and sustaining enthusiasm in his various evangelistic enterprises. The sympathetic and social element and the spirit of Christian union, so prominent in the revival of 1858, have been marked features and elements of power in his work.

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\* Derived from "The Work of God in Great Britain, under Messrs. Moody and Sankey, 1873 to 1875," by Rufus W. Clark, D.D., New York, Harper & Brothers, 1875; from Rev. R. A. Torrey; and from other sources.

Mr. Moody's work may be roughly divided into three distinct periods. The first and earlier period was tentative, and largely influenced by the feeling that grew out of the revival of 1858, that lay effort was the chosen and all-sufficient means for the conversion of the world, and that the work was to be done under the inspiration and direction of the Young Men's Christian Association. One phase of this feeling was criticized by Dr. Chambers, in his memorial volume on the "Noon Prayer-Meeting," in which he records the statement made in one of the meetings in the Consistory building by an intelligent gentleman from the interior of the State. He said that "he considered that the great power of the church for the conversion of souls now consisted in the union prayer-meeting and the union Sunday-school." Another phase of the same feeling was expressed by a young and somewhat immature orator, when, in one of the great national conventions, in the height of the enthusiasm, he said: "The Young Men's Christian Association has come to take religion out of the church and ventilate it!" The method of this earlier period was that of the mass-meeting, under pressure of social enthusiasm and sympathy.

Mr. Moody is a wise man, and soon saw that the results he so earnestly desired could not be secured in this way—in short, that not only could not the church be ignored, but that on the contrary its forces and organization must be made the basis of all successful efforts, and particularly of all effort that contemplated permanent results. Hence, in the second and later period, the evangelist changed his method and, abandoning the mass-meeting principle, wrought only at the united request of the churches and pastors, and with their organized cooperation looking to the gathering of the fruits of revival.

In the third or present period of Mr. Moody's evangelistic activity his work is directed from the educational center established at Northfield, Mass. Dr. Finney's work reached its third stage and culminated in the establishment of Oberlin, to advance his views and champion the anti-slavery movement; Mr. Moody's may be looked upon as having taken permanent form in the establishment of Northfield, not merely as a center of education for the young, but more than that, for the inspiration and training of Christian and missionary workers, and for rousing the ministry to a more complete devotion to the Bible as

the Word of God, and to the "blood-doctrines" as the source of evangelical power and success. From this point, where his summers are spent with many thousands of college graduates and ministers, and with the aid of many of the most earnest preachers and evangelists of the present age, Mr. Moody still carries on his evangelistic labors over this country during the remainder of the year.

In the present sketch attention will be chiefly confined to the evangelist's early work in Great Britain and Ireland, and to his later work in the Chicago campaign in connection with the Columbian Exposition.

*Mr. Moody's Early Life and Work.*

Dwight L. Moody was born at Northfield, Mass., February 5, 1837. His early education was limited, owing largely to lack of disposition to improve the advantages within his reach. His parents were Unitarians, but "their belief had no power to touch his heart or mold his spiritual nature." When eighteen years of age he was a clerk in a shoe-store in Boston, and a member of a class taught by Mr. Edward Kimball in the Sunday-school of Mount Vernon Church. He applied for admission to the church May 16, 1855; but his knowledge of the fundamental truths of Christianity was so defective that he was advised to delay making a public profession of his faith. After faithful instruction by his Sunday-school teacher and others he was admitted to the communion of the church March 5, 1856. Dr. Rufus W. Clark, in "The Work of God in Great Britain," gives the following account of his experience immediately subsequent to this:

"Soon after attending a church prayer-meeting, feeling anxious to enter at once upon the service of his Master, he rose and offered a few remarks. At the close of the meeting his pastor took him aside, and kindly told him that he had better not attempt to speak in the meetings, but might serve God in some other way. To this he has several times referred in his public addresses. Still feeling that he might possibly serve God in this way, he attended other meetings, and delivered short addresses. In several instances he met with a similar rebuke. The strongest impression that he made upon many good people was that he ought not to attempt public speaking at all, and they frankly told him so. One of his dearest friends

and co-workers informs me that probably these repeated discouragements influenced him to remove to Chicago, where there might be a more receptive field for his labors.

"Some months afterward, in September, 1856, he accepted a situation in a shoe-store in Chicago. On Sunday he sought out a Mission Sunday-school, and offered his services as a teacher. He was informed that the school had a full supply of teachers, but if he would gather a class, he might occupy a seat in the school-room. The next Sabbath he appeared with *eighteen boys*, and a place was assigned him for his new and rough recruits.

**Steps in His Progress.** This was the beginning of his mission to the masses. On that day he unfolded his theory of how 'to reach the masses'—'go for them.' It will be impossible to do more than hint at some of the steps in his development and progress."

He soon after commenced the North Market Mission School, in the old Market-hall, which in six years grew to over a thousand members.

The great revival of the winter of 1857-58 led to the formation of the Young Men's Christian Association of Chicago. The daily union prayer-meeting, begun in January, 1858, gradually diminished in numbers and was soon given over, by the committee having it in charge, to the Association, which continued it, often with only three or four present. About this time Mr. Moody began attending the meetings, and by his personal efforts induced more than a hundred persons to join the praying-band. Dr. Clark records the next step of Mr. Moody, as follows:

"About this time he said to a dear friend, who had been intimately associated with him in his various Christian labors, 'I have decided to give to God all my time.' Previous to this he had devoted his evenings and Sabbaths, and occasionally a whole day, to laboring for the Lord. His friend asked him, 'How he expected to live?' He replied, 'God will provide if He wishes me to keep on; and I will keep on until I am obliged to stop.' Since that day he has received no salary from any individual or society; but God has supplied his wants."

In 1863 his work had attained to such magnitude that a large and commodious building, costing \$20,000, was erected on Illinois Street. John V. Farwell, the wealthy merchant, at this time gave Mr. Moody a house which was handsomely fur-

nished by other friends. The great fire of October, 1871, swept away church and home and all his property save his Bagster Bible, which he carried with him in escaping from the flames. Five weeks after the fire, the erection of "The North Side Tabernacle," on the corner of Wells and Ontario streets, was begun, and the structure completed in thirty days. From this point as a center he continued to carry on his work until he entered upon his larger work when he went abroad in 1873.

Mr. Moody is a man of unbounded energy and capacity for work and a born leader of men. He once said, "It is better to get ten men to work, than for one to do the work of ten men." He has shown his capacity for doing both. Chicago, with its marvelous spirit and energy and push, was just the place for his development and preparation for his larger work for the nation and the world.

His mission work in the city was a very important element in that preparation. The Rev. David Macrae, minister of the Presbyterian church of Greenock, Scotland, who visited Chicago in 1868, gives a graphic view of the evangelist's work, in his volume on "The Americans at Home." He says:

"The man who may be called, *par excellence*, the Lightning Christian of the Lightning City is Mr. Moody, the president of the Young Men's Christian Association, and a man whose name is a household word in connection with missionary work. It made me think irresistibly of those breathing steamboats on the Mississippi that must either go fast or burst. Mr. Moody himself moved energetically about the school most of the time, seeing that everybody was at work, throwing in a word where he thought it necessary, and inspiring every one with his own enthusiasm.

"As soon as the classes had been going on for a specified number of minutes, he mounted a platform, rang a bell, and addressed the children. He is a keen, dark-eyed man, with a somewhat shrill voice, but with thorough earnestness of manner and delivery. His remarks were few, but pointed and full of interrogation, keeping the children on their mettle; it is one of his first principles never, in any of the religious exercises, to allow the interest or attention of the audience to flag for an instant. At a great religious convention, held at Chicago, to which five hundred delegates came from all parts of the United States, he got a resolution passed that no one should be allowed

more than three minutes for his speech. The result was that an immense number got an opportunity for speaking, and an admirable check was put on the American tendency to copious and flowery oratory. Every man had to dash in, *medias res*, at once, say what he had to say without loss of words, and leave out all minor points to get time for the points of most importance. One or two of Mr. Moody's remarks were, 'Services are not made interesting enough so as to get unconverted people to come. They are not expected to come, and people would be mortified if they did come. Don't get into a rut. I abominate ruts. There are few things that I dread more.' "

The relation into which he was at this time brought to the Young Men's Christian Association was probably a still more important factor in Mr. Moody's preparation for Y. M. C. A. his wider work, and, in fact, introduced him to that work. That association, as will be seen in the account of its origin and history given elsewhere, was organized in New York city in 1853. The great revival of 1857-58 led to the organization of the Chicago branch of the association, and the establishment of a daily union prayer-meeting in January, 1858. Mr. Moody began attending the prayer-meetings soon after it was begun, and largely through his efforts what threatened to be a failure proved to be a success.

When the Civil War broke out, in 1861, a new field was opened for the efforts of the Chicago Young Men's Christian Association. Mr. Moody was at that time a member of the Devotional Committee of the Association, of which John V. Farwell was chairman. This was at once made the Army Committee. "When the first regiment of the three hundred thousand soldiers that encamped at Camp Douglas were preparing shelter for the first night's rest, a portion of this Committee were on the ground, and a prayer-meeting was organized." This was kept up through the war, over fifteen hundred meetings having been held in the camp. With Mr. Moody as leader they pushed their work into the field in every direction. He was at Fort Donelson, Shiloh, Murfreesboro, Chattanooga, and other battle-fields, carrying on Christian work, and was among the first to enter Richmond with the Gospel of peace, after its fall. This experience gave him an acquaintance with thousands of officers and private soldiers, who in subsequent years, when they had returned to their homes in various parts of

the Union, were ready to welcome him in his evangelistic labors.

After the close of the war Mr. Moody added to his other labors that of infusing new life into the Young Men's Christian Association of Chicago. He was made its president and succeeded in securing the erection of "Farwell Hall," a large and commodious building suited to the objects of the Association. He also became interested in the Sabbath-school cause in the State of Illinois, and succeeded in largely transforming the character of the conventions and of the work in the schools in the State. In all this activity he had the hearty and earnest cooperation of such men as Hon. John V. Farwell and Mr. E. S. Wells, of Chicago.

It was in connection with the Young Men's Christian Association that Mr. Moody became acquainted with Mr. Sankey, who was to take so prominent a part in subsequent revival work. Dr. Clark records their meeting and its results:

"At a national convention of Young Men's Christian Associations at Indianapolis, Ind., Mr. Moody first heard Mr. Sankey, and was impressed with the remarkable adaptation of his voice and style of singing to awaken the emotions and carry home religious truth to the heart. On conferring together, they found that their love of mission work and desires for extended usefulness were mutual, and they agreed to labor together in evangelistic services.

"For two or three years they were associated in Chicago; and the union of Mr. Sankey's services of song and Mr. Moody's fervid expositions and earnest discourses became a new and recognized power for the extension of Christ's kingdom. They visited other cities and towns, and both constantly gained in ability to deeply impress large assemblies. God was with them, blessing their efforts, and preparing them for greater things to come."

Some special providences and experiences had to do with Mr. Moody's preparation for and entrance upon his evangelistic tour in the British Islands. Of these Dr. Clark gives the following account:

"On the 14th of last February Mr. Varley, the British evangelist, who is called the 'Moody of England,' was giving a Bible reading in the city of New York, when he related the



following incident: 'On visiting at a friend's house with Mr. Moody in England some years ago, I said to him, "It remains **Meeting with Mr. Varley.** man wholly consecrated to Christ." Mr. Moody soon returned to America, but those words clung to him with such power that he was induced to return to England and commence that wonderful series of labors in Scotland and England in which he is still engaged. Mr. Moody said to me on returning to England, "Those were the words of the Lord, through your lips to my soul."'

"Some months before his departure from America, Mr. Moody passed through a very extraordinary religious experience. He called upon a friend of rare intellectual and spiritual gifts, and as he began to speak he burst into tears. He said that he hardly knew what the Lord intended to do with him. He seemed to be 'taking him all to pieces,' and showing to him his unworthiness and feebleness. He could hardly describe, or even understand, the peculiar emotions that had taken possession of him.

"A few days after he made an appointment to meet four or five Christians for a season of earnest prayer to God. This friend being invited, on entering the room, found the little band kneeling in prayer and all in tears. They were pouring out their earnest supplications in an agony of spirit, and could not be denied the guidance, strength, and power they sought. They asked for a full baptism of the Holy Ghost, and that God would use them, as He never had before, for His own glory and for the salvation of multitudes of perishing sinners. We have reason to believe that at that time Mr. Moody received a fresh and full baptism of the Spirit, and that this was the divine preparation in his soul for the great work upon which all Christendom looks to-day with wonder and with thanksgiving to God."

## II. MOODY'S WORK IN GREAT BRITAIN.

In speaking of the work of Messrs. Moody and Sankey in Great Britain it will be both interesting and necessary to know some of the facts and relations that led to and made possible such work abroad.

We noticed first that they had been earnest Christian men

in America, each working in his respective locality where birth and aspiration in business life had placed and led them. Later they were brought in contact with each other through the work of the Young Men's Christian Association meeting, at a convention held in Indiana. Here they formed an acquaintance that finally resulted in their cooperation in mission work in Chicago. The demands upon them for such service soon grew to such a degree that they were obliged to devote all their time to the work.

Mr. Moody's wife was of English descent, and through her relatives he was brought into touch with England, having visited it once or twice previously to his work there. He became acquainted with a very efficient Christian layman in England by the name of Harry Morehouse, and also with Henry Varley, the "butcher-preacher" of London. These men he found had become saturated with the Scriptures along lines that he felt were invaluable to him, and so he sought their guidance in Bible study. Still later the very efficient service of these evangelists in their Chicago work called out an invitation from two or three men in England to come abroad and undertake a work there.

In course of time he and Mr. Sankey decided to make such a trip. Without money (\$500 was given them later) and without a definite invitation at the time, and without being in touch with religious life or leaders abroad, they started, one with his Bible, the other with his organ and Gospel songs, but both with a burning desire to save men, and a strong faith in God. They were quickened, too, by an incident in the life of each, worthy of notice at this point. Mr. Varley, as we have seen, had once said to Mr. Moody that "the world has yet to see what God can do with a thoroughly consecrated man;" and for years this thought had burned in Mr. Moody's soul, until he purposed to do all he could to let God work through him all He would. So he decided to go to England and undertake the work. Mr. Sankey had received the testimony from a little girl on her death-bed, in a destitute home in Chicago, that at one time his singing "Jesus Loves Me" had so moved her that she found Christ. This testimony was what made him willing to undertake the work of singing the Gospel in England.

1. *Opening Campaign in England.*

The evangelists arrived in England in the month of June, 1873, landing at Liverpool, where they at once looked up a place and began holding services, but met with no response.

**Chilling Reception.** From here they proceeded to York in search of those who at one time had invited them to come abroad. To their disappointment they found the men had died. Notwithstanding that fact, they secured a place for services, went to work, and labored for a month, with the result of two hundred souls converted.

**Opposition Overcome.** At the invitation of Rev. A. A. Rees, a Baptist clergyman, they next went to Sunderland, midway between York and the Scottish border. Here they met with definite opposition on the part of the pastors, who would not cooperate and even objected to the work. Mr. Moody felt deeply the opposition. The Young Men's Christian Association finally invited the evangelists to conduct services for the Association, altho rather skeptical themselves and hesitating because of the objection on the part of the clergymen. This, however, gave the evangelists a new and larger opportunity, and their earnest preaching and singing began to attract the people. The young men especially responded in a very hearty way to the earnest appeals of Mr. Moody to arise and go to work.

The second Sunday an audience of three thousand gathered in Victoria Hall, filling it. At the close of the evening service an inquiry-meeting was held at which a very impressive incident occurred. A young man was so deeply impressed that he threw his arms about his father's neck, kissed both father and mother, and asked their forgiveness for the past.

The ministers of Newcastle were not so slow to welcome the evangelists as those at Sunderland had been, for they invited them while in Sunderland to visit Newcastle. It was here that they really gained their hold upon the work abroad. The services and work were very encouraging from the start. As many as thirty-four services a week were conducted, and people came not only from the city but from all directions outside to attend the meetings. While engaged in the work here they frequently went out to Darling-

ton, Stockton, Middlesborough, Jarrow, Shields, and Carlisle. One of the most fruitful and interesting was an all-day service. It had been anticipated that it would be a failure, because such an innovation; but it proved a grand success. Bible readings and the promises of God as presented by Mr. Moody were of great interest. Discussions by the ministers on practical church topics were entered into heartily. The last service of the day was devoted to a special appeal to the unconverted.

The state of interest in the community is indicated by the case of a woman who rapped on her window to a gentleman passing by, and besought him to come in and tell her something about Jesus. She had been watching all day for a Christian that she might have a conversation and if possible be led into the light.

Rev. Thomas Boyd, speaking of the results, said that "so wonderful had been the cases brought out that no Christian would have believed it possible to do such a work, and even with it all realized we feel it almost a dream. God's Spirit still works and souls still continue to come to Christ." Rev. Dr. Stewart, a High Churchman, said: "I have heard that these evangelists are regarded with unkindly feelings by several ministers, but it does not reach the clergy of this parish. These men do not come to make proselytes, but Christians, and should be aided rather than hindered in the effort to bring lost souls to their Savior."

The latter part of November was spent for the most part in Stockton and Carlisle. In these places the distinctive spirit that pervaded all was one of unity and cooperation. One of

Increasing the striking results was the breaking up of the  
Unity. old formal prayer-service and the introducing of  
one full of interest and inspiration.

At the close of their work here they returned to Newcastle for two or three days, and their efforts were richly rewarded.

## *2. Campaign in Scotland.*

At this point we pass with the evangelists into Scotland. They had succeeded in breaking down a great deal of the prejudice at first existing against them, and had made their own earnestness and the power of the Gospel felt. Many had been led to Christ. The campaigns in Scotland and Ireland are to

open the way for a subsequent return and a great work in England.

On Saturday, November 22, 1873, Moody and Sankey arrived in Edinburgh. Sunday evening a meeting was held in Music Hall, holding over two thousand. It was densely crowded and thousands could not gain admittance. The different ministers and laymen participated in the services. Mr. Moody was hoarse and sick, and there was no after meeting. Next day, the daily prayer-meeting was transferred from the upper Queen Street Hall to the lower. In the evening, meetings were commenced in the Barclay Church (Rev. Mr. Wilson's), at seven o'clock, by Messrs. Moody and Sankey. The latter accompanied his Gospel songs with the American organ, which in no respect prevented the distinct hearing of the Gospel message, so strikingly communicated with clear and perfect articulation, to the thousands of listening ears. During the week the work greatly increased and deepened, and on the following Sabbath evening meetings were held in the Barclay, Viewforth, and Fountainbridge churches. These churches were crowded long before the time fixed for the meetings, and thousands could not gain entrance. "At all the meetings many were awakened. During the progress of the week's meetings, the ministers and others engaged in the work were, through astonishment and joy, as men that dreamed. Many avowed their joy in the inquiry-meetings; others felt it without any open declaration."

There was the greatest variety among the inquirers. There were present from the old man of seventy-five to the youth of All Classes eleven; soldiers from the castle, students from the Reached. university, the backsliding, the intemperate, the rich and the poor, the educated and the uneducated.

"Dr. Thompson states that 'there were considerable numbers of skeptics among the inquirers,' but their speculations, doubts, and difficulties very soon became of no account, when they came to have a proper view of their sins. Some have already come to me to tell of their renunciation of unbelief, and their discipleship to Christ. One has publicly announced that he can no longer live in the 'ice-house of cold negations,' and has asked Mr. Moody to publish the address which brought light to his heart, and circulate it far and wide over the land."

The movement in the Scottish capital had now reached most

impressive proportions. The people crowded to meetings in such numbers that admission had occasionally to be secured by ticket. The working-classes crowded the churches, and young men alone sometimes filled the Free Assembly Hall. Christian young men eager to receive instruction in Christian work, children to be simply spoken to of the way of life, and eager and interested general audiences, proved how thorough a hold divine truth had acquired over the feelings and consciences of the people. With the view of extending the movement, an all-day meeting was arranged for December 17, 1873, at which special subjects were assigned for different hours, full liberty

**All-Day Meeting.** being given to any one in the audience to express his thought. Prayers were also offered by various brethren, and Mr. Sankey led the service of praise. Mr. Moody presided.

"We are struck," says the Rev. Mr. Taylor, "with the solemn stillness. One of the Edinburgh ministers made some closing remarks on the subject of praise, and is followed by Mr. Moody. We listen to a rapid speaker, with a marked American intonation. It requires a moment or two to habituate one to his utterance; but that attained, we forget all peculiarities in the clearness, earnestness, directness, and telling character of his statements. 'Get full of the Word of God' is the conclusion of what he says, 'and you can't help praising Him.' He tells of a young pastor, newly placed over a church, who, finding his prayer-meetings ill-attended and lifeless, surprised his people one Sabbath by announcing there would be no prayer-meeting that week, but a meeting for praise. Curiosity brought out a large gathering of his church; he told them that they were reluctant to pray, he wished every one to look back upon his past life and see if he did not remember something to thank God for, and just to rise up and thank God for it. The result was, that one after another rose up, thanking God for this and that mercy, till the hour was over before they were aware, and they went away declaring it was the best meeting they ever attended; and not only so, but this proved the beginning of a revival among them. Then followed Mr. Sankey.

"After a few words of exhortation not to abuse praise in our churches, by employing it merely to fill up time, but to utter real praise, Mr. Sankey explained briefly the principle of his singing, as intended to be a real 'teaching.' And as he pro-

ceeded to sing, we felt that it was real teaching. Not merely was there his wonderful voice, which made every word distinctly heard in every part of the hall, and to which the organ accompaniment was felt to be merely subsidiary, but it was the Scriptural thought borne into the mind on the wave of song, and kept there until we were obliged to look at it, and feel it in its importance and its preciousness."

A month's labors in the city had inspired confidence, overcoming any prejudice that existed against any part of the evangelist's methods. The number of meetings was increased.

**General** We find such men as the Rev. Dr. W. G. Blaikie,  
**Approval.** of the Free Church College, bearing public testimony to the general movement, and to particular parts of it.

"Among the most direct and touching fruits," says Dr. Blaikie, "of saving impressions in the case of any one, affectionate interest in the welfare of other members of the family is one of the surest and most uniform. A workingman of fifty years of age, for example, is impressed and brought to peace in believing, and immediately he comes to the meeting and cries out, with streaming eyes, 'Oh! pray for my two sons!' A father and his son are seen at another meeting with arms around each other's necks. In many cases the work of conversion seems to go through families. That peculiar joyousness and expectation which marks young converts is often the means of leading others to the fountain, and two, three, four, and even more, of the same family share the blessing. There have been some very remarkable conversions of skeptics. Dr. Andrew Thompson told of one who, having been awakened on the previous week, had gone to church for the first time on that week. He had hardly been in a place of worship for years, and a week before would have scouted at the idea. He was so happy in the morning that he returned in the afternoon. The blessing seemed to come down upon him. We have heard of the case of another skeptic who had carried his unbelief to the verge of blasphemy, and who has now come to the foot of the cross."

In St. Stephen's congregation the Rev. Dr. Nicholson presided; and every evening there were around the pulpit ministers of all denominations, from all parts of the country, while in the audience there were members of the nobility, professors from the University, and distinguished lawyers from the Parlia-

ment house. Many who came to criticize and seek grounds for opposition went away to approve and pray.

"*The Daily Review*, an Edinburgh paper, says: "There is a general feeling, and it has prevailed for some time, that we need, and that we may expect, a blessing of unusual magnitude. Never, probably, was Scotland so stirred; never was there so much expectation. May it be graciously granted that the blessing may be above all that we ask or think!"

Edinburgh always contains a great body of students, in all departments of the University, and a meeting was held for them in the Free Assembly Hall. So great was the eagerness to obtain admittance that the doors were besieged by an immense crowd, even after it became apparent that the hall was already filled. To mitigate the disappointment of those who found it impossible to get into the hall, Mr. Moody, before he addressed the meeting inside, went out and spoke for some time to the immense crowd in the quadrangle. While he was engaged, Dr. Rainy, Mr. Whyte, Professor Charteris, and Mr. Sankey conducted the inside service. Around the platform there were professors from nearly all the faculties in the University and from the Free Church College, and nearly two thousand students.

The Grassmarket, a spacious square in the center of the old town of Edinburgh, is a place of special historical interest. It was the scene in bygone days of those martyr executions which stained the reign of Charles the Second and James the Second of England. On the south side of this square is the Corn Exchange, an immense building, capable of holding six thousand people. In this place a meeting was held on Sabbath evening, December 28th, for men only, admission by ticket. The immense hall was filled with more than five thousand men. Mr. Moody put it to them, if they would like to have another meeting of the same kind in the same place next evening. Nearly all hands were raised. Mean time, in the Free Assembly Hall, a general audience had been dismissed, and the inquiry-meeting was going on in the center of the hall, when the doorkeeper came up to Dr. Bonar, who was engaged with others in dealing with inquirers, and said that "Mr. Moody had brought up the whole Grassmarket with him."

This was embarrassing, for there were too few to deal with the inquirers already in the building. It was arranged, how-



ever, that these, with the friends dealing with them, should remove to the galleries, and leave the body of the hall for the Grassmarket. This was done, and in streamed hundreds of men—many of them young men—it was believed to the number of six or seven hundred. These could not be conversed with separately, and Mr. Moody accordingly addressed them; asked those that were anxious to find Christ to stand up, when a great body of them stood up. He then desired those who wished to give themselves to Christ to kneel down, when they all, and every one else in every part of the hall, knelt down. Over these bended, and, may it not be added, broken-hearted suppliants, Mr. Wilson of the Barclay Church, and afterward Mr. Moody prayed, or rather led their prayer in giving themselves to Christ. This must have been a sight for angels to rejoice in. These men would have remained till midnight; but it was deemed expedient to dismiss them at half-past ten o'clock.

So the work went on. On Monday evening another meeting in the Corn Exchange, attended by three thousand persons of the poorer classes; on Sabbath evening another immense meeting at the Corn Exchange; and a service in the Free Assembly Hall for women only, admission by ticket—in reporting which next day at the noon hour of prayer, Dr. Bonar said, “that in all his life he had never preached to such an audience.” During the last week in December a call to prayer was sent to every minister in Scotland. This call was signed by many of the

**A Week of** most intelligent and influential Scotch clergymen.

**Prayer.** The call suggested the week of prayer from the 4th to the 11th of January as a favorable period for combined action.

The last night of the year was observed by special service in the Free Assembly Hall. Mr. Moody announced, that anything that was worship would be in order; and when he was done speaking, if one has an illustration to give, or would like to sing a hymn or offer prayer, let him do so. This gave constant variety to the meeting, so that the interest never flagged, and every one who stole a glance at the clock wondered to see how time passed. Prayer was offered at intervals. Mr. Moody surpassed himself in marvelous fluency and fertility of discourse, as he reviewed the seven “I wills” of Christ. Soon after eleven the Bible study ceased, and the remainder of the year was given to prayer. The intense interest and solemnity in-

creased as midnight neared. Five minutes before twelve all sound was hushed. The distant shouts of the revelers outside could be heard. Kneeling or with bowed heads, the whole great meeting, with one accord, prayed in silence, and while they did so the city clocks successively struck the hour. The hushed silence continued five minutes more. Mr. Moody then gave out the last two verses of the hymn, "Jesus, lover of my soul," and all stood and sang, and after a brief prayer the benediction was pronounced, and all began, as one family, to wish each other a "Happy New Year—a year of grace, a year of usefulness." There probably never was a New Year brought in in Edinburgh with more solemn gladness and hope of spiritual good.

As the interest in Edinburgh increased in solemnity and momentum, there came continuous and most urgent calls from other parts of Scotland for the presence and help of the evangelists. In response to these calls the evangelists visited and held revival services at Glasgow, Aberdeen, Dundee, and many other places, where scenes similar to those in Edinburgh were reenacted, until all Scotland was stirred. The meetings in Edinburgh, already described, will serve as an example of what occurred elsewhere, and will render unnecessary lengthy and detailed accounts of the others.

We close the account of the work with the testimony of two witnesses to the estimation in which Messrs. Moody and Sankey and their work were held in Scotland. When the evangelists were leaving Edinburgh to extend the influences of the revival to other cities, an old and highly respected minister said: "I have watched all the religious movements of the last forty years, and I have never seen anything that, in extent and depth of interest, approached to the present movement. I have often prayed for such a blessing, and always longed for it; and tho my prayer had remained unanswered for many years, I am so enriched with gladness at the sights around me that I say with Simeon, 'Now, Lord, lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people.'"

**View of Dr. Bonar.** Concerning the general character of the whole work and its results, Dr. Horatius Bonar writes as follows:

"I must say that I have not seen or heard any impropriety

or extravagance. I have heard sound doctrine, sober tho sometimes fervent and tearful speech, the utterance of full hearts yearning over the wretched, and beseeching men to be reconciled to God. That I should accord with every statement and fall in entirely with every part of their proceeding, need not be expected. Yet I will say that I have not witnessed anything sensational or repulsive. During the spiritual movement which took place in Scotland about thirty years ago, in most of which I had part, I saw more of what was extreme, both in statement and proceeding, than I have done of late. There was far more excitement then than there is now. The former movements depended far more upon vehement appeals, and were carried along more by the sympathetic current of human feeling than the present. I had fears that there might be a repetition of scenes I had witnessed in other days. My fears have not been realized. I have been as regular in my attendance at the meetings as I could, and tho I will not say there was nothing which I might not have wished different, yet I have been struck with the exceeding calmness at all times, the absence of excitement at all times, the peaceful solemnity pervading these immense gatherings of two or three thousand people day by day, the strange stillness that at times overawed us; and I felt greatly relieved at the absence of those audible manifestations of feeling common in former days. Rowland Hill was once asked the question, 'When do you intend to stop?' 'Not until we have carried all before us.' So say our brethren from Chicago. We say, 'Amen.' This needy world says, 'Amen.' Heaven and earth say 'Amen.' The world is great and the time is short. But the strength is not of man but of God."

### 3. *Campaign in Ireland.*

It is not the mark of a true general to rely on present victory and the inspiration of the same to carry him through future conquests. The disciples on their first missionary tour were very successful; but one case brought to them, that of a child possessed by a dumb spirit, they were not able to heal, for they did not have the right condition of heart to meet the need. Every new work has its peculiarities and calls for renewed energy and skill. Mr. Moody had been wonderfully successful in Scotland; but as he looked forward to the spiritual campaign

in Ireland he no doubt anticipated different conditions and circumstances and a somewhat different people. To meet such he felt the need of wisdom and grace to lead and direct him. He felt the burden and responsibility of souls and his insufficiency to meet their wants. He felt that his only strength was in a fresh baptism of God for his work, and sought it from above. With the stimulus of present success, a calm and confident faith in God's strength for him and in God, and desire to save the lost, he went forth to his work in Ireland.

The people of Ireland were in a very striking way well prepared to meet the evangelists. For fourteen months these laborers had toiled in Scotland with such marked results attending their labors that Ireland was fully awake to the fact that they were unusual men. She had arranged with them to come and present the Gospel to her people, and for nine months these men had anticipated a visit to Ireland and were anxiously waited for. A committee had made all arrangements for their reception and work.

The people of the North of Ireland are of Scotch descent, and it is a stronghold of Presbyterianism. The religious life of the people had been ministered to very faithfully by efficient pastors. The young had been carefully trained in the Sunday-schools and possessed an intelligent knowledge of the Scriptures, which was an excellent preparation for the showers of refreshing that came through the simple, enthusiastic, and earnest efforts of the evangelists. There had been a long, quiet time of stirring the soil and planting the seed, and there seemed a thorough readiness for the rains of heaven.

**Welcomed in** Messrs. Moody and Sankey began their work  
**Belfast.** on Sunday, September 6, 1874, in Belfast, a city of about 150,000 inhabitants, the largest city in the North of Ireland, the seat of the Presbyterian University. A very warm welcome was apparently given them, for the first meeting was held at eight o'clock in the morning, in Donegal Square Church, for Christian workers, and was crowded. The thought for the service was that God uses for His purposes things weak, base, and foolish; through such He may be glorified. From this time on the largest churches had to be secured to accommodate the people. Several services were arranged for and conducted at the same time in different parts of the city, in order to minister to the hungry people—hungering for the word of

life. All pastors and denominations united heartily in the work.

With such enthusiastic crowds, so great a degree of unity among all the churches, and with such earnest leaders in singing and preaching the Gospel of Christ as Messrs. Moody and Sankey, other than the most fruitful results could hardly be looked for. To accommodate and meet the need of such earnest seekers for the message of life, almost every form of service was employed.

As the work proceeded the interest became more and more apparent. During the preaching services the listeners were so deeply impressed that often an almost breathless silence pervaded every soul. Every eye would be fastened on the preacher, every ear alert to hear and every mind active to take and appropriate the truth to its own needy heart and soul. The power of the preacher was indicated by the silence, the many moistened eyes, and in the crowds of men and women of all ages that from the beginning filled the inquiry-meetings, where all the tact, wisdom, grace, and kindly counsel was cheerfully given by evangelists, pastors, and Christian workers to those who had been stirred to seek the Savior. On account of the constantly increasing interest it became necessary—in order that all who desired to hear might hear the evangelists, and in order more wisely to minister to all classes, the counsel, friendship, and inspiration needed—to have special meetings for men, women, young men, boys, and children. Open-air services were conducted to reach the mill operatives. Still later Bible readings were given by Mr. Moody, to unfold the wealth and richness of the Bible and to stimulate and encourage all to a more diligent use of it.

Often it was necessary to give out tickets that those who sought guidance in the way of life might have an opportunity to gain it. It is worthy of special note that so many in Belfast sought the inquiry-room that one whole afternoon and evening were devoted to them. This work was carried through by relays of Christian workers. All means were used and such plans pursued as seemed adapted to reach all classes, rich and poor; high and low. About twenty services a week were held and yet conducted with such action, brevity, aptness, and tact that none might become wearied and depressed. One of the chief attractions of the work was Mr. Sankey's singing. Mr. Moody

is a firm believer in singing the Gospel as well as preaching it. He took opportunity while in Londonderry—in a word of compliment to the choir there for their efficient service rendered during the services—to suggest that, in their almost entire use of psalms for singing, they break away from the custom far enough to use new hymns. In the services they conducted such music was used as stirred the emotions and made the heart tender and receptive.

Mr. Moody himself was the center of magnetism. He seemed oftentimes to fear that such might be the fact, and so spoke with unusual power, in his endeavor to set God before his hearers as the one they should obey and before whom they should bow in reverence. His manner was enthusiastic, strong, and pungent. The matter of his preaching was clear and practical. He preached for immediate results and expected them.

In addressing the Christian he plead for enthusiasm and consecration in and for the work of Christ. In addressing sinners he spoke to convict of sin and move them to lay hold of Christ as their Savior. Some of the doctrines he emphasized were life and death, heaven and hell, salvation free to all and damnation to those who remained in their sins. Such doctrines he made to center in Christ as Savior, whom he held up and exalted before all men. Through all the vigor and sternness of what he said, and the manner in which he said it, he made the love of Christ to stand out in bold relief as that which should influence and win men to a better life.

**Ten-Weeks Campaign.** For ten weeks the evangelists labored in Ireland with such enthusiastic zeal and energy. Their efforts were chiefly confined to Belfast, Londonderry, and Dublin, and yet the power and influence of the work were felt throughout the island. Wherever one went the topic of conversation was the revival services. To indicate the widespread influence, it may be said that at Londonderry excursion-trains were provided for people who wished to attend the services. People living at a distance from these centers would arrange themselves in companies of ten, twenty, sixty, and attend the meetings. Whole families would come. As an instance of this, one man came seventy miles, was converted, and then brought his whole family. Another man came one hundred miles with his son, fourteen years old, that he might come under the influence of the meetings. People in adjoining com-

munities became so deeply interested that they invited pastors and laymen to come and conduct services. Many Christians were aroused to activity and diligence. Many received a new impulse and new suggestions for work in the Sunday-schools.

It is of special interest that many young men were induced to take hold of the work in their respective churches. The work was very marked in the influence it had over the male portion of the community. The special meetings for men were crowded. Interest and anxiety seemed to possess all, and mark all such services. Of personal note is the case of one of the ablest fellows in Queen's College, Belfast, who made a stirring confession of his past careless life and expressed in a strong and clear way his confidence and hope in Christ, whom he had come to know as his Savior. This is one instance of an intellectual man; but men in all occupations and professions were deeply moved and confessed faith in Christ. Mothers wrote from a distance testifying of their joy in the conversion of their sons. At one service held for converted young men four hundred were present.

In Dublin the population is largely Roman Catholic. It was feared they would stir up opposition, as so often happens **The Roman Catholics.** in similar circumstances; but large numbers were very attentive listeners, and many were converted. Their attitude was that of interest and kindness, and oftentimes of great helpfulness. One of the principal Catholic papers commented on the work in the most favorable terms, and went so far as to rebuke some of its associates, because they let such a work pass unnoticed. Mr. Moody in his preaching in Dublin was very careful not to touch upon sectarian questions at all. He included all who had not come to Christ as sinners and lost, and along this line he preached the Gospel to all classes and conditions of men. The press in general commented on the work in the kindest spirit and with the greatest helpfulness.

Individuals of prominence who spoke of the work, and who had been a little skeptical of the proceedings at first, as the work advanced expressed themselves as in hearty sympathy with it.

One of the strongest impressions made on the people in general was the unity that prevailed among evangelists, pastors, and people from beginning to end. It was a very remarkable

manifestation. One of the most beautiful illustrations of this was seen in the three-days' conference, held at the close of the **Christian** meetings, when eight hundred ministers of all **Unity.** denominations from all parts of the island came together for fellowship and to give praise and thanks to God for the wonderful blessings showered upon them. All denominations had been touched. All classes of men: the rich and poor, the young and the old, the laborer and the professional man—all had been brought together and helped. All conditions of men: the drunkard, doubter, scoffer, and the indifferent; the high and the low. Many such had come to rejoice in Christ as their Savior.

When we contemplate the fact that in three cities alone some four thousand persons had confessed Christ, we can not but feel that it was a Pentecostal season. If there is rejoicing in heaven over one sinner that repents, the heavenly hosts, during this season, must have been possessed with fulness of joy. The moral and spiritual quickening of a whole people in such a manner as this is certainly a wonderful manifestation of the power of the Gospel of the Son of God.

#### 4. *Second Campaign in England.*

In almost every sphere of life new methods are usually regarded as innovations and hence are almost always greeted with a good deal of conservatism. It is perhaps well that such is the case. The Christian people of England had their forms and customs of worship, and their leaders no doubt had a very high, and quite likely too deep a respect for the particular methods of carrying on their church-work. They also placed too much emphasis on the particular training that the clergy were accustomed to receive, and so when men with but few articles in their creed, with no training in the schools, and with new methods of work come as heralds of the Gospel, the ministry and many of the people oppose such and credit them with mercenary motives, or with being organ-agents or interested in some other scheme of personal interest. The people in such a case need some such experience as Peter at the home of Cornelius, who had his old Jewish prejudices removed when he found God could bless men in other ways than simply through the rite of circumcision.

When the returning evangelists noted the changed public



sentiment, by their own personality, their earnestness and enthusiasm, their love for men and for Christ, and through the

**Prejudice** wonderful results of their work in Scotland and  
**Overcome.** Ireland, they had made England to see their singleness of purpose, then she began to prepare for a share in such blessing. For eight or nine months just previously to the second visit of the evangelists to England, the people of Manchester had been holding revival services in anticipation of the work to be undertaken by Messrs. Moody and Sankey. These services were brought to a close as soon as they arrived, and as an indication of the spirit that prevailed it is worthy of note that, at their closing service, which was a communion service, two thousand people of different denominations were present. Thus at the outset one of the most favorable conditions for successful work in Mr. Moody's estimation and experience, that of unity, was attained. After sixteen months in the North of England, in Scotland, and in Ireland, they returned in December of 1874 for work in the larger cities of England. The impression seemed to be that but little would be accomplished in the city of Manchester, because of the deep interest the people manifested and took in political matters; but from the beginning the enthusiasm was so marked that a prominent gentleman said he had not for forty-seven years seen such interest manifested even in state matters.

The enthusiasm manifested itself in a very practical way; for, after an address by Mr. Moody in Oxford Hall to young men along the line of Christian service, and telling of the splendid work done by the young men in Glasgow, when he called for volunteers almost the whole audience of three thousand arose, indicating their desire to take hold. A plan was

**A Campaign** immediately adopted for working the whole city.  
**Planned.** Cutting a city map into fifty pieces, each piece representing a certain district, each district was entrusted to a set of workers. The entire population was thus provided for. In this way the sick, the poor, and the godless were visited and talked with on the subject of personal salvation, and sung to. A leaflet with the hymn, "Jesus of Nazareth passeth by," and a short printed address by Mr. Moody, were used as a means of introduction. The results of their work were very wholesome and encouraging. Many were found ready to listen in this way to the Gospel.

The searching and convicting power of the work may be indicated by a few incidents. At one of the services, where Mr. Moody spoke from the text, "Where art Thou?" he referred in a stirring way to the case of a young man whom he had previously met in the inquiry-room. The man happened to be in the service, and at once sprang to his feet and exclaimed, "I was the one." The scene was very impressive. Another was so stirred by the singing of "Safe in the Arms of Jesus" that he had no peace until he was led to Christ at a later service. A traveling-man, who had been a skeptic, on going to his home after quite an absence, found such a change in it and in his wife, who had been converted, that he immediately went seventy miles to attend the services and learn what it was all about. He went back a converted man. A Mr. Davis had talked with the mill-girls; but their reply was that they could not live Christian lives in the mill. Later, however, he received a letter from one of them saying that she had given her heart to Christ and had spoken to her companions, and that ten of them had been prevailed upon to attend the services. Aside from such work, Mr. Moody had given a stirring address in behalf of the Young Men's Christian Association, and steps were taken to purchase a building for their use and for the holding of daily noon-prayer services in the future.

After five weeks of labor in Manchester the evangelists went **New Year in** to Sheffield, a city of two hundred and fifty thousand inhabitants, a great center for manufacturing cutlery. Arriving on the last day of 1874, a specially interesting service was held that evening, watching the old year out and the new one in. Mr. Moody chose for his subject, "Christ seeking the lost." He apparently wished to do all he could that the New Year might be greeted with many new and changed lives. The streets of the city that night were made vocal with bands of singers as the people made their way home at the close of the services. As in other places so here crowds and full houses greeted them, altho the people were as a whole rather skeptically and critically inclined.

Mr. Sankey here conducted services, appointed for the children. An endeavor was made to reach the intemperate class, but they did not apparently respond to the invitation to come to the service as it was hoped they would. Rev. Rowley Hill gives an interesting testimony to the work in Sheffield. He

says: "I rejoice that God has put it into the hearts of those two evangelists to come and visit Sheffield. We wanted a good stirring up from end to end of this town, and there is nothing that more delights my heart than to have people brought under the sound of the Gospel. A great number of people who do not go to church or chapel have been stirred up by these men, and I trust a very great blessing will result from it. All I have heard fall from the lips of Mr. Moody, or sung by Mr. Sankey, was really refreshing to one's soul. No doubt we shall always have starchy, stiff kind of people who don't like that sort of thing; but when a man preaches the Gospel, when a man is seen doing the work of God, and when there can be little doubt the Holy Ghost is working with him, it is a solemn thing to do anything as gainsaying that work, or do anything to oppose or hinder it."

The services closed at the end of two weeks with six hundred professed conversions. Some eighty clergymen and Christian laymen gathered at the close of the meetings, at the Imperial Hotel, to take leave of the evangelists and tender to them their deepest respect and gratitude for the work accomplished and organized.

On January 17th the evangelists began their labors in Birmingham, a city of four hundred thousand inhabitants, where **Success in Birmingham.** they received special encouragement. The interest was more marked than in the cities previously visited. There was some criticism, hesitating, and sneering, on the part of the unconverted, but the wave of enthusiasm ran so high that all slighting and unjust remark was buried. In contrast to Manchester the press here commented on the work very encouragingly. Services were held in different places. The largest hall was Bingley Hall, with a seating capacity of fifteen thousand. This was generally filled, and often hundreds were turned away. On one Sunday evening so great were the crowds that the doors had to be shut. That evening the hall might have been filled several times. It is estimated that twenty thousand people daily listened to the Gospel.

The most interesting service perhaps was the all-day convention, similar to those held in other cities. Not only were the people of Birmingham present, but visitors from Scotland and Ireland, who spoke of the work in their cities and its valuable results. Various topics were discussed by the speakers of

the day. Mr. Moody discussed one, that of the prayer-meeting, indicating that a good one depended in a measure upon the physical surroundings being pleasant and cheery, and upon an unconventional spirit in conducting them. He thought such services in America were far ahead of those in England.

At the closing service, held for converts, sixteen hundred tickets were called for. Mr. Moody pointed them to their source of endurance and warned them of dangers ahead. It was the prevailing testimony that Birmingham had never been so stirred. While hopes of large results were cherished, the actual results far exceeded the expectations. It was remarked that ministers often wondered why people were not converted, but that in the present work the "Love of God" had been so powerfully set before the people that it had been made clear that it was the constraining and converting power.

It was in June, 1873, that Moody and Sankey began their **Return to** work abroad, in the city of Liverpool. Their **Liverpool.** reception could not have been more chilling. They were unknown, and so far as ascertained no one at that time was converted. What a contrast to their return, February 7, 1875! All "Britain" was astir with the enthusiasm in Christian work, and with interest in the men through whom such quickening had come about. This time they were welcomed. Their coming had been anticipated and prepared for. The sum of \$20,000 had been expended in constructing a building for their use, capable of seating eight or ten thousand people. It was a building with eighty-three windows in it and twenty doors; containing thirty thousand cubic feet of timber and three thousand two hundred superficial feet of glass.

Their return was on a very cold day, but they were greeted at eight o'clock in the morning by an audience of six or seven thousand Christian people.

Many had thought it the height of folly to erect such a building, but it took only a brief time to prove the wisdom of the plan. There was a good deal of strong opposition expressed, even openly, in the papers; but as in most other places it was buried by the enthusiasm that prevailed. Occasionally a disaffected person would make his way into the services, but he generally came out better disposed toward the revival. Mr. Moody's tact and happy ways of putting things usually had a very wholesome effect on such spirits; as did also the quieting

and tender voice of Mr. Sankey, as he sang "Jesus loves me," or some other favorite Gospel song. In a short time "reality" impressed itself as the fact of the whole movement.

One interesting conversion was that of a young man who had come from a distance to Liverpool on his way to America. While in the city he attended the services and was converted, and received letters from Mr. Moody introducing him to friends in America. Another interesting feature of their stay in Liverpool was, that Mr. Moody was called to address a meeting in behalf of the Young Men's Christian Association, and invited to lay the corner-stone of their new building with the following inscription on it: "This memorial stone was laid by D. L. Moody, of Chicago, March, 1875."

Of their work in Liverpool Rev. Dr. Lowe writes:

"I call it genuine. The men are genuine, free from anything artificial. They are true men; their heart is in the Lord's work, and their eye single. The simplicity of the manner and work evoked surprise at the results, and could only be counted for fact by its sincerity—'self out of sight, and God in front.'"

In no city had preparation been made so carefully and fully as in the Metropolis, London, where the evangelists arrived March 7, 1875. A gathering of fifteen hundred ministers, of all denominations, had come together a short time before their arrival to consult and make plans. Several of the largest halls had been obtained, \$50,000 had been contributed to start the work. The city had been carefully divided into sections, and each section put under a superintendent. Each superintendent selected his workers regardless of denomination, and sent them out two by two to canvass the city for religious statistics, to invite the people to the anticipated services, and to have personal talks with the people. During the week before the arrival of the evangelists special meetings were held conducted by prominent clergymen and editors in central places, and many services of prayer were conducted in all parts of the city. At the first meeting on Tuesday evening, March 9th, in Agricultural Hall, with a seating capacity of some twenty thousand, the people began to gather two hours before time, and it was crowded so full by half-past six that the doors had to be closed in the faces of hundreds. The singing began then and was continued for an hour, when Mr. Moody stepped upon

the platform and took charge of the service by asking the people to praise God for what He is going to do for London. He soon announced that he had received messages that day from all the great cities in Britain, that people were praying for London, and he called upon that mighty congregation to bow a moment in silent prayer, and then led them in prayer for God's blessings. The work was carried along on the same gigantic scale from beginning to close for four months. The sum of \$140,000 was expended in the work. It is estimated that, during the month of services held in Agricultural Hall three hundred and fifty thousand persons attended, and that during the three months as many as two million people were reached by the services.

As in the other cities, meetings were held especially for the men and women, with excellent results. The inquiry services were filled with anxious seekers, and great care and effort given to reach all. One touching incident, illustrative of the spirit of the work, was related by Mr. Moody of a little boy whom he found in the inquiry-meeting walking about with a Bible under his arm. When Mr. Moody asked him what he wanted, he said he didn't know but he might find some other little boy there who wanted to hear about Jesus. Later he was seen on his knees in a corner praying with another boy.

At the close of the first month's work in London, *The Christian World* expressed itself to the effect that "the success of the meetings was marvelous and in its way quite unexampled within the memory of living men, or in all that has been recorded by the pen of the English historian of the Christian church."

Mr. Roberts, of New York, writing from London said:

"It must be conceded that this was the most wonderful series of revival meetings ever held in the world. In the union of all God's people; in the mighty but perfectly quiet workings of God's Spirit; in the honor put upon God's simple Word; in the dependence put upon prayer and the simplest agencies; in the earnestness with which Christians labored, and the liberality with which they gave their money; in the multitudes which everywhere flocked to the services; in the wide extent of the work; in the readiness with which men received the Gospel; in the number of conversions—in every aspect of it, the movement is without a parallel in the history of Christianity."

There were two or three features connected with the work in England that were very helpful, and which Scotland and Ireland did not enjoy or feel the power of in such a large measure. One was the long list of requests for prayer that were sent, often from a distance. At one time in Sheffield forty such requests came by telegram and letter. Another feature was the testimonies brought by visitors from Ireland and Scotland concerning the wonderful results brought about during the season while the evangelists were there, and that the work had to a very large degree continued to progress, souls continually coming forward and confessing Christ. Many sent in thanks for their conversion.

Practically the same measures and means were used in the work in England as in Scotland and Ireland, and the results had been along the same lines. The whole of England had been aroused and quickened in its moral and spiritual life. Thousands had been stirred from carelessness and indifference and brought earnestly to think of their eternal relations. The churches had received many accessions. The church itself was aroused to do a larger work and a better work. It had been led out and set to work in the various channels of Christian activity. Christian workers in all lines had received fresh impetus and enthusiasm. A larger and closer fellowship had been realized among the various denominations; they had been made to see that there were essential things in Christianity and that it was possible for all to unite heartily in them. The ministry had realized a new idea of its work and what was possible to accomplish through the Gospel of Christ.

The closing meeting was held Sunday, July 11th, and was of course exceedingly interesting, from the fact that all denominations were represented and many prominent people were present from various places. The time was largely occupied in reciting incidents and striking experiences that had taken place in the inquiry-room and in connection with the work generally. Mr. Moody expressed in a very pleasant manner his thanks to ministers, the press, the stewards, and the policemen, for their kindness and hearty cooperation in all the work, and asked the prayers of all for their future work.

After two years of labor in Great Britain in preaching and singing the Gospel, night after night and day after day, the evangelists left London to return to their native land. At

Liverpool an enthusiastic crowd waited to welcome them and to testify of the joy that filled England through their unceasing labors. With shaking of hands, waving of handkerchiefs, singing and cheers, they bade them God-speed on their homeward voyage.

### III. THE WORLD'S FAIR CAMPAIGN IN CHICAGO.

When Mr. Moody returned from England in 1877, he entered at once upon the period of his most successful work in this country. That work has embraced revival campaigns in most of the principal cities. At a later period he laid the foundations of the institution for Christian education, Bible study, and spiritual development and training, at his native place, Northfield, Mass. It would be impossible to give even a sketch of this vast work. One of the first and most notable of these campaigns was that in Chicago, in the winter of 1876-77. The "Great Tabernacle," seating from eight to ten thousand, was then built for his use. Dr. Edward P. Goodwin, pastor of the First Congregational Church in that city, under date of March 26, 1894, wrote concerning it:

"The work was in every way most remarkable. For not less than three or four months that building was nightly crowded—and often packed to repletion,—especially on the Lord's day. There were thousands of professed conversions. Somewhere from ten to fifteen thousand, as I now recall them, and a very large proportion of them men, united with the various evangelical churches. If those joining other churches stood as well as the two hundred joining my own church, they gave good evidence of being soundly converted. Very naturally there were many reclaimed drunkards, and gamblers, and people of depraved habits, both men and women. These are commonly a transient people, and not a few of them, I dare say—failing of hearty fellowship with the Lord's people and the help thus received—drifted away, and may have gone back to the old life. Many, I know, still stand fast and honor their confession."

But doubtless the greatest of all his campaigns was that in Chicago, in the summer of 1893, in connection with the Columbian Exposition. We give, by permission, the following account of it, prepared by Rev. R. A. Torrey, superintendent of the Bible Institute, Chicago, and delivered as an address before a convention of Christian Workers in Atlanta, Ga.



*The World's Fair Evangelization Campaign.*

I am to speak to you to-night upon the World's Fair evangelization campaign. It was a great privilege to be associated with that campaign. I do not think that any of us who enjoyed that privilege will ever forget it. It is also a privilege to be able to tell you very briefly the story of that campaign, which, perhaps, stands alone in history as an organized attempt by the force of Jesus Christ upon a great city in a time of great excitement.

The campaign, as I presume most of you know, originated in the heart and brain of Mr. Moody. Mr. Moody is so constituted by grace that he can not see a great crowd or hear of a great crowd without longing to preach the Gospel to them, and so when he heard of the vast crowds that were to gather in Chicago from all parts of the world, it seemed to him there was just one place in which to spend the summer, and that was Chicago. He determined to go there and preach the Gospel of Jesus Christ, and get all the noted preachers he could, or, rather, all the preachers that God had peculiarly blessed in preaching the Word of God, to go there with him. His idea was that hitherto he had been going to the world and that now the world was coming to him. He thought he would make one great attempt to reach the people from all parts of the earth, as they should come to Chicago to see the Fair, with the Gospel of the Son of God. Very many people thought the idea was visionary. They said that people would come to Chicago to see the Fair, that they would be there under large expense, that they would try to get away as soon as possible, and therefore they would spend all their time at the Fair seeing what they could there. They pointed to the experience of past World's Fairs. They said that Philadelphia, for example, at the time of the Exposition, instead of being a place where there was unusual spiritual interest, was a place where there was unusual spiritual deadness and lack of interest. They pointed also to the Exposition of Paris and said the same attempt had been made there and failed. There seemed to be good ground for these forebodings. We investigated the facts about the theaters, and we found the leading opera-troupes were fighting shy of Chicago, and they showed their wisdom,

for in point of fact when they did open the theaters they had to shut them again because they could not get anybody to go to see the greatest attractions in the theatrical lines. Some ministers of excellent judgment said, "Mr. Moody for once has made a mistake." But we shall see that it was not a mistake. He thought he was led of God, and had faith that God would bless this attempt of His servant, and God did.

Just a word about the forces that were rallied there in Chicago. First of all there was Mr. Moody himself, then John McNeill of London, who was with us the entire six months, except the first two weeks. Then there were with us noted men from England and some of the best-known men of this country. Some of the men whom God blessed most came from the South; two men from Maryland, Mr. Dixon and Mr. Wharton, upon whose preaching God set His seal in a special way, and two from Texas and one from North Carolina, whom God singularly blessed. There were perhaps fifty noted preachers from different parts of the world; Dr. Pindor was there from Austria, Dr. Stoecker from Berlin, Rev. Theodore Monod from Paris, and others from other parts of Europe. We not only looked to preachers but we looked to the singing of the Gospel as well. Mr. Stebbins was with us almost the entire summer, Mr. Sankey, Mr. Towner, and many others of the best-known Gospel singers.

After we got the forces there, we did not know what we were going to do with them. We got the men before we laid our plans. We sent here and there and everywhere to famous preachers and singers and invited them to come to Chicago. Then the question came, "Now we have got our forces, what are we going to do with them?"

Let me sketch in outline the plan of campaign. First, we laid out three large sections. Chicago is naturally divided into three sections by the river, the West side, the South side and the North side. In each one of these sections we had a church center, these churches seating from eighteen hundred to twenty-five hundred people each, and here we rallied our forces for meetings every night in the week and several services on Sunday. But we found these centers were not enough, and clustering around these centers we had to call many other churches into use. We did not stop at the churches. We next made an assault upon the theaters. Our

faith was rather small at first, and we hired but one theater, the Haymarket, into which we could crowd thirty-five hundred people, and we did crowd it. The Haymarket Theater was not large enough, so we rented the Empire Theater across the way and filled that, and then we had to get the Standard Theater three blocks away, but that was not enough. Then we got the Columbia Theater, and then we engaged Music Hall and held services there every day for two hours, from eleven to one o'clock, and three services on Sunday. But that was not enough, so we engaged Hooley's Opera House. That was not enough, so we engaged the Grand Opera House and on several other Sundays other theaters; so we had going every Sunday six theaters in addition to these churches. But we found a great number of people living and staying about the Fair grounds, and our next question was to get buildings about the Fair, so we got the Model Sunday School Building, the Epworth Hotel, and the Christian Endeavor Tabernacle, and, toward the end of the season, a theater seating eighteen hundred. That was not enough, and so we put up temporary buildings. We had five tents in different parts of the city. One of the tents was small, seating about four hundred. Three of them seated a thousand each, and the fifth tent seated fifteen hundred people. We thought we had a big enough tent then, but we found a seating capacity of fifteen hundred was not enough; so we put seats outside the tent for five hundred people more and threw up the curtains, and had two thousand people every night after that. But we found that was not enough, so we sent on to Mr. Collins, or rather he sent on to us, the Gospel carriage that is owned by the Bureau of Supplies, and we went about in that to different parts of the city holding meetings; but that was not enough, so we went out into the open air and held meetings in different parts of the city. That was not enough, and so we had cottage-meetings; and that was not enough, so we went to the jails and hospitals and police-stations and preached the Gospel in the jails to about six hundred, and in the police-stations to the policemen, to those in hospitals and other institutions.

Now we thought as long as the whole world was coming to Chicago we ought to try to reach all nations, and so we sent over to Germany for Dr. Stoecker, the famous preacher—perhaps the most famous in the world—to come over and preach

to the Germans. There was a great deal of opposition to his coming on the part of some, for they said people would not come out to hear him. The first Sunday he was there, Music Hall was packed to suffocation and hundreds were sent away. We got a preacher for the Swedes who preached to fifteen hundred of them nightly. We sent to Paris for a preacher to preach to the French, and one of our own students preached to the Bohemians; and so we reached all these different nations by the preaching of the Gospel. There was one other source of strength and that was the students of the Institute. Perhaps I ought to say that all this work was conducted under the leadership and in the name of the Bible Institute. There we had two hundred men at our command and ninety women. Some of them preached; some of them sang; some of them helped in the inquiry-meeting, and all of them were willing to help in almost any way they could. Mr. Moody said: "This campaign could never have been carried on except for the Bible Institute. If there was any part of the city where we needed to throw a detachment we had them at our command. If we only had a few hours' notice we could send fifty men over to that part of the city and placard and ticket the whole neighborhood and fill a building." So much for the outline of the work.

Now we come to the interest that the work awakened. And let me say right here that the interest was far beyond the **Interest in the** expectation of any of us. One thing will illustrate **Campaign.** the interest, and that was the crowds that attended the services. We had a great many services, I can not tell you how many, every night, and a hundred and ten to a hundred and fifteen every Sunday. The audiences on the closing Sundays of the campaign were from seventy to seventy-five thousand per Sunday, rather a large number of persons. Take for example the Haymarket Theater, where the service was announced to begin at half-past ten, and I presume there are people in this building who got there at five minutes past ten and you did not get in. Fifteen minutes before ten o'clock the street in front would be blocked, and when the door was opened the building, which by excessive packing would accommodate thirty-five hundred people, would be filled in five minutes. Then we would tell them to go three blocks below to the Standard Theater. One Sunday, after thirty-five hundred people were in the

Haymarket and twenty-three hundred in the Standard, there were a thousand turned away to find accommodation where they could. Go to Music Hall in the afternoon and you would find that full. Go to Immanuel Church on Michigan Avenue for the three o'clock service and you would find that full, and every night at seven o'clock you would find the church packed to suffocation with from twenty-two to twenty-five hundred people; and go three blocks away to the Plymouth Church and you would find that full and people turned away. I never saw such hunger to hear the Word of God in my life. People would come at ten o'clock and stay until twelve o'clock. When Mr. Moody was through preaching he would say, "Now I have a friend I want you to hear," while I stood there in fear and trembling. I was afraid that everybody would go. We stood up to sing a hymn and he said that any who wanted to go could do so, but nearly everybody stayed to hear the next speaker. That sort of thing went on week after week. Toward the end of the campaign we held three all-day meetings in Music Hall. We began at half-past nine in the morning and closed at half-past three in the afternoon. The people were there as soon as the doors opened, and at two of those meetings I watched the audience, and I believe there were over a thousand people who stayed right through without a mouthful to eat from half-past nine in the morning to half-past three in the afternoon, and I have a suspicion, if we had gone on to six or half-past they would have stayed there still. Perhaps the best illustration of the interest in the meetings was Chicago day. As you know, Chicago day was the great day of the Fair, and everybody went to the Fair on Chicago day or was expected to. Over seven hundred thousand people, in point of fact, did pass through the gates of the Fair. The question came up as to whether we would try to hold a meeting on Chicago day, and it was decided that we would, and that right in the very heat of the day, from ten o'clock till half-past two. We went down to Music Hall wondering whether any one would come or not and we found the hall packed full and people turned away. At one of our all-day meetings where I was to preside, and where I thought it would be easy to get in, they came near losing their presiding officer, for I could not get in myself till I found a back door and got to my seat upon the platform.

Another thing that showed the interest in the Word of God

was the fact that people from different places, staying only a few days at the Fair, having perhaps only one opportunity to see the fireworks, would turn their backs upon some of the best pyrotechnic displays ever produced and go to the Model Sunday-School Building or into the Epworth Hotel. While the rockets and while the different kinds of fireworks were bursting in the air, they turned their backs upon the whole scene and went into those places to hear the Word of God. Women would go elegantly dressed to those meetings and find every seat taken, but they would be so interested they would sit down on the bare floor of the tent in order to get an opportunity to listen. One night there was a great storm of rain, and it blew in under the sides of the tent and the water stood in puddles on the floor of the tent, and the question was, Should there be a meeting? But there was a unanimous vote for the meeting, and there they sat with the rain coming down through the roof and blowing in under the sides and gathering in pools on the floor, so hungry were they to hear the Word of God.

The question has often been asked, Where do these people that attend the meetings come from? One of the Chicago papers, or, rather, one of the reporters, said to Mr. Moody one day, "You are not reaching World's Fair people. These are all Chicago people." So we got into the habit of putting it to vote to find out how many were World's Fair people, and time and time again, when we made a test, seven eighths, nine tenths, and sometimes nineteen twentieths of the audience would stand up, testify they were not Chicago people but from the four quarters of the earth. A great many who came up to the World's Fair dropped into our meetings and went to our meetings more than they did to the Fair. I think a good many people came to Chicago to go to the Fair who never went there at all. I remember one gentleman, to whom I was talking one day, said, "I came to take in the World's Fair, but I have not been there at all. I have been at your lectures here every morning and I go to your meetings every night."

Some one will say, "What was the result of this work and did it pay for the large expenditure of money?" It did cost

**Results of** money. It cost a good many thousand dollars.

**Campaign.** What were the results of the work? The first result was that thousands and hundreds of thousands of people heard the Gospel in its simplicity and power, many who had

never heard it before. I was trying to figure it up as I came down to-night, and as near as I can get at it two million people, not different people, but two million people heard the Gospel in our various services this summer, and quite likely more than that. The next thing in the way of results was conversions. You ask me how many conversions? I can not tell you. I do not believe in counting conversions anyhow, but this I do know, that there were scores in single meetings that gave evidence of having accepted Jesus Christ as their Savior. Let me give a single illustration of the last meeting in Haymarket Theater. At the close of that service everybody who had determined that morning to accept Christ was invited to come up and shake hands with me and receive a little book on the Christian life, and there I stood in front of the platform, I know not how long, and a great line of young men, old men, young women, and middle-aged women came up one after another, and I put to them the question, "Have you decided to take Jesus Christ as your personal Savior and confess Him before the world from this time?" and that great long line of men and women, young and old, came up and said, "Yes." That same night in Immanuel Baptist Church, in the south part of the city, I stood in front of the pulpit with the same question, and man after man and woman after woman came up and said they had accepted the Lord Jesus Christ that night.

Another of the marked characteristics of the work was the number of young men reached. A very large proportion of the audiences were young men, and a very large proportion of those who accepted Christ were young men. For example, in a single meeting—it was a very notable meeting—a hundred and eighteen young men stood up to say definitely and clearly that that afternoon they had taken the Lord Jesus Christ as their personal Savior. Now, these men came from all classes of society, and some of the converts were of a very notable character. For example, our meetings in the Empire Theater and Standard Theater were different from most of the others. They were practically "slum" meetings. In one of these meetings there sat a civilized Indian who was engaged as an engineer, but he had never heard the Gospel. As he sat there and heard of the love of God he trusted in Jesus Christ as his Savior. The moment he accepted Christ his heart went out to his fellow Indians. He came to my brother and said, "Are you a

preacher?" "I preach sometimes." "I have got a lot of Indians down here. They are medicine-men living down here in an alley and I want you to come down and preach to them." And he took my brother away down to that alley where these Indian medicine-men were gathered, and he preached the Gospel to them. He said it was the most attentive audience he ever had. He took my brother to his home and pointed to his little boy five years old and said, "Do you see that boy? Well, I heard your brother preach about the love of God and I have accepted Jesus Christ as my Savior. I had never heard about the love of God before. I have consecrated that boy to Jesus Christ, and I am going to bring him up to preach the Gospel and send him to preach to the Indians."

Quite a large number of actors were converted in the meetings. I want to say that we not only used these regular places for meetings, but when anything extraordinary came along we used that. For example, Forepaugh's circus spent two Sundays in Chicago, and we engaged their tent, which accommodated fifteen thousand people. Those who could not find seats stood up in the arena, and it was estimated that fifteen or twenty thousand people came to the circus to hear about the love of God in Jesus Christ. It was a terribly hot day and it seemed as if we would all die before the service was over, but there that great crowd of men and women sat and stood beneath the overheated canvas, the perspiration rolling down their faces, and listened to the Gospel. Among those brought to Christ on that morning was an actor, a man who had made a wreck of his life through strong drink. A large number of men and their wives were brought to Christ. Some people from the very highest classes of society were converted. For example, among the young men converted is one of whom I will tell you. A certain business man who has business interests in Chicago, who gives us thousands of dollars every year for our work, and has given us several thousand dollars this year, had an unconverted son. He was deeply interested in him. This boy came to Chicago and came to our meetings in Haymarket Theater. One night at the close of the service he walked up on to the stage, took Mr. Moody by the hand and told him he had accepted Jesus Christ as his Savior. That father thinks he has invested his thousands well.

The best part of the results, however, was not the conver-



sions. You may be surprised at the statement, but I think it is true that the best part of the work was not the conversions, altho I suppose if we were to number them there would be thousands who accepted Jesus Christ as their Savior this summer in our meetings. The best part of the work was the arousing and instructing of Christians. Christians came to Chicago from all over the world. They came to our meetings and many of them received the baptism of the Holy Ghost. Many others were stimulated to Christian work. They have gone back to their homes. In various parts of this country, North, South, East and West, little fires of revival interest have been kindled because of what these people heard in Chicago. I do not know, but I presume there are many here to-night who could stand up and testify that some one went from their community to Chicago and came back on fire, and interest has been awakened in their community. Hundreds of ministers were stirred up to new devotion and new power in the service of Jesus Christ.

On one of the closing Sunday mornings of the campaign, when the Haymarket Theater overflowed and the overflow meeting had filled the Standard Theater where I had gone to preach, I looked over the audience, and it seemed to me that the whole audience was largely composed of Christians, and I put to them the question, "How many of you are strangers in Chicago?" There were twenty-five hundred people in the theater, all we could pack in, and we had to turn several hundred away that morning. That whole audience rose. I could not see ten people in that whole audience that did not rise to their feet. As I looked into their faces I became very confident they were not only strangers but Christian people, and I saw a great many ministers of the Gospel; so looking up to God for guidance, I chose the Baptism of the Spirit of God as the subject to speak upon. At the close of the service a fine-looking gentleman came to me on the platform and said: "Sir, I have not this baptism you have been talking about. I am a minister of the Gospel, a Presbyterian minister. I have had fruit in my ministry, but I do not believe I have received the baptism of the Holy Ghost. I want you to pray for me that I may receive it." "Why not here and now?" I said. He hesitated a moment and then said, "I will." We turned around and knelt by the chair, and another gentleman came up and said, "Can I kneel with you?" I said, "Certainly." He knelt in prayer; I prayed, and

this Presbyterian minister prayed, and the other gentleman prayed. When we arose to our feet, I turned to the other gentleman and said, "Are you a minister?" "No, I am a judge, but, friends, I am a Christian and a Sunday-school superintendent, and I need the baptism of the Spirit of God as much as a minister does." Now this thing happened: ministers and laymen, young men and young women from societies of Christian Endeavor all over this country, came up to Chicago, heard the possibility of a higher phase of Christian life presented, and I believe this winter all over the United States of America we are going to see an evangelistic interest kindled through the work done in Chicago this summer.

One thing more I wish to say before I sit down. We learned four lessons this summer. Four things were demonstrated.

**Four Lessons** *The first* is that the summer is a good time to do

**Learned.** aggressive Christian work. You believe that already in the South, but it is not believed in the North. The view in the North is that the time to do active work is in January right after the Week of Prayer and perhaps keep it up until May, certainly not later than June, and then let up till the fall comes around. We demonstrated in Chicago this summer that the summer was the very best time to reach men with the Gospel of the Son of God.

*Another thing* that we demonstrated is—it needed no demonstration however—that the old Gospel had lost nothing of its power. You heard it oftentimes said to-day that you have got to get up some new doctrine, some new views of truth, to reach men and hold them. You notice these men that get up new views and new doctrines don't hold the people very long, but the old Gospel does hold them. The only thing preached in our churches or theaters or tents was the simple doctrine of the atoning blood of the Son of God and the power of the Gospel to save perishing men, and people came by the thousands, came by ten thousands—until we had to turn them away—just to hear the old story of the cross and the power of Jesus Christ to save.

I do not know that it is quite fair to tell it here, but I think you will permit it: A man came to Chicago this summer with the idea that a new theology would draw great crowds. He had been invited to speak at one of our Congresses, one of our Religious Congresses. He was completely infatuated with his new-theology views, and he wrote a paper. It was the effort of

his life. Then he passed it around to his friends for criticism. Then he reshaped it and sent it around again. He rewrote that paper four times. Then he thought he had it perfect and came to Chicago to read it. He had visions of Columbus Hall with a great throng of thousands of people gathered to listen to this great effort of his life. The hour to deliver that paper came, and with trembling and with expectation he went into the hall and looked over his audience, and he had sixteen women and two men to hear his paper! But, friends, the old Gospel did not have to look out on an audience of sixteen women and two men, but oftentimes to an audience of thousands of men alone, three thousand five hundred one time, seven thousand another time, fifteen thousand another time, gathered in one place to listen to the old Gospel as we find it in the Word of God.

*Another thing* we demonstrated this summer is that all you have to do to reach the masses is what President Candler told you this afternoon, "Go and reach them."

*The fourth and last thing* we demonstrated—and that don't need any demonstration—is the power of prayer. If you were to ask me to-night what I thought was the great secret of this marvelous success, I would say it was this, that the leaders in this movement looked up to God to give the victory and expected Him to do it, and He did it. We were disappointed in men. Some of the men whom we expected the most of we got the least out of, and some of the men we expected the least out of we got the most out of; but we were never disappointed in God. He helped us all along the line. He helped us in getting the blessing in the meetings, He helped us in overcoming obstacles, and He helped us in getting the money we needed. I do not know how many thousands of dollars it cost. We are figuring that up now. I presume they know now, but they did not know when I left Chicago; but, friends, it was in answer to prayer that money came. I do not mean that people were not asked to give, because they were asked to give all over this country, and they did give most generously; but time and time again we got into a corner and there was no man to go to, and we went to God, who brought us out of our difficulty. Let me give you a single illustration of that. It was in August. Mr. Moody had to go East. It was near the tenth of the month. We pay part of our bills on the first of the month and part on

the tenth. Four thousand dollars had to be paid on the tenth of that month. Mr. Moody was to go away in a day or two, and there was no money to pay it. We did not know what to do. Mr. Moody gathered some of us together, the inner circle of workers, at the dinner-table in his room. A great burden was upon his heart. He did not know where the money was to come from. I do not think he was discouraged, but I think he was as near discouraged as I ever saw him in my life. We sat down to that table. Just before we were seated a letter came enclosing an English letter of credit for nearly \$1,000. There was a prayer going up from the heart of Mr. Moody and from the hearts of two or three others who knew of the dilemma we were in. As we sat at that dinner-table a man came in with a telegram. He took it to Mr. Moody. Mr. Moody opened the telegram and then passed it down to me. That telegram read, "Your friends at Northfield have given to-day as a free-will offering \$6,000 for your work in Chicago, and there is more to follow." Four thousand dollars more did follow, \$10,000 in all. Friends, need I tell you we did not finish that meal? We pushed back with one accord from the table and knelt by our chairs, and with tears and sobs lifted our hearts in gratitude to God. He had heard our cry and while we were yet speaking had answered our prayer. And so it was, all this summer. Men often failed us, difficulties often came, but we had one Friend that always stood by us, and when money ran short, when the meetings grew dull, when obstacles came up and doors seemed closed, we went alone with God and we looked up to God for His blessing and for His power, and God heard us every time. The money came and the obstacles went, and, best of all, the Spirit of God came down.

In the foregoing brief sketches we have given some glimpses of Mr. Moody's opening work from Chicago, of his later work in Great Britain, and of his World's-Fair Campaign in Chicago. The purpose has not been to furnish a complete view of what he has accomplished in his evangelistic labors, much less of his later educational efforts from Northfield as a center; such a view would require volumes. The aim has rather been to give some slight conception of what the Holy Spirit is able to do through the agency of one ordinary man wholly given to the work of the Lord; in order if may be to lead other Christian workers to imitate His example and consecration.

## II. REVIVAL WORK OF B. FAY MILLS.

(1.) *Early Life and General Sketch.*

As Mr. Moody may be regarded as the representative of the lay-workers of the period beginning with the revival of 1858, Rev. B. Fay Mills may be regarded as a type of the clerical revivalists of the same period. Or perhaps he should rather be regarded as a representative of both classes, since altho an ordained minister of the Gospel he has had no distinctively theological training. Like Mr. Moody, he has always been in touch with the Young Men's Christian Associations; but, apart from the power of the simple Gospel, Mr. Mills's marked success has doubtless been very largely due to his generalship in conducting elaborately planned campaigns, with the cooperation of the churches of the various Christian denominations. An account of his methods will be given in this sketch, both for its own sake and also as an aid to those who are disposed to take advantage of at least some of its features.

Benjamin Fay Mills was born in Rahway, N. J., in 1857. His father, Rev. Thornton A. Mills, D.D., was one of the leaders of the New School branch of the Presbyterian Church. He was successively pastor of churches in Cincinnati and Indianapolis, and moderator of the New School General Assembly at its meeting in Pittsburg in 1860. He was in his later years secretary of the Educational Committee in that body, and perhaps exerted a larger influence than any other man in the body in preparing for and bringing about its reunion with the Old School branch.

The mother of B. Fay, whose maiden name was Anna Cook Mills, belonged to well-known Presbyterian families of Morristown, N. J., where the Christian influence of Dr. William McDowell was so long and powerfully felt. In early life she was married to Rev. Samuel G. Whittlesey, with whom she labored as a missionary in Ceylon until his death. In 1854 she was married to Dr. Thornton A. Mills. B. Fay Mills was thus in the highest sense well-born and well-bred, having his birth and training in a consecrated Christian family of marked culture,

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\* Drawn from the "Mills Meetings Memorial Volume," published by the Standard Publishing Company, Cincinnati, 1892; from Dr. J. W. Chapman, Rev. W. W. Brewer, of Moncton, New Brunswick, and other sources.

position, and influence. The knowledge of the godless world that came to Mr. Moody in his own home and brought him into sympathy with the lower classes of society, Mr. Mills gained at the East, in some degree, while away from home in his early years.

He early drifted westward, and at the age of eighteen found himself a full-fledged partner in a real estate office in San Francisco. It was at this time that he was led to give himself to Christ, in a way that affords some color for the sensational but inaccurate reports concerning his conversion.

Young Mills after his preparatory studies went to Hamilton College, where he remained for a short time. About 1876 he

**Early** entered the University of Wooster, O. After a **Preaching.** short time he went to Minnesota to engage in missionary work, where he was ordained by a Congregational Council, at Cannon Falls, February 18, 1878. At this date he had already been preaching for some time. Mr. Mills entered the senior class in Lake Forest University, Ill., then under the presidency of Dr. D. S. Gregory, in the autumn of 1878, and was graduated with the class of 1879, the first graduating class of the University. There studied in the class with him the late Dr. Harry Price Safford—son of Rev. John Price Safford, D.D., of Zanesville, O.—who attained considerable eminence as a medical specialist and coadjutor and successor of his uncle, Dr. Strong of Saratoga Springs, and J. Wilbur Chapman, now Rev. Dr. Chapman, the well-known evangelist.

During the later portion of his student life his mother, who had been widowed, accompanied her son to give him the influences of a Christian home and the benefit of her counsel and example.

During much of the time at Lake Forest he was acting-pastor of the Congregational church at Waukegan, Ill. He was also active in the University Young Men's Christian Association. After graduation Mr. Mills spent two toilful years in missionary work in Lead City among the Black Hills in Dakota, at the end of which time he moved eastward, and was for two years pastor of the Reformed church at Greenwich, N. Y., great blessing attending his labors.

It was in 1883 that he was called to the pastorate of the West Parish Congregational Church, Rutland, Vt., a church of about three hundred and fifty members. He found the congre-

gation torn by dissensions, and shorn of its spiritual strength by bitter partizan and sectional feeling. The outlook was dark

**Rutland** and discouraging in the extreme. The heart of **Pastorate.** a veteran might have quailed in presence of such conditions, but the young pastor, nothing daunted, accepted the trust, and waited upon God for His indorsement. It soon became apparent that a new spiritual force had come to the West Parish Church, a man of decided earnestness and of originality in method, a man having great faith in God, filled with the Holy Ghost, and always aglow with the warmth that comes from conscious and continual touch with the Master. His wise administration and tender, faithful preaching soon produced blessed results; harmony was restored, bickerings and back-biting ceased; old hatreds were forgiven and forgotten; a great wave of spiritual blessing swept over the church and the town, and hundreds during his short pastorate in Rutland were converted to God.

Mills's fame as a soul-winner soon spread all through the State and far beyond. His success was so marked that invitations to conduct special services came from pastors of all denominations, all of which for a long time he felt constrained to decline. Finally, after much solicitation, he went to Middlebury, Vt., expecting to remain only a few days. There were

**Revival** but fifty at his first meeting; a hundred came to **Work.** the second. The days of proposed special effort became weeks—within twelve days some three hundred souls were led to Christ, including a large number of college students.

The following three months were mostly spent in evangelistic work, and were a period of great blessing to the churches visited, and of deepening conviction and clearer revelation to Mr. Mills that he was called of God to engage in the work of a revivalist. Interpreting God's will by the many indications of it within his reach, he felt compelled to resign his pastorate, in May, 1886, and give himself with all the courage and energy at his command as a preacher of God's righteousness and God's love, not to a parish, or State, or commonwealth, but to the world at large. For a decade of years he has devoted himself wholly to the work of an evangelist, preaching to vast audiences, in all the great centers of population in the United States and Canada. He has been conspicuously successful in the fol-

lowing great cities: New York, Brooklyn, Providence, Cleveland, Cincinnati, Portland, San Francisco, Omaha, Des Moines, Nashville, Philadelphia, Indianapolis, Minneapolis, Milwaukee, St. Paul, Chicago, also Montreal and Halifax in the Dominion of Canada.

Mr. Mills studiously avoids everything that smacks of sensationalism. It has often been remarked that he has no pulpit **Preaching** eccentricities nor oratorical tricks. He aims to **Methods.** present the great regenerating and saving doctrines of the Gospel in a reasonable, clear, direct, and forceful manner, depending upon the power of the Holy Spirit to apply them. He is a firm believer in the Word of God, in the saving-power of the crucified and risen Christ, and in the coming of the kingdom of God. His preaching has been obviously directed to the one end of saving men. With all the rest he is a born leader and has made good use of his generalship—as will be seen from his revival methods in marshaling the Christian hosts in his revival campaigns.

Mr. Mills was married, October 31, 1879, to Miss Mary R. Hill, daughter of the Hon. Henry Hill, of Minnesota. His intimate friend and after colaborer, Dr. Chapman, writes:

“One of his greatest blessings is to be found in his home life, in his six beautiful children, and in his eminently spiritual and helpful life. Mrs. Mills is as thoroughly consecrated as her distinguished husband. Her home throbs with the atmosphere of heaven, and to be in her presence is to receive great spiritual uplifting.”

In 1893 he received the degree of D.D. from Iowa College. This he declined, as his father had declined a similar honor before him, as he did not regard it as thoroughly Christian for one minister to wear a title of eminence that might not be received by less well-known brethren. His present residence is in the town of Moreau, Saratoga county, N. Y., on the banks of the Hudson River, a mile from Fort Edward, N. Y., which is his post-office address. To this locality, where he occupies an ancient and historic stone house known as “the Rogers Place,” he went from Albany in the spring of 1895, after completing a year’s service as pastor of the Fourth Presbyterian Church in that city, a year spent in study and the care of his household, as well as in aggressive evangelistic and philanthropic work.



He now returns to his work as an evangelist, and in the fall of 1895 is to visit Louisville, Columbus, and other cities.

He has used the press as well as the pulpit in his work. His printed works are: "Power from on High" (1891); "A Message to Mothers" (1892); "Victory through Surrender" (1893); "God's World, and other Sermons" (1894). He is one of the editors of *The Kingdom*, a weekly religious paper, published at Minneapolis, Minn.

The following books have been printed about his work: "The Story of the Revival" (Elizabeth, N. J., 1892); "The Mills's Meeting Memorial Volume" (Cincinnati, 1892); "The Great Awakening" (Minneapolis, 1893); and a number of other smaller works.

His present assistants in his work are the Rev. W. E. Biederwolf, who is a graduate of Princeton Seminary, where he gained a fellowship of \$750, to be used in foreign study, and who is eminently fitted to do a great work in the evangelistic field; and the Rev. John P. Hillis, a remarkable musical director and soloist, who for three years has had charge of the musical arrangements in connection with the meetings. These men are permanently employed by Mr. Mills.

## 2. *Mr. Mills's Evangelistic Method and Work.*

Mr. Mills's methods and work are characteristic and unique. He is perhaps the most noted modern representative of thorough planning and organization in revival work. His forte is generalship in marshaling Christian forces for a revival campaign. His general plan involves (1) Preliminary Work, and (2) Revival Work.

He proceeds upon the assumption that a preliminary work is necessary to prepare the way for a revival, if it is to be a Preliminary source of permanent blessing. A revival always Work. comes as soon as the church is ready for it, and furnishes the necessary antecedent conditions, set forth in the Bible. We must therefore plan for a revival, if we desire it. Mr. Mills's first direction to a people desiring his services is: "Get to work; pray and plan; make every use of the means ordained by God."

Certain things must be done. These require both time and attention. A desire must be awakened among Christians to

become co-workers with God. Those in whom that desire is awakened must be brought together. The church of Christ must work up to the point where she is willing to do any work and take any risk on the promises of God. Then there must be a certain public commitment on the part of the church to aggressive effort for Christ. This, it is said, is the philosophy of the apparently complicated machinery of the "**Mills District Central Combination Plan**," in preparation for a revival.

#### A. THE WORK IN CINCINNATI AS TYPICAL. •

Mr. Mills's work in Cincinnati—to an account of which the "Mills's Meetings Memorial Volume" of almost four hundred octavo pages is devoted—is perhaps one of the best illustrations of methods. His "The Mills's Meetings Executive Committee," to prepare for the advent of the evangelist, was organized at the opening of October, 1891. For sixteen weeks it carried on the work of districting and organizing the city, keeping in constant communication with Mr. Mills. Many conferences and meetings were held, and efforts made to rouse the church thoroughly. Everything was planned for according to the detailed method which follows this statement regarding the work in Cincinnati.

On January 21, 1892, Mr. Mills went to Cincinnati to begin **Mr. Mills and his work with the churches.** He found as stated **His Work.** in the Memorial Volume:

"That the pastors of the city had been at work unitedly for more than a year prior to his coming; that numerous and strong committees of pastors and other Christian men gave their time and energies unreservedly to the laborious details of preparation: and that in the work he had behind him constantly, sustaining and supporting him at every point, with their prayers and their efforts, a mighty army of nearly one hundred ministers, seventy-three churches, large numbers of influential laymen, and twenty thousand church members, to whom he proved himself to be a wise, efficient, untiring, and beloved leader."

The meetings illustrated the power of numbers, vast audiences attending all the services. There was an entire absence of excitement. The work was constantly and carefully planned, and the Gospel was preached with plainness and earnestness.

There were three features that were conspicuous in the **Special** movement, all of which may be said to be peculiar to Mr. Mills.

“**The first of these** is the ‘card system’ which he uses, and by which he not only secures a definite expression from those interested, of a desire to lead a Christian life, but succeeds in the exceedingly important aim of directing the inquirer to the church of his preference, and of bringing him into communication with the pastor of the church.

“**The second peculiar feature** referred to was Mr. Mills’s method, adopted on several occasions, of demonstrating before the audience, in the midst of his sermon, by an actual count, the truth of certain important statements. For instance, at the great meeting for ‘men only,’ before referred to, he was speaking of the two great opportunities which came to men for entering the kingdom of God; first, in their *youth*, enforced by the text, ‘Those who seek me *early* shall find me;’ and, secondly, in a time of *revival*. He said: ‘Some people say that a revival season is not a good time to come to Christ. Far from this being true, I say that for those who have grown to manhood it is almost the *only* time. I solemnly declare, from my observation, that to you who are men, a time of revival, a revival season such as this, is almost your *only chance* to get into the kingdom. If you are not saved during a revival, there is an awful risk that you will *never* be saved, and I am going to *prove* it. I want to ask every man in this great audience who is a professing Christian, who was converted after he was *twenty-five years old*, and who was not converted during a time of revival, to rise to his feet, and remain standing until I count.’ In the entire audience of several thousand men, just *twenty* men stood up. ‘Just twenty,’ said Mr. Mills. ‘It is an awfully slender chance, my brothers.’ He then said, ‘More than this, I affirm that the great majority of *men* who are converted at all, at *any* period of life, are converted in seasons of revival. Now, I want all the men in this house to-night, who are members of the church, to rise.’ Fully *two thousand* men arose. ‘Now, I want all of these two thousand Christian men who were converted and came into the church in a season of *revival* to *sit down*; and all of you who came into the church when there was *no special revival* to remain *standing*.’ All sat down except *two hundred*. ‘Here,’ said Mr. Mills, ‘is the proof; of the two thousand Chris-

tian men in this house, eighteen hundred were converted in times of revival, and only two hundred when there was no revival.'

"The third peculiar feature of Mr. Mills's plan of work is the observance of a special day of prayer and service in the middle of the week, called the 'Mid-week Sabbath,' on which three great mass-meetings are held, and on which the request is made for a general closing of business houses. This day was observed in the outlying districts during the time of the district services, and the observance was very general. On Walnut Hills one hundred and fifty stores and offices were closed; in Covington, about two hundred, including six saloons; and on Mount Auburn, nearly all. In the city the matter was placed in the charge of a special committee, who were assisted by more than sixty pastors and laymen. . . .

"When the day came the scene was a marvelous one. An almost Sabbath stillness rested upon the great city. The streets were well-nigh deserted. Everywhere stores, offices, factories, etc., were closed, and large cards on the doors and in the windows read, '*Closed*, on account of the special day of the Mills's meeting.' It is impossible to give the exact number of firms which closed up their business on this remarkable day, as many closed without reporting, but the number is generally estimated at about three thousand, including all lines of business. Among them were not only Protestant Christians, but large establishments owned by Catholics, Israelites, and professed unbelievers, out of respect for the religious and moral sentiment of the city. His Honor John B. Mosby, mayor of the city, addressed a letter to Dr. McKibbin and others, commending the movement, and this singular feature of the work has left a deep and lasting impression upon the whole community."

## B. OUTLINE OF METHODS EMPLOYED.

The methods illustrated in the work of Mr. Mills are, as has already been stated, very elaborate and complete in their planning for a revival in any large city. They are best set forth in his

### SUGGESTIONS TO COMMITTEES.

#### 1. *To the Committee on Finance.*

You are expected to receive and pay the bills presented by the other committees. Each committee determines the amount to be

expended by itself. Arrange for your local incidental expenses—first, by private subscriptions before the meetings commence; or, second, by assessment on the churches concerned, in proportion to size and financial strength; or, third, by collections at the union meetings on Sunday.

These plans are desirable in the order specified. This fund will pay all expenses of the various committees, and if you wish to include the traveling expenses and hotel bills of my musical associate and myself, I have no objection. Besides this you must gather no money by subscription or collection for us, as we can consent to receive no salary, except such free-will offerings as individuals desire to make to the Lord for our services. You can have a clear understanding with the people about this before the beginning, and make such announcements of it as may please you during the last days of the meetings.

If you desire to consult me further upon this matter, I can tell you concerning the most delicate plans that have been devised in other places; but we desire to be very careful, lest the work should suffer in any way, from the manner of collecting money for our support.

### 2. *To the Committee on Advertising.*

(1) Do not state anywhere how long the meetings will continue. No one knows.

(2) Make announcements for only a few days at a time; never more than one week.

(3) Advertising is not only to convey information, but to make people realize the importance of this movement.

(4) Do not confine your efforts to what is suggested below. Think of other ways to do your work effectively, and by all proper methods try to stimulate expectancy and interest.

(5) Enlist editors and reporters of all your newspapers. Furnish them matter to awaken public attention for two or three months previous to the commencement of the meetings.

See that reporters attend all the services, if possible. If not, get the papers to print what you furnish, and see that complete reports are printed in every issue, even if you have to write them or hire a man to do it for you.

Furnish complete notices for every day, including Sunday, to all the principal papers. This does not mean to Sunday papers.

(6) Have articles written for all principal denominational and undenominational papers which have a fair circulation in your community. See that this is thoroughly done, as it will go far toward awakening your church members to the importance of the effort. Keep this up by seeing that reports are furnished them as the meetings progress. Send Sunday notice to all pastors whose people might possibly be benefited, both in and out of the combination.

(7) *Bulletins.*—This includes all kinds of posters, placards, bulletins, etc., which your ingenuity can devise and your judgment commend. The horse-cars furnish a valuable medium when you can secure their use, both inside and out. Bulletin-boards three and one half by four and one half feet, to be placed in front of all churches, and on all prominent corners, should never be omitted. The best shape is like this  $\Lambda$ , with bills on both sides. Change the

notices on them daily, or as often as any change is to be made in the services. This is very inexpensive, and is one of the most valuable methods. Placards in stores, factories, hotels, etc., and posters for bill-boards and the surrounding towns and country, are also advisable. Do not try to put too much on any poster or placard, and make them all different. People can get details from other sources. Your work is to attract attention, so that "he that runs may read."

(8) *On Tickets, Cards, Hand-Bills, etc.*—Your work will be done principally after the meetings commence. Before I come, do what you think wise in the distribution of cards or hand-bills; and after my arrival, please confer with me at once about further work.

(9) Please report to me on my arrival, and daily thereafter.

### 3. *To the Committee on Canvassing.*

Divide your region into districts, and have efficient canvassers visit every house and store and factory and office. They would better carry visiting cards, which you may have printed, leaving a space for the names to be written, as follows:

"We should be glad to see some member of your family for a few minutes. We have called to present you with a special invitation to the union religious services soon to commence in this city.  
"Name....."

This should be done the week before the meetings commence. I need not say that you should get efficient workers to do this.

Furnish them attractive invitations, which they are to give the people when they call—personally if possible. When the residents do not wish to see them, they may leave the invitations without a personal interview; but when it is possible, let them try to leave a spiritual impression from the call.

Keep your committee and canvassers organized, so that they can be ready for further work, if desired.

### 4. *To the Committee on Music.*

The book will be "Gospel Hymns No. 5," with the addition of standard hymns selected by me. This is a *special edition* for my exclusive use, and not for sale. These books are to be furnished to you for your use during the meeting, free, on the following conditions:

(1) You are to pay all cost of transportation and replace boxes, etc., where it may be necessary.

(2) You are to pay Biglow & Main twenty-four cents a copy for all books lost or stolen or mutilated while in your care.

(3) You are to arrange to have "Gospel Hymns, No. 5," regular edition, for sale in some convenient part of the building where the meetings are held. You are to pay all cost of transportation for these books to and from the publishers. They are to be furnished you at the lowest wholesale price per hundred, and you are to sell them in no case for less than thirty cents apiece.

The box containing books for the choir will be sent to you several weeks before the meetings commence. I think you will perceive the great liberality of this arrangement, for which you are indebted to the publishers and to Mr. Sankey.

Form a large union choir of as many good voices as are obtain-

able, and have them commence to practise at once, and learn all the hymns in the book. You may supply the choir with books, or let the members buy them, as you wish. Select a good leader to drill the choir, and engage a good organist to be present at all the meetings. Keep the same organist for all the services. Do not exclude singers not Christians from the choir, altho the leader and organist should be earnest Christians, if possible. After I come, my musical director will take entire charge of the choir.

It would be well to have an ironclad agreement with members of the choir to attend the evening meetings, and furnish them tickets of admission for the evenings when they will agree to surely be present.

Arrange this so as to have the choir seats full each evening, giving the preference to the best singers and those who are most faithful at rehearsals.

Report your plans to Mr. Lawrence B. Greenwood, Chelsea, Mass., and send him a plan of the front of the church, with present platform, organ, doors, and where they lead to, height and arrangement of pews and pulpit, etc., all distinctly marked on them.

#### 5. *The Committee on Ushers.*

[To the work of this committee, whose duty it was to select a large body of men to act as ushers, Mr. Mills very properly attached a great deal of importance. The term "usher" as used by him, has an entirely different significance from that which is usually given to it. He frequently speaks of his ushers as "assistant evangelists." Their duties include not only all that pertains to the seating and comfort of the congregation, but the distribution of the cards to those desiring to begin Christian life, and earnest personal work among the inquirers in the after-meetings. Hence he asks that they shall be not only mature men, but the most efficient and consecrated Christian men in the churches. Very much of the success of the meetings depends upon their good judgment and efficiency.]

#### RULES AND SUGGESTIONS FOR USHERS.

(1) The badge should be worn to distinguish the ushers from the audience.

(2) There will be a prayer-meeting in the lecture-room of the church, beginning promptly at six forty-five each evening, and continuing for ten minutes, and each usher is earnestly requested to be in attendance.

(3) Doors to the church open at seven, and each usher should be in his position before that time.

(4) Your position in the church is indicated by your number upon the plan, and you are requested to be at this place upon the dates indicated by a cross on the date schedule.

(5) The front seats should be filled first. Assign people seats where you wish, not where they might prefer.

(6) Never seat any one while Mr. Greenwood or Mr. Stebbins is singing, or during prayer.

(7) Ushers are expected to remain until the close of the last meeting.

(8) Ushers who can not be present on any date assigned to them in the schedule should notify the chief usher.

(9) Ushers are requested to watch all announcements and note changes, and act accordingly.

(10) All ushers not on duty are requested to be present with badges as much as possible, so as to act officially at any possible overflow meeting.

Select your ablest and most consecrated full-grown men from all the churches, and get them pledged to attend all the evening services and as many of the afternoon services as may be possible. Do not in any case select youths or boys for the position of ushers, but let us have such men as your Sunday-school superintendents and men of similar caliber. We use the ushers for such a variety of important duties that while the name remains the same, it is an entirely new office from that to which you are accustomed in your ordinary church work. We ask that you give this matter prayerful consideration, and that you do not allow ordinary engagements to interfere with the opportunity thus opened to aid in carrying forward the Lord's work.

#### 6. *To the Devotional Committee.*

Arrange for two forty-minute prayer-meetings daily, except Sunday. One for men, 8:30 to 9:10, or 9 to 9:40 A.M., in some centrally located hall, or store, or lecture-room, on the first floor if possible. One for women, forty-five minutes before the afternoon service in the lecture-room of the church where I am to preach, to close five minutes before the time for the general service. (You may put this in charge of a separate committee of ladies, selected by you, if you judge best.)

Arrange your topics and leaders for a week at a time.

Select suggestive topics with great care.

Do not put as references on the card more than six verses, better only two or three.

Get your cards printed in the shape convenient for the pocket and Bible.

Let one of you be at the room at least five minutes before the commencement of every meeting. See that only those seats are used that will probably be entirely filled; and that all attendants occupy the front seats first. Be sure that the organist and leader of the singing will be on hand two or three minutes before the opening.

If the appointed leader is not present at just the minute, announce a hymn; if he does not come by the time you have sung two verses, let one of the committee, or a substitute selected by you, take charge of the meeting, and proceed as though the leader had been originally appointed to that place.

I will send you lists of topics used in other places if you will write to me for them.

Arrange as many union preparatory evening services in various churches as may be expedient. For one week at least before I come it would be well to have at least four of these meetings. Sometimes such services have been held once or twice a week, for a month, to great advantage.

You are also to act as committee on overflow meetings, arranging for the conduct of such meetings as may be necessary in consultation with me, selecting both places and leaders, etc.



## C. RESULTS OF THE WORK IN CINCINNATI.

Mr. Mills's special assistants, in the work in Cincinnati were Rev. J. W. Chapman, D.D., Mr. Lawrence B. Greenwood, and Mr. George C. Stebbins. The preliminary work, as already indicated, extended over sixteen weeks, from the opening of October, 1891, to January 21, 1892, under the special direction of Mr. Mills, by letters of instruction. The Evangelical Alliance of Cincinnati had already been at work in the same line—but with no thought of inviting in an evangelist from the outside—for nearly a year, their first recorded action on the subject bearing date November 10, 1890. The Mills revival meetings continued from January 21, 1892, to March 7, 1892, a little over six weeks. They engaged the attention and employed the energies of most of the evangelical ministers and of a great number of the Christians of the city for many weeks. It would naturally be expected that a church and city so thoroughly roused would accomplish great things in such a united and continuous effort.

The results given in detail, in the "Memorial Volume," can not even be indicated here. The cards, signed at the meetings and in the Sabbath-schools and churches, by those willing to express a desire "to lead a Christian life," numbered 8,009. The signers indicated their church preference, as follows: For Presbyterian churches, 2,377; for Methodist Episcopal churches, 1,578; for Baptist churches, 817; for Congregational churches, 396; for Lutheran churches, 235; for Protestant Episcopal churches, 91; for all other denominations, 510. In summarizing the spiritual results, Dr. William McKibbin, of the First Presbyterian Church of Walnut Hills, suggests the general influence and then emphasizes certain important points. He says:

"The results of a movement which has enlisted in its service so many elements of church and social power, and has poured itself into so many and varied channels of human life, can only be fairly measured after the lapse of years, and only fully measured in eternity. . . . The results in the present are already great, and if the lessons and opportunities which have come with them are faithfully improved, greater things than these shall surely follow.

"The work has been a wide one. . . . The work has been

a thorough one. . . . It has demonstrated the ample sufficiency of the Gospel, when preached with the power of 'the Holy Ghost sent down from heaven,' to heal the spiritual life of the church, arouse her dormant energies, and to overcome in the hearts of men opposition to God and righteousness. . . . It has demonstrated the value of organized and federated effort in evangelistic work, and the boundless results which may flow from it when properly employed. . . . The church has been awakened anew to the power of consecrated song to touch the human heart, and especially to open up the way for the Gospel to the hearts of the music-loving citizens of Cincinnati. . . . The movement has changed very largely the attitude of the Church of Christ in Cincinnati toward the world at large. . . . The movement has also demonstrated the wisdom of securing wise and consecrated evangelists to head the churches at times of special efforts."

In sketching Mr. Mills's work the special aim has been, not to give a detailed history of his labors, but rather to give a comprehensive view of the methods of organization and generalship employed in what may be regarded as the most elaborately planned phase of revival work. In Mr. Moody's closing campaign in England we have a good illustration of this phase in its beginnings, and in the World's Fair campaign we see its application on a grand scale. But Mr. Mills may be regarded as the representative of this more elaborate form of organized effort, working through and wielding the churches of a whole city for the ends of the Gospel. We have given this sketch for the instruction and help of the men, in all our towns and cities, who have the administrative ability requisite for rousing the churches in their respective regions and directing them in evangelizing the masses of men. If such men can be awakened to see that this universal work can never be done by special evangelists, but must be done by the stated ministry in each locality the world over, a much-needed revolution will result and great good be accomplished.

### SECTION THIRD.

#### **The Work of the Great Lay Organizations.**

The great union societies, made up principally of the members of the various Christian churches, that are now exerting world-wide influence, either originated in the revival of 1858 or received their impulse and inspiration largely from it. As

that revival was the rousing of the laity to a sense of their responsibility in the work of the church for a lost world, so these societies represent the organization of this comparatively new element of power in order that it might be brought to bear with greater directness and efficiency in the carrying out of the purpose of Christ in saving the world. The societies—too numerous to be even named in this connection—have been organized in such a way as to reach out in all directions to meet existing or prospective needs. Some, as the Young Men's Christian Association and the King's Sons, are designed for men alone; others, as the Young Women's Christian Association and the King's Daughters, for women alone; still others, as the Young People's Society of Christian Endeavor, for both men and women. Some, like the Young Men's Christian Association, are designed chiefly for Christian work outside the churches; others, as the Young People's Society of Christian Endeavor, chiefly for work in developing the young in the church and directing them in cooperating with and directly building up the various churches with which they are respectively connected. Among the most remarkable developments in this great lay movement is the Salvation Army, which, under General William Booth, has organized a vast host in all lands, which, under military discipline, is engaged in a great struggle for the rescue of the neglected, lapsed, and submerged masses.

The following sketches of three of these lay organizations—the Young Men's Christian Association, the Young People's Society of Christian Endeavor, and the Salvation Army—will give some little notion of the vast work they are accomplishing.

### I. THE YOUNG MEN'S CHRISTIAN ASSOCIATION.\*

The earliest of the great lay organizations, to which reference has just been made, is the Young Men's Christian Association. It furnishes a happy illustration of progress in organizing and extending a work, and of gradually increasing definiteness in the conception of the object to be accomplished by the

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\* The material will be drawn, by permission, chiefly from the following sources:

“Fifty Years' Work among Young Men in All Lands,” published in 1894, on the occasion of the celebration of the Jubilee of the Association.

“The Work of the Young Men's Christian Associations in North Amer-

agency of the associated effort. It was organized in London by George Williams in 1844, introduced into America in 1851, and now extends over the whole world. Its history embraces three periods:

1. That of the sporadic, independent formation of societies, here and there, in Europe and America, from 1855, when the "Alliance of the Young Men's Christian Associations" was formed at the Conference in Paris, until 1878, when the "Central International Committee" was formed at the eighth International Conference, assembled in Geneva.

2. That of voluntary international conferences.

3. That of organized and effective international effort for the spread of Christianity and the development of Christian activity among young men in all parts of the world.

It will be convenient to consider, first, the general work of the association in these three stages; and, secondly, the work of the Association in America, as illustrating the type of effort in which we are more particularly interested.

### I. Origin and General Work of the Association.

A view of the general work of the Association is eminently suited to illustrate the increase in efficiency of effort, brought about by progress in completeness and thoroughness of organization.

#### I. EARLIER STAGES OF THE WORK.

George Williams, as he looked out over the world of London, felt, as many before him had doubtless felt, the greatness of the spiritual destitution among the young men. Many before him had undertaken in their various ways to meet the sore needs and had doubtless partially met them, but with George Williams "the fulness of time" had come, and the idea of his society was destined to survive and spread and take possession of the world—or, rather, the idea seems to have taken possession of many

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ica," a paper prepared by Richard C. Morse for the Thirteenth Conference of the Young Men's Christian Associations of All Lands, held at London, England, June 1-7, 1894.

"A Hand-Book of the History, Organization, and Methods of Work of Young Men's Christian Associations," published by the International Committee, New York, 1892.

minds simultaneously, as has often been the case in great inventions or great forward movements.

The older records of the Association show that "societies were generally founded in different countries quite independently of one another. Many such associations existed for a long time without any idea that other societies, kindred or even identical, had been founded elsewhere."

The decade which immediately preceded the commencement of the work in England was in many respects a period of preparation.

**The** Events then occurring in the political, **Preparation.** religious, and commercial spheres directed attention to the need for a new organization. Through a wide extension of the franchise the nation awoke to a sense of opportunity, and to the assertion of popular rights. Systems of national education received a fresh impulse. A new movement was set on foot for the shortening of the hours of labor. The commerce of the country, particularly in its foreign departments, received unwonted developments. The tide of population began to flow in greater volume and swiftness than hitherto toward the larger industrial centers. A new light had begun to shine upon the condition of irreligiousness in which the youth of the nation gathered in these centers were allowed to grow up; upon the oppressed condition of the toilers; and upon the social discomforts which fell to the lot of thousands of young men who, brought away from homes where they had enjoyed every refining influence and protection, suddenly found themselves surrounded by influences calculated only to weaken and debase.

Experience already gained in connection with the work of mechanics' institutes, scientific institutes, literary and debating societies, and similar agencies, served to point the necessity for an association for young men which, while embracing the literary and educational advantages provided by such institutions, should at the same time seek to meet the deeper needs of their spiritual nature, to mold their characters upon a Christian basis, and to build them up into Christian manhood.

#### *1. Origin of the Association in London.*

From 1841 to 1843 there had entered the business establishment of Mr. George Hitchcock, 72 St. Paul's Churchyard, London, several young men who were decided Christians, and who

at once realized the gravity and responsibility of their position toward the unconverted young men in the house, who were in a very large majority. The condition generally of young men in the drapery business in London at this time is spoken of as being most deplorable. Mr. W. Creese, one of the first secretaries of the Young Men's Christian Association, writes that a few godly young men from 1841 to 1844 met together in a bedroom for prayer and Bible study, and speaks of the value that the reading of two books was to these young Christians, viz., Finney's "Lectures on Revivals of Religion," and the same author's "Lectures to Professing Christians." These bedroom-meetings and the reading of these books led to very earnest and definite work on behalf of the unsaved young men, and several were won for Christ. The great day alone will reveal the wonderful results of this preliminary period. The great earnestness on the part of these young disciples led to the conversion of the esteemed head of the house, also to the establishment of a Home and Foreign Missionary Society, which is carried on to this day at 72 St. Paul's Churchyard.

In speaking of these early days, at a meeting held at 48 Great Marlborough Street, in 1859, in connection with the sitting of the Second British Conference, Mr. Hitchcock said: "My dear friends, I shall attempt to restrain my feelings, but you will not be surprised that I feel strongly on such an occasion as this. I have been thinking since I entered this room of the birth of the Young Men's Christian Association—its infancy and youth; and when I tell you that my own spiritual birth under God is connected with its formation—that is to say, that the same agency which God employed to nurture this blessed institution was the means, I believe, of bringing me to a knowledge of myself and to a knowledge of Christ—you will know that I can not but feel a great deal in taking the chair at this meeting."

Mr. Hitchcock's conversion was an event of great importance in relation to the formation of the Association. The facilities he afforded to the Christian workers in his establishment, the princely liberality with which he supported whatever tended to the spread of the Gospel, added to the encouragement afforded by his personal testimony and devotedness, were causes which told with great effect upon the spirit and courage of his employees.

Among these employees there was one in whom the divine

impulse had become "a passion for souls." George Williams's ardour in seeking the salvation of the young men in the house, **George Williams, the Founder.** and the signal blessing which God gave to his labors, combined with the scrupulous and efficient discharge of his business duties, had given him an influence in the establishment which insured the favorable consideration of his suggestions by his fellow employees.

Mr. Edward Beaumont, one of this early Christian band, who had been recently converted, in writing to Mr. George Williams about those early days, says: "On one Sunday evening in the latter end of May, 1844, you accompanied me to Surrey Chapel. After walking for a few minutes in silence you said, pressing my arm and addressing me familiarly, as you were in the habit of doing, 'Teddy, are you prepared to make a sacrifice for Christ?' I replied, 'If called upon to do so, I hope and trust I can.' You then told me that you had been deeply impressed with the importance of introducing religious services such as we enjoyed into every large establishment in London, and that you thought if a few earnest, devoted, and self-denying men could be found to unite themselves together for this purpose, that, with earnest prayer, God would smile upon the effort, and much good might be done. I heartily concurred, and said, 'I will do what I can to assist you.' You told me at the same time that I was the only person to whom you had mentioned it. This interesting conversation was continued in returning from worship, and led to a small gathering to further consider and pray over the subject. It was ultimately resolved to call a meeting of the Christian young men of the establishment for June 6.

"The meeting was held on the day mentioned, at 72 St. Paul's Churchyard, and by Mr. Williams's invitation Mr. James Smith was present from another house of business, where a work of grace had been manifest. In all there were twelve young men at this inaugural meeting on the 6th of June, 1844. It was decided to form a 'Society for Improving the Spiritual Condition of Young Men engaged in the Drapery and other Trades,' and a committee of management was appointed. A most remarkable circumstance, and one which at the very outset stamped the catholicity of the new association, and yet was not prearranged or even known until the fortieth anniversary had passed, was that the twelve founders of the Young Men's Christian Association represented in equal numbers the four principal de-

nominations. It may be well here to give the names of those attending the first meeting: Mr. G. Williams, Mr. C. W. Smith, Mr. James Smith (chairman), Mr. Norton Smith, Mr. Edward Valentine, Mr. Edward Beaumont, Mr. Edward Glasson, Mr. Francis Cockett, Mr. Edward Rogers, Mr. John Harvey, Mr. John C. Symons, and Mr. William Creese, the last two named acting as secretaries. Several names were suggested by which the new society should be called, but upon the proposition of Mr. C. W. Smith, on the fifth night of the meeting, July 4th, the one now known the wide world over was adopted, 'The Young Men's Christian Association.'

"Record has been traced of several previous efforts put forth on behalf of young men, reaching back into the earlier part of the present and into the seventeenth and eighteenth centuries. Those who took part in forming the London Young Men's Christian Association do not appear, however, to have possessed any information of any of these earlier movements. Their action was guided entirely by the desire to meet a present and felt want."

## 2. *Origin of the Association in America.*

In 1851, that noted Christian philanthropist, the Earl of Shaftesbury, became president of the Association. It was during that year that the work extended itself to Canada and the United States—Associations being formed in Montreal and in Boston.

The work in America was not, in spirit and aim at least, a new thing. Religious societies of young men were organized in New England more than two hundred years ago. Of these early efforts we quote the following interesting account:

"In an autobiographical sketch prepared by Cotton Mather, D.D., a leading minister in Boston, shortly before his death in 1728, he refers to his religious experiences, when about fifteen years of age, or in 1677, as follows: 'One singular advantage to me while I was thus a lad was my acquaintance with and relation to a society of young men in our town who met every evening, after ye Lord's day for ye services of religion. There we constantly prayed and sang a psalm, taking our turns in such devotions. We then had a devout question, proposed a week before, whereto any one present gave what answer he pleased, and I still concluded the answer. As ye Lord made poor me to



be a little useful unto these and other meetings of young people in my youth, so he made these meetings very useful unto me. Their love to me, their prayers for me, and my probationary essays among them, had a more than ordinary influence upon my after-improvements.' His son says of him that 'Unto these meetings he ascribed his first rise and improvement in the art of speaking, of praying, etc.'

"About 1683 a similar society was organized in the south part of Boston, for 'ye prevention of ye mischief arising from vain company, and as a nursery to the church there.'

"In his 'Early Religion,' published in Boston in 1694, Cotton Mather gives a 'copy of the orders agreed, used, and signed by a young men's meeting in our neighborhood.' Membership was confined to those who were 'willing with full purpose of heart to cleave unto Christ.' Two hours were to be spent each Sunday evening in devotional exercises; and sometimes, after the stated exercises, they conferred 'upon some question of practical Christianity.' They were to be 'charitably watchful over one another.' Candidates for membership were to be enrolled only upon the consent of 'the minister of the place.' Those falling 'into any scandalous iniquity' were to be suspended, and not received again without repentance. Quarterly collections to defray the expense of 'lights, fires, and entertainments' were taken, and any surplus was given to the poor. Bimonthly a whole evening was given to prayer 'for the conversion and salvation of the rising generation of our land.' Upon special occasions whole days were to be set apart 'for humiliations and thanksgivings.' These rules were reprinted in 1706, 1710, and 1724, with slight changes from those of 1694, and led to many organizations."

In Cotton Mather's well-known "Bonifacius," or "Essays to Do Good," published originally in Boston in 1710, and which passed through eighteen or more editions in America and Europe—the last as late as 1855—he says of these societies:

"These duly managed have been incomparable nurseries to the churches, where faithful pastors have countenanced them. Young men are hereby reserved from their many temptations, rescued from the paths of the destroyer, confirmed in the right ways of the Lord, and prepared mightily for such religious exercises as will be expected from them when they come themselves to be householders."

Referring to the influence of this remarkable book upon his public life, Benjamin Franklin wrote from Paris in 1779 to Samuel Mather:

"If I have been, as you seem to think, a useful citizen, the public owes the advantage of it to that book."

The great religious awakening under the preaching of Jonathan Edwards, about 1740-42, did much to revive the work of these societies. The society at Dorchester, Mass., lived longer than any religious society of young men of which we have knowledge. Organized in 1698, it had a continuous existence until 1848, or one hundred and fifty years. The address delivered at the centennial anniversary, together with its rules, was published in 1798. More than forty published addresses and sermons, delivered before these Mather Young Men's Societies prior to 1771, are now in New England libraries.

David Naismith, of Glasgow, who had established city missions and young men's societies in Great Britain, came to America in 1830 and established similar societies in New York and Philadelphia, and some thirty of the principal cities; but these were short-lived, altho they doubtless helped to prepare the way for the Young Men's Christian Association.

The first organizations suggested by that of London were effected at Montreal and Boston, the former the 9th and the latter

**Modern Societies.** the 29th of December, 1851. It is a noteworthy fact that in Montreal there still remained some "live coals" from the Naismith society; the tract distribution had been continued, the older workers enlisting young men as helpers. As one of these "young men" called for his companion on a September day in 1851, he was handed a volume of "The Exeter Hall Lectures" with the remark, "Why can not we have a Young Men's Christian Association in Montreal?" Meeting the next day, the first words of this friend were, "What about an association?" "We must have one," was replied, and they at once set about its organization. They were greatly aided in their efforts by a former member of the London society, who possessed a copy of its constitution. The meeting for organization was held in the chapel of the St. Helen Street Church, in which twenty years earlier (1831) the Naismith Society had its birth. The Boston Association resulted from an article describing the London Association and its work, written for a Boston paper by an American student in June, 1850, but not published till November, 1851. This article attracted the attention of Christian young men, correspondence was opened with the London secretary, and an organization was soon after effected. Nothing was known of the Montreal work in the United States for more than two years. The Boston Associ-

ation, however, soon gained publicity through the press, and copies of its constitution coming into the hands of young men in Buffalo, Washington, New York, and Baltimore, led to similar organizations in those cities during 1852.

## II. SPONTANEOUS INTERNATIONAL CONFERENCES.

From 1855 to 1878 was the period of international conferences. From the beginning a natural tendency to affiliation manifested itself. The oldest records of the societies furnished evidence

“that some of the efforts at international relations were being made at this period by some of the founders of the early Association, who, full of enthusiasm over the beauty of the work in which they were engaged, were desirous of starting something of the same kind in other countries. We find this **The Union at Geneva.** desire for international institutions taking shape before 1855, especially in the Union at Geneva, whose members were so zealous that before their own Union was properly constituted they had entered into relations with the young people of other Swiss towns, and even of France, Holland, Germany, and England. A French pastor came to collect in Geneva. He was asked the address of some Christian young men in his church (Nismes). He gave the names of three, and a letter for them was entrusted to him, to which they promptly replied. This letter was the first of a great volume of correspondence still to be seen in the archives of the Association in Geneva. It was the commencement of that brotherly intercourse which now unites the young Christians of Geneva to those the wide world over.

“At the meetings of the Association the letters received from the different countries were read. From 1850 to 1855 the office of secretary was no sinecure in Geneva. Every day brought correspondence from England, France, Holland, Switzerland, and presently from America. This was replied to regularly. In the spring of 1853 it became necessary to carry on a part of the correspondence by printed circulars. The next step was the sending of delegates to the different countries, and so deep was the conviction of the necessity of binding all the Christian young men together that the Associations would fain have sent out their messengers through the wide world. Delegates from Geneva went in 1853 to Neuchâtel, Berne, Basle, Lyons, Marseilles, Montpellier, Codognan, Vergèze, Lévignan, St. Hypolite, and Allain. Several visits from foreign representatives followed, the first of which, that of brother Heyblom, from Amsterdam, was indeed a time of rejoicing.”

It was Geneva, the place where Calvin wrought so nobly in

the great Reformation, that took the lead in the matter of international conferences. "How grand it would be," said the ardent **Geneva Taking** young Genevese Christian, "if one day we could **the Lead.** meet with members of all the kindred associations throughout the world, thus manifesting our common faith and brotherly love!" In 1855 this desire was realized, and the first gathering of young Christians from England, America, France, Holland, Germany, and Switzerland convened in Paris. At this conference the International Alliance was formed, and the statute adopted which has furnished the basis for all the subsequent work of the Association. An extract from the report of the conference will indicate its spirit and aim:

"We found ourselves among brethren, and we felt like brethren. We proved during these meetings that our Christian Association was more than a noble name, a grand watchword: it was a living reality. While outside us in the city, the war-like alliance of two great peoples was being celebrated with rejoicings, we also were signing a covenant sealed with the heart's blood of the rising generation, and which we are well assured will lead us on to victory with the church. We have laid (shall we not praise God for it?) the foundation of a vast missionary association in the midst of Protestant Christendom. Brethren, it is for you to rear the building. United in the name of Christ, we can win conquests for Him. Let our faith in the Savior strike its roots deep. We shall then have the spiritual power which is invincible, and we shall accomplish by the grace of God, with humility and faith, the work of which these conferences are to be the starting-point—a missionary work among the youth of our churches, out of whom shall arise the church of the future."

The following proclamation of the fundamental principle of the Alliance was made:

"We, the delegates of the Young Men's Christian Associations of Europe and America, assembled in conference in Paris **Universal** this 22d of August, 1855, feeling that all our so-  
**Alliance.** cieties are working for the same ends and on the same lines of Gospel truth, recognize it as our duty to manifest this unity, while at the same time retaining complete independence in our individual organizations and modes of working. We therefore propose to our respective societies to associate themselves in confederation on this fundamental principle, which shall henceforward be obligatory on every association seeking to enter the Alliance.

"The Young Men's Christian Association seeks to unite those young men who, regarding the Lord Jesus Christ as their God

and Savior, according to the Holy Scriptures, desire to aid His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom amongst young men."

This fundamental principle having been accepted, the conference further resolves:

"1. That any difference of opinion on other subjects, however important in themselves, not embraced by the specific designs of the associations, shall not interfere with the harmonious relation of the confederated societies.

"2. That a certificate of membership be provided by which members of the confederate societies shall be entitled to the privileges of any other societies belonging to this confederation and to the personal attention of all its members.

"3. That the system of correspondence already in operation be extended to the Alliance."

Upon this basis, at once so broad and so evangelical, the Universal Alliance of the Young Men's Christian Associations was founded. Its wisdom has been fully attested by the experience of many years in many lands, and it is no doubt largely owing to this wise initiative that the work of the Young Men's Christian Associations has gone on so satisfactorily.

The figures in the subjoined table speak for themselves, regarding the progress of the Alliance in association and membership:

COUNTRIES.	AUGUST 19, 1855.		JANUARY 10, 1894.	
	Associa- tions.	Members.	Associa- tions.	Members.
United States and Canada..	36	14,000	1,439	245,809
Great Britain and Ireland ..	40	6,000	658	87,464
France.....	49	700	102	2,281
Germany.....	130	6,000	1,129	64,362
Holland.....	10	400	785	17,629
Switzerland.....	54	700	390	6,420
Belgium.....	2	30	33	851
Italy.....	1	30	50	1,200
Sixteen other countries.....	....	....	523	30,126
Total.....	322	27,860	5,109	456,142

From 1855 to 1878 international conferences were held from time to time, as the local committee of some association spontaneously arranged to send out an invitation. "In the intervals between these great gatherings there was no work in common, no universal week of prayer for the young, and with

the exception of the international gatherings held every three or four years, the relations between the associations of the various countries were reduced to a minimum." All effort was isolated.

### III. EFFECTIVE INTERNATIONAL ORGANIZATION.

On Wednesday, August 14, 1878, at the first session of the Eighth International Conference of the Young Men's Christian Associations assembled in Geneva, the French delegates presented a memorial on a very important question of organization. This memorial, entitled "The Creation of an Effective International Alliance," had been suggested by various friends and members of the associations. It was followed by a thorough discussion of the subject, and the next day the conference adopted resolutions constituting the Central International Committee. Subsequently, in the course of the same conference, various branches of work were entrusted to the new committee, and these resolutions, carefully embodied by the committee of the conference, defined the object and duties of the International Committee until the conference in London in 1881.

The following extracts from the resolutions adopted will indicate the general purpose of the organizations.

"1. The conference appoints a Central International Committee, whose duty it shall be to report to the conference then sitting, and in conjunction with the Association which is to receive the next congress, to decide on the subjects then to be brought forward, with their movers and seconders.

"2. This Committee shall prepare the statistical tables for the next conference.

"3. This Committee shall have its headquarters at Geneva, and shall be chosen from the officers of the conference now sitting. It is empowered to fill up vacancies which may arise, and to add one representative for every country not as yet represented in its membership. . . .

"1. The conference, convinced of the importance of having an agency for the diffusion of universal and gratuitous information, takes the work under its own auspices, and declares its readiness to sustain, by all means in its power, every effort made to this end.

"2. The conference instructs the Central International Committee to carry on the work begun, and to endeavor so to extend its operations that it may become international and universal. It authorizes the said Committee to decide, according to the best of its judgment, on all matters of practical detail,

and to act in the name of the conference in connection with the various associations or groups of associations in the Universal Alliance.

"3. The conference expresses its desire that all the committees, general secretaries, and other officers in the various associations, will second the efforts made by the Central International Committee, and will conform as far as possible to its instructions, with regard to the agency for diffusing information."

As we have seen, up to the time of the creation of a Central International Committee, the work of extending the operations of the society, and of maintaining a living union among the existing associations, was carried on, if at all, in a desultory and ineffective way. Being the duty of all, it was attended to vigorously by none.

All this was changed by the organization of the committee. The report at the tenth conference, in Berlin, in 1881, shows the spirit of the committee and the character and scope of its work. It says:

"The Central International Committee, regarding itself not as the head but the heart of the union, is desirous to send the life-blood pulsing through all the veins of this vast body, as noiselessly, and yet as effectually, as does the healthy heart in the human frame.

"The Central International Committee has a twofold duty. In the intervals between the Universal Conferences, which it helps to organize, and whose behests it carries out, it forms the permanent link between all the existing associations. In this capacity it seeks to promote the interchange of good-will and kindly service. This we may call its intensive work.

"In addition to this, the Central International Committee is entrusted with the duty of extending the sphere of usefulness of the Young Men's Christian Associations, both by breaking up new ground and by watching over and strengthening weak centers. This is its extensive or missionary work."

The work is now being pushed in all lands. Mr. L. D. Wishard's journey of five years around the globe in the work of

**The Work.** organization and encouragement is a good illustration of what is being done. A brief extract from his report of his "Journey," at the Jubilee, in 1894, concerning the work in Asia, will serve to show what great things are being accomplished:

"The most important event in the history of Christian missions has unquestionably been the transmission of the Gospel

from Europe into Asia. And as we look back over the half-century of work done by the Young Men's Christian Association, we feel that its most remarkable feature is its expansion from America and Europe into Asia. If we consider the vast needs of the youth of Asia, and the special adaptation of the Young Men's Christian Association to meet them; if we observe how favorable are present conditions to this work, and how great is the success already achieved by it, we shall hardly be taxed with exaggeration when we say that during the next half-century the associations in Asia will probably do greater things for the young men of that vast continent than anything we have yet seen in Europe and America.

"According to the latest reports received, we find that there are 175 associations in Asia, composed of young natives, in the following proportions: Japan, 20; China, 7; India, 79; Ceylon, 22; Syria, 7; Persia, 2; the Caucasus, 5; Asia Minor, 23; Kurdistan, 1. But the most remarkable point is, that at the head of this phalanx of young Asiatic Christians there is an advance guard of 41 students' associations. This fact alone—that the most educated and thoughtful young men are the leaders in the movement—seems to us to prove how solid and stable has been the work done by the Young Men's Christian Association."

## II. WORK OF THE ASSOCIATION IN NORTH AMERICA.

The sketch just given of the general work of the Young Men's Christian Association affords a view of the increased efficiency from its more complete organization and its gradual extension over the world; the story of the work of the Association in North America is fitted to give an equally clear and helpful view of the progress made in clearing the vision regarding what are the proper aims and work of the institution. Mr. Richard C. Morse, in the jubilee paper already referred to, gives an account of the gradual progress to clearer light and greater unity and concentration of aim. From this historical view it is apparent that there have been several pretty clearly marked stages in the progress of the Association on this side the Atlantic.

It is not possible in this connection to do more than indicate the two main stages of progress.

### 1. *The Pioneer Period.*

As already stated the first association in America was organized at Montreal in 1851; the first in the United States, at



Boston, a few months later. The year following, associations were established at New York, Washington, Buffalo, and Baltimore.

The pioneer work, reaching through twenty years more or less, was chiefly confined to the mercantile classes in the large cities, for whom the work was originated. It included (1) the discussion of the exact aim to be kept in view by the associations, and (2) the testing of suitable machinery of organization and administration.

Mr. Morse sets forth the progress with reference to these points, as follows:

“Until 1870, during the first twenty years of their existence, the American associations were feeling their way toward the definition of what was to be their distinctive work for young men.

“In this period the spiritual purpose to lead young men to faith and life in Christ asserted for itself the first place. It was indeed the seed-thought of the organization. Some impulse in this direction was doubtless received from religious societies of young men which had for many generations existed in America.

“The predominant if not exclusive activity of these earlier societies had been religious. But this original bent of the Association work was more directly derived from the London Association, and from him who is honored as parent and founder by his children on both sides of the ocean.

“But as an organization seeking to make young men disciples of Christ it was, from the beginning, of great practical importance to define the relation of the Association to the various evangelical churches with which its active workers were identified. What proved to be a final and decisive step in this direction was taken before 1870 by the American International Convention in adopting in 1869 the evangelical test, which confines active voting membership to members of evangelical churches. It was adopted as the best working basis upon which to unite young men of the American churches and to preserve such an interdenominational comity as should be free from disturbing controversy. Upon it the associations have lived in practical sympathy and fellowship with pastors and churches, cordially recognized as helpful auxiliaries.

“Another essential feature of the work was impressed upon it in this early period. It was a work by young men who were

**A Work of Laymen.** They sought and obtained the countenance of their pastors, but the organization was constituted, officered, and managed wholly by laymen in the board of control, upon the working committee and in the entire active membership.

"The work was also, in the beginning, carried on wholly by young men who took for it such leisure time as their regular occupations allowed. But very soon the need began to be felt of a trained executive officer to devote his whole time to the organization, and an officer was employed for this purpose before 1870 in a few of the larger cities. But the nature and qualifications of the office were very imperfectly understood or defined.

"Toward the close of this period also some little progress was made toward a consummation most devoutly wished by the wisest Association leaders, namely: a concentration upon work for young men exclusively. These bands of young men as at first organized had been led away into attempting much religious work, excellent in itself, but quite aside from their distinctive purpose.

"In the beginning also was most providentially created an agency composed of representatives of all the associations in convention assembled—an agency to promote by conference

**Agency of** and correspondence a comparison of views, an **Conventions.** agreement upon methods tested by experience, and the giving of such other mutual help as was naturally suggested in the annual discussions of wisely chosen delegates. These benefits of a careful supervision began to be realized through the International Convention and its committee.

"The final achievement of this early period was the opening and dedication in New York city, during December, 1869, of a remarkable Association Building. It had been erected at a cost of half a million of dollars, and was the first building the whole structure and plan of which had been carefully shaped to accommodate a work for young men, with equipment not only for the religious, but also for the educational, social, and physical departments. This work was officered and its many committees were manned by young laymen in the various evangelical churches. As its executive it had secured the most competent officer yet trained in the associations, then as he has ever since been the leading American General Secretary."

## *2. The Period of Determination of Aim and of Organization.*

The period since 1870 has been characterized by concentration of aim and enlargement of scope in the work of the Association, in connection with the permanent establishment of the local associations in buildings of their own. Mr. Morse says:

"But in the year 1870, the New York Association stood quite alone in the possession of so many points of advantage and in the proffer to young men of what we are now familiar with as the fourfold, all-round work, with its benefits spiritual and intellectual, social and physical.

"The years since 1870 have been a period of steady growth.

One by one vital questions have been carefully considered and answered in such a way as to give the work its present shape and extension.

"First, of these was the question: Would the wide work outlined in the leading city organization and its ample building be accepted and imitated? and, if so, would not the emphasis put on the physical, social, and educational departments weaken the supreme spiritual purpose of the association?

"In response to this just solicitude the associations, while making their work minister to the whole man, body, mind, and spirit, have equally maintained the preeminence of the spiritual work in their unaltered constitution; in the purpose and conduct of officers, and directors, and committees; in the life-motive and activity of both general secretaries and physical directors, and in the steady growth of meetings for young men on the Lord's Day and during the week. . . .

"Intimately connected with the religious work was the question: Will the evangelical test of membership prove to be a working basis permanently acceptable to the churches?

"Slowly but surely this test has met with universal adoption, finding favor even where it was at first seriously questioned. By actual experiment of other tests it was found that only on this one were obtained the young laymen for management, the secretaries for administration, and the buildings for accommodation—all three indispensable to the aggressive and attractive work by which young men are brought within the influence of the Association. . . .

"Another vital question remained unsettled during the pioneer period. For years after 1870 concentration upon work for young men exclusively was widely criticized even by many Association leaders. Was it not, they said, narrowing the work to confine it to young men only? Such concentration, indeed, made the work broad from the standpoint of the young men, offering them all-round benefit, physical and intellectual, as well as social and spiritual. But it had a narrow look, and it still has a narrow look to those who are fully persuaded that the Association should do a general evangelistic work addressed to all classes and ages of men and women. Would the associations concentrate universally upon work for young men? Slowly but steadily the sentiment grew in favor of this concentration. Temptation to engage in work outside of this was more and more successfully resisted. It was discovered, on the one hand, that such work lessened the amount of effort which the Association could make for young men; while on the other, the every Association energy was exhausted in its distinctive work, multitudes of young men still remained beyond the reach of its agencies, thus showing that the Association had no strength to spare for those outside its immediate purpose.

"A fourth vital question related to management and administration: (1) Could a body of executive officers be trained and employed for administration? And (2) could this be done consistently with keeping the management and work in the hands of such laymen as had founded and had hitherto carried on this work with little or no help from salaried officers?

"Favorable response to this question has been made by the present multitude of young men who, to the number of thirty-five thousand, are now serving as volunteers on the committees for work and management.

"On the other hand, equally successful has been the effort to secure the trained officers needed as general secretaries and **Trained Officers.** physical directors. Twelve hundred such officers are now employed, and two training-schools are in successful operation to educate men for these responsible positions. . . .

"For the accommodation of this broad work with its multitude of agencies and workers, specially constructed buildings were needed. The good beginning made in New York city in 1869 was carefully studied and improved upon, at first only in the larger cities, then in those much smaller. It was a completely new type of building, adapted in every part to this new form of Christian work. The architect was guided and controlled by the vigilant secretary and the other officers and workers; equally also by the wise supervision of International and State Committees. Thus a type of building has been developed, each structure gaining by suggestions obtained from its predecessors. In this way the American associations have come into possession of three hundred buildings at a cost of \$15,000,000—the latest, largest, and most complete having been opened with full equipment only a few months ago in Chicago, the second, and in many respects the most remarkable of American cities. This latest building, like its prototype in New York twenty-four years ago, registers a long step of progress. Erected in the very heart of the great city, by an expenditure

**The Model Building.** of over \$900,000, upon ground almost equal in value to the costly structure itself, it contains the best total equipment yet realized in any one building for the whole work, spiritual and social, physical, intellectual, and educational."

### 3. *The Extension of the Scope of the Work.*

In the progress of the work it became manifest, early in the seventies, that the operations of the Association should be widely extended in their scope. Mr. Morse says:

"Thus organized, administered, and established in buildings of their own, the associations have greatly extended the reach

of their influence. It was for young men of the mercantile class in our large cities that the first expert secretaries and the first carefully planned buildings were secured. But while this adaptation to one class was being wrought out, the practical question was again and again raised: Is not this work equally adapted to reach other—perhaps all—classes of young men? To this oft-recurring question very successful replies have been given one by one.

“A million men are employed by American railroad corporations. Coming in contact with the Young Men’s Christian **Railroad Work.** Associations, some of these employees—specially those in the operating department—suspected and then demonstrated the adaptation of this work to their situation. As a result the Association Railroad Department has grown up since 1872, and now railroad branches are organized at over one hundred railroad divisional points—the corporations appropriating annually over \$125,000 toward the expenses of this agency because of its practical value in increasing the efficiency of their employees. Many buildings have been erected at these railroad points, the best one having been lately enlarged at a total cost for the entire completed building of \$250,000. It is the gift of the leading American railroad capitalist to his employees organized for mutual benefit in this form of Christian activity. . . .

“Equally promising has been the effort to benefit young men of the industrial classes, including those engaged in many forms of manual labor. The chief agency used is the evening educational class. More than twenty thousand young men are now gathered in such classes, constituting nearly one tenth of the total membership of the American associations. No privileges we offer appeal so strongly to many of the very best young men of the industrial as well as of the mercantile classes. . . .

“But the extension of the Association work to students in American colleges and universities has been one of the most **College Work.** significant features of its progress. Since 1870, when it existed in less than ten colleges, the number has grown to four hundred and fifty, with a membership of over thirty thousand, perhaps the largest undergraduate student fraternity in the world.

“The students in our universities and colleges are the most influential and favored class of American young men. They constitute only one per cent. of American youth, but they furnish thirty per cent. of the men who fill positions of influence in trade and commerce, as well as in church, school, and state. Of these young men the associations receive into their membership a larger proportion than of any other class in America, and under the influence of the Association a larger percentage of these young men are converted than of any other class reached

by its efforts. So that by this means the most influential young men among us are as a class the most Christianized.

"These university associations are also distinguished from all others in graduating their entire membership every four years into the great body of young men from whom come the members of the city and town associations. The prosperity and strength of many of our city organizations are to-day dependent upon the leadership and activity of graduates of the college associations.

"Another significant circumstance confirming and guaranteeing the Association's relation to the churches is the fact, that almost all the future ministers of the evangelical churches are to-day, as Christian college students, members and workers in the Young Men's Christian Associations.

"Another outgrowth of the college work has been created by graduates who, having been active members during their college course, became missionaries and began to organize the students in educational institutions on the foreign field. It then became apparent that the unit of closest association resemble the round world over, in our work for young men, is the college or university organization. The resemblance between associations in American and in Japanese or Chinese universities will be a closer one than we can ever expect to see existing between the city associations of Chicago or New York and those of Tokyo or Peking.

"Once planted in the colleges of the Orient the associations were naturally sought for on behalf of the young men in the cities. Calls came from those cities and from the missionaries in them for qualified leaders to organize city associations in India, Japan, China, and South America.

"This has led to the planting of associations by five American secretaries at Tokyo, Madras, Calcutta, and Rio de Janeiro. They are sustained on these fields by their American brethren.

"Another important outgrowth of the college association work has been that development of its missionary department

**Volunteer Mission Movement.** known as the Student Volunteer Movement for foreign missions—a well-organized movement which has already enrolled over three thousand

students as volunteers desirous of becoming foreign missionaries of the churches to which they severally belong. Of those enrolled already six hundred and eighty-five have been sent out and are now in active service on the field."

#### 4. *Agencies of Supervision.*

The experience of the earlier years demonstrated that international, State, and provincial conventions, committeemen, and secretaries were indispensable agencies of supervision in pushing on the work. On this point Mr. Morse says:

“From this brief review it is evident that the period since 1870 has been one of accelerated progress in every department of the American associations. It remains, however, to notice one agency without which this progress could not have been realized.

“During the pioneer period Association representatives in international convention assembled had created a Committee to promote correspondence, supervision, and extension, and in 1866 had given that Committee fixity of location in the leading American city. Two needed International Secretaries had also been employed, and before 1870 a few State and provincial conventions—children of the international—had been organized.

“Visiting and corresponding secretaries were added gradually to the force of the International Committee, and to that of the State and provincial organizations, as these were successively formed and fostered by the International Committee. Ground gained has been held. Mistakes on new fields have been corrected in season. Only along the pathway of supervision has permanent progress in any and every department been realized.

“In 1870 the international and the 14 existing State and provincial organizations numbered 93 members. Now the International Committee is composed of 70 members and trustees, and on the State and provincial committees are enrolled 740 members.

“Only two visiting agents were employed in 1870 by these agencies of supervision. Now, 73 international, State, and provincial secretaries are employed on the home and 5 on the foreign field. In 1893, at 34 conventions, 6,260 representatives of 966 associations met for stimulating conference and to promote wise supervision. From a financial point of view the same impression is gained. Years ago, when the aggregate annual expenditure of the American associations was \$200,000, one tenth, or \$20,000, was expended for supervision. Now, when over two millions are being used annually in this work for young men, the same proportion is paid for supervision. Excellent reasons for this might be given, but we can only record here the interesting and significant fact, showing how indispensable to the progress of the work have been agencies of vigilant supervision and extension.”

The following summary of the growth of the Association is  
**Summary of** sent out by “The International Committee of  
**Growth.** Young Men’s Christian Associations.”

“After fifty years we find in North America 1,400 associations, with an aggregate membership of about 233,000. These associations own a total net property of \$15,200,000. Two hundred and ninety-one of them own the buildings they occupy.

Six hundred and thirty-eight have libraries aggregating 476,572 volumes. Seven hundred and eighty-nine have reading-rooms. Twenty-six thousand nine hundred and ninety-seven Bible-class sessions and 64,000 prayer- and Gospel-meetings for young men only are held annually. Three hundred and four associations report educational classes attended by over 20,000 different young men, and 524 report gymnasiums and other means of physical culture. One hundred and ninety literary societies, 4,795 lectures, and 3,829 sociables are reported. Two hundred and fifty-two associations are doing a special work, both religious and secular, for boys. Of the 1,397 associations, 444 are in colleges, 98 are railroad branches, 11 are German branches, 43 are among the colored people, and 30 among the Indians. The aggregate current expenses of 984 associations are \$2,138,097. One thousand and one hundred and sixty-five general secretaries and assistants are employed by 696 associations and branches. The international, State, and provincial committees employ 83 secretaries."

This twofold sketch—of the general work and of the American work—makes it manifest that the Young Men's Christian Association is one of the most powerful and far-reaching agencies for good ever devised by the church of Christ. The glimpse given of the work—for nothing more is possible in this connection—indicates how large is its promise of future usefulness if, under the influence of the Holy Spirit, it shall retain its singleness of vision and aim and its reverence for Christ and the Bible.

## II. Sketch of the Society of Christian Endeavor.\*

As will be seen, the Society of Christian Endeavor is, by the very terms of its constitution, strictly subordinated to the local church or denomination with which each society is connected. It is thus made a most valuable auxiliary to the pastor and people in training the young in Christian work. As expressed in the language of the Society itself:

"The first Society of Christian Endeavor was established at Portland, Me., in Williston Church, by its pastor, Rev. Francis E. Clark, for the training of young converts for the duties of church membership; to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make

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\* The sketch of this Society has been prepared from materials kindly furnished by Rev. Francis E. Clark, D.D., its founder and president.



them more useful in the service of God. The purpose of the Society is now the same as at the beginning: to train young people for the duties of their own church and denomination. It exists to make young people loyal and efficient members of the church of Christ. Like the Sunday-school each society is in some local church and in no sense outside of that church."

The following statement of the history and principles of the Society is taken from "A Short History of the Christian Endeavor Movement," published in Boston, 1894.

### I. ORIGIN AND AIMS.

"In the winter of 1880-81 a precious revival spirit visited the Williston Church, of Portland, Me., and many, especially among the young people, gave their hearts to God. The pastor and older church-members were naturally anxious concerning these young disciples, and felt that great wisdom and care were necessary to keep them true to the Savior during the first critical years of their discipleship. The problem weighed heavily upon their minds, for they felt that neither the Sunday-school, nor the church prayer-meeting, nor the young people's prayer-meeting, tho all well sustained and admirable in their way, were sufficient to hold and mold the Christian character of these young converts. There was a gap between conversion and church-membership to be filled, and all these young souls were to be *trained and set at work*. How should these things be done? These were the pressing problems. After much prayer and thought, the pastor of the church, Rev. Francis E. Clark, invited the recent converts, as well as the younger church-members, to his house, on the evening of February 2, 1881, and after an hour of social intercourse presented a constitution, which he had previously drawn up, of the 'Williston Young People's Society of Christian Endeavor.' This constitution is essentially the same as that adopted by the great majority of societies of Christian Endeavor at the present day.

"Some three years later, at the request of one of the national conventions, with the aid of one or two friends, the founder of the first society revised the constitution and framed the by-laws, adding various committees as they now appear in the 'Model Constitution.' But the essential features of the work were in

**Essential** the first constitution: the definition of the object,  
**Features.** the two classes of members, the 'prayer-meeting pledge' (the most important part of the constitution), the consecration or experience meeting, the roll-call, the provision for dropping members, and the three main committees, are provisions which are all found in the first constitution.

“ Thus it will be seen that the Society of Christian Endeavor was born of a revival, and was the outcome of a real necessity,—the necessity of training and guiding aright the young Christians, who might otherwise stray away. It will also be seen that it was a mere experiment in the first place, and that little credit is due to the originator, except for an effort to train his own young people in the Christian life—an effort which is always made by every true pastor. To his delight, and somewhat, also, it must be confessed, to his surprise, nearly all the young people who assembled at that pastor’s house on the 2d of February signed the constitution containing the stringent prayer-meeting clause, and, to his still greater delight, *they lived up to it.* The young people’s meeting took a fresh start; the spiritual life of the members was intensified; their activities were very greatly enlarged; and, so far as they were concerned, the problem of leading them to confess Christ with their lips, of setting them at work and keeping them at work, seemed to be solved. When that pastor also found that, in many other churches, the same efforts accomplished the same results, he began to feel that the hand of the Lord was in it.

“ The first knowledge of this experiment given to the world was contained in an article published in a religious paper of Boston, in August, 1881, entitled, ‘How One Church Cares for its Young People.’ This article, and others which followed it, at once brought letters from pastors and Christian workers in all parts of the country. First they came singly, then in pairs, and then in scores, almost every day, and they have kept coming in constantly increasing numbers ever since. One of the first pastors to introduce this system of Christian nurture among his young people was Rev. C. A. Dickinson, then pastor of the Second Parish Church, of Portland, now pastor of Berkeley Temple, Boston; and no small share of the success of the movement has been due ever since to his wisdom and counsel. The second society, however, was established in Newburyport, Mass., by Rev. C. P. Mills, in the same year that the movement originated. He also has ever since been one of the staunch friends of the cause; while another gentleman who soon threw himself into the movement with characteristic energy was Rev. James L. Hill, then of Lynn, and now of Medford. The first president of the United Society, Mr. W. J. Van Patten, of Burlington, Vt., was one of the first to recognize the potency of the movement, and in several long letters suggested plans for future growth, which have since been carried out, and have demonstrated his wisdom and sagacity. The first man who signed the constitution at his pastor’s house, on that winter evening in 1881, was Mr. W. H. Pennell, teacher in the Williston Sunday-school, of a large class of young men. He took this step, perhaps as much to help his boys as for any other reason. His whole-souled support has never been wanting

from that day to this, and the national convention honored his early devotion to the work by choosing him for three successive years its president. Among others conspicuous in the early history of the movement were Rev. S. W. Adriance, of Woodfords, now of Lowell; Mr. J. W. Stevenson, of Portland; Eli Manchester, Jr., of New Haven, Conn., and others whose names we can not mention, but who will not soon be forgotten. . . .

"So far as careful search reveals, the distinctive features of the Christian Endeavor movement: the strict prayer-meeting pledge, the consecration meeting, the roll-call, the variety of committee work, and the duties of these committees, were characteristics of this organization alone, and wherever adopted have been copied from it."

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and midweek services, unless prevented by some reason which I can conscientiously give to my Savior, and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call."

"For some months, in fact for years, little was done in a systematic or organized way to establish societies. As letters were received they were answered as fast as possible, and so it came about that in different parts of the country were those who had heard of and tried and believed in the organization, long before any 'United Society' was proposed. One of the first developments of the new work was naturally in the line of annual conventions. Those interested were not content to work out the problem for themselves; they must come together and tell each other what great things the Lord had done for them. The first of these conferences was held June 2, 1882, in the Williston Church, Portland, Me. A glowing newspaper report shows that even in the early days, when societies were few and numbers small, enthusiasm and devotion were not lacking. There were but six societies recorded then, though doubtless there

were others (as the one in Newburyport, Mass.), which were not then known to the conference. These six societies were in the Williston, Second Parish, West, and St. Lawrence Street churches, of Portland, in one of the churches of Bath, and one in Hampden, Me. These six societies, except the one in Hampden, were represented and gave encouraging reports of the work done.

“The program consisted of discussions, in the afternoon, of ‘The Prayer-Meeting,’ ‘The Experience Meeting,’ ‘The Sociables,’ and ‘The Lookout-Committee Work,’ and of addresses in the evening by Rev. C. A. Dickinson, Rev. A. H. Wright, and Rev. F. E. Clark. At this meeting Mr. W. H. Pennell was chosen president of the conference, and Mr. J. W. Stevenson secretary—offices which they filled for three years, to the great benefit of the Society. In these six societies were 481 members, the Williston Society leading off with 168. . . .

“The next annual conference was held in the same city of Portland, June 7, 1883, but in another church, the Second Parish. A large growth over the preceding year was noted, tho statistics were obtained from only 53 societies with 2,630 members. Of these 53 societies, the report says 5 were organized in 1881, 21 in 1882, and 27 in the first five months of 1883, showing what an impetus to the work was given by the little convention of the year before. Seventeen of these societies were found in Maine, 11 in Massachusetts, 41 in all New England; while of the other 12, 5 were in New York, and the rest scattered throughout the West, a very large one being found in the First Congregational Church of Oakland, Cal. At this convention, the questions which have since become so familiar were discussed, and the usual business performed. . . .

“Some of the prominent features of the recent growth have been the establishment of State unions in nearly all the States of the Union, many of these patterning after Connecticut which led the way in the State organizations. The establishment of local unions in hundreds of places, the adoption of *The Golden Rule* as the official representative of the societies, have been some of the causes which, under the blessing of God, have increased the one society of 1881 to the growing myriads of the present time, with their hundreds of thousands of members in America, and many added thousands in Great Britain and all missionary lands.

“Of course, the Society has met with opposition. No such widespread movement for young people, built upon plans radically different from any hitherto adopted, could expect to be

adopted heartily and at once by all. In some sections it has been regarded with suspicion and distrust; in others it has been counterfeited; in others, every idea and principle has been taken and another name given to it, while the society from which the ideas have been taken has been traduced and misrepresented. However, it is not pleasant, nor is it necessary, to dwell upon this chapter of history, since the movement for the most part has been received with surprising cordiality—far more heartily, in fact, than Sunday-schools, or missions, or any of the other religious movements of modern days.”

## II. PRINCIPLES OF THE SOCIETY.

“It remains to be said that in his letter of acceptance the president of the United Society formulated certain principles which he presented to the societies as conditions on which he accepted their call. These principles have been adopted by many influential State conventions and local unions in all parts of the country, and may fairly be considered the platform of principles on which the Society stands. The following are the most important of these principles:

“1. The Society of Christian Endeavor is not, and is not to be, an organization independent of the church. It is the CHURCH at work for and with the young, and the young people at work for and with the CHURCH. In all that we do and say let us bear this in mind, and seek for the fullest cooperation of pastors and church officers and members in carrying on our work. The Society of Christian Endeavor can always afford to wait rather than force itself upon an unwilling church.

“2. Since the societies exist in every evangelical denomination, the basis of the union of the societies is one of common loyalty to Christ, common methods of service for Him, and mutual Christian affection, rather than a doctrinal and ecclesiastical basis. In such a union all evangelical Christians can unite without repudiating or being disloyal to any denominational custom or tenet.

“3. The purely RELIGIOUS features of the organization shall always be PARAMOUNT. The Society of Christian Endeavor centres about the prayer-meeting. The strict ‘prayer-meeting pledge,’ honestly interpreted, is, as experience has proved, essential to the CONTINUED success of a society of Christian Endeavor.

“4. The Society of Christian Endeavor sympathizes with temperance and all true moral reforms, with wise philanthropic

measures, and especially with missions at home and abroad; yet is not to be used as a convenience by any organization to further ends other than its own.

"5. The finances of the Society shall be managed economically, in accordance with the past policy of the board of trustees; and the raising of funds to support a large number of paid agents or Christian Endeavor missionaries, in connection with either the United Society or the State unions, is not contemplated. In winning our way, we can best depend in the future, as in the past, upon the abundant dissemination of our literature, and on the voluntary and freely given labors of our friends, rather than upon the paid services of local agents.

"At the Minneapolis convention of 1891 the following

*Platform of Principles*

was indorsed by the officers and trustees of the United Society of Christian Endeavor and by the Eleventh International Convention:

"We reaffirm our adherence to the principles which, under God's blessing, have made the Christian Endeavor movement what it is to-day.

"First, and foremost, devotion to our divine Lord and Savior, Jesus Christ.

"Second, the covenant obligation embodied in the prayer-meeting pledge, without which there can be no true society of Christian Endeavor.

"Third, constant religious training for all kinds of service involved in the various committees, which—so many of them as are needed—are, equally with the prayer-meeting, essential to a society of Christian Endeavor.

"Fourth, strenuous loyalty to the local church or denomination with which each society is connected. This loyalty is plainly expressed in the pledge; it underlies the whole idea of the movement, and, as statistics prove and pastors testify, is very generally exemplified in the lives of active members. Thus the Society of Christian Endeavor, in theory and practise, is as loyal a denominational society as any in existence, as well as a broad and fraternal *interdenominational* society.

"Fifth, we reaffirm our increasing confidence in the interdenominational, spiritual fellowship, through which we hope, not for organic unity, but to fulfil our Lord's prayer, 'that they all may be one.' This fellowship already extends to all evangelical denominations, and we should greatly deplore any movement that would interrupt or imperil it.

"We rejoice in the growing friendliness of Christians throughout the world. We find reason for gratification in the fact that the Reformed, Methodist Protestant, and Cumberland

Presbyterian churches, the Congregationalists, Disciples of Christ, Friends, and other denominations, have in their highest ecclesiastical gatherings indorsed and practically adopted the Society of Christian Endeavor, and that the Presbyterians in many synods and presbyteries have substantially done the same.

"We rejoice, too, that the Baptist Young People's Union admits Christian Endeavor societies to all the privileges of denominational service, without any change of name or principle or interdenominational affiliation; that the Free Baptists recommend societies organized on the Christian Endeavor basis;—Advocates of Fidelity in Christian Endeavor; the 'Evangelical Association,' 'The Keystone League of Christian Endeavor;' and the Methodists of Canada, 'The Epworth League of Christian Endeavor;' and that the United Brethren in Christ recommend that when a society takes the prayer-meeting pledge it should be called a 'Christian Endeavor Society,' thus guaranteeing, to those who desire it, our precious interdenominational fellowship as well as full denominational control.

"We believe that *for the sake of Christian fairness and courtesy*, in all denominations and all over the world, the Christian Endeavor principles should go with the name, and the name, either alone or in connection with a distinctive denominational name, should go with the principles.

"For the maintenance of these *principles of covenant obligation, individual service, denominational loyalty, and interdenominational fellowship, we unitedly and heartily pledge ourselves.*

"The Minneapolis convention unanimously adopted the following

*Resolution.*

"*Resolved*, That, as from the beginning, we stand upon an evangelical basis (meaning by 'evangelical,' personal faith in the divine-human person and atoning work of our Lord and Savior, Jesus Christ, as the only and sufficient source of salvation); and we recommend that, as in the United Society, only societies connected with evangelical churches be enrolled on the list of State and local unions.

### III. LATER HISTORY.

"We append to the history of the earlier years of the Endeavor movement some brief notices of the more prominent recent features of the work.

"The conventions of 1886 and 1887, both held at Saratoga Springs, were meetings of wonderful spiritual power. They were attended, the first by 1,000 and the second by 2,000 dele-

gates, and were the precursors of the great conventions which immediately followed.

"The seventh annual convention was held at Chicago, July 5-8, 1888. Over 5,000 delegates were present, from 33 States and Territories. The addresses and papers were of a high order of merit.

"The eighth annual convention was held at Philadelphia, July 9-11, 1889. Over 6,500 delegates were present, representing 31 States and Territories, Germany, Turkey, Canada, Ontario, Quebec, and Nova Scotia.

"The ninth annual convention was held at St. Louis, Mo., June 12-15, 1890. Over 8,000 delegates were present, from 37 States, Territories, and provinces.

"Wonderful as these great conventions have been, the tenth surpassed them all. It was held at Minneapolis, July 9-12, 1891. Over 14,000 delegates were present, from nearly every State in the Union and the provinces of Canada.

"The eleventh annual convention, held in New York city, July 7-10, 1892, will go down in history as 'the enthusiastic convention.' Its numbers were enormous, a conservative estimate placing them at 35,000. The exercises of the convention received unparalleled attention at the hands of the press, both secular and religious. Speakers of the highest eminence, both in church and State, made addresses of the greatest brilliancy.

"The convention was especially memorable on account of the large representation from foreign countries, and some of the addresses made by Hindus, Chinese, and native Africans were indeed remarkable. The convention was also noteworthy on account of its vigorous expressions of sentiment in regard to the Sunday closing of the World's Fair.

"The twelfth annual convention held in Montreal, Can., July 5-9, 1893, was the first international convention held outside of the United States. Altho many things conspired to reduce the attendance, notably the World's Fair, and the failure to secure reduced rates from the South and West, yet in spite of this over 16,000 delegates enjoyed what many have called the most practical and spiritual convention ever held. The experiment of having two large simultaneous meetings, with programs of equal merit, was tried and worked successfully. . . .

### 1. *Denominational Societies.*

"The year 1890-91 saw the substantial settlement in most quarters of the agitation for separate denominational societies, to the exclusion of the Christian Endeavor name and interdenominational fellowship. The Epworth Leagues of the Methodist Church of Canada have adopted the name 'Epworth



Leagues of Christian Endeavor,' and hold full fellowship with each organization. The Baptists have formally decided to admit to their Young People's Union Baptist societies of Christian Endeavor on the same terms as Baptist societies strictly denominational. The Free Baptists have their 'Advocates of Fidelity in Christian Endeavor.' The Evangelical Association has named its organizations, 'Keystone Leagues of Christian Endeavor.' It is becoming manifest to all that the name 'Christian Endeavor' should go wherever the principles go, and wherever the interdenominational fellowship for which it stands is desired.

## 2. *A World-Wide Movement.*

"In the spring of 1888, Dr. Clark visited England in the interests of the Christian Endeavor movement, and again in the spring of 1891, this last time with three trustees of the United Society, Rev. J. L. Hill, D.D., Rev. C. A. Dickinson, and Rev. Nehemiah Boynton. Large and enthusiastic meetings were held, and the young people roused to more zealous work for the cause. In 1891 there were 120 societies in England alone, which had increased to 1,000 January 1, 1894. In the month of August, 1893, Dr. Clark, with Mrs. Clark and their son Eugene, set out on a journey around the world in the interests of Christian Endeavor, at the invitation of many friends in Australia, Japan, China, India, Turkey, Spain, and England. This year of travel was not for the purpose of starting new societies, but for the purpose of inspiring those already formed, of learning how Christian Endeavor adapts itself to new conditions, and of promoting in the home societies a deeper interest in the missionary countries visited. . . .

"Taken altogether, this remarkable tour had three most distinct results. It aroused to a high pitch of enthusiasm and activity the Christian Endeavor forces in all these foreign countries. It aroused to a truer sense of their wide fellowship the societies at home, especially by calling attention to the fact, thus proved beyond dispute, that Christian Endeavor principles, as they are applicable to all denominations, are applicable also to all nations and races of men. And in the third place, it served the purpose for which it was primarily intended, and moved the Endeavorers of the world to a more practical and intense interest in the great problem of modern missions.

"In one sense the Christian Endeavor movement began in

Canada, since Dr. Clark was born there, and some of its most interesting developments have taken place in the Dominion. Canada now possesses more than 2,000 Christian Endeavor societies, the larger number of which are found in Ontario. Nova Scotia has over 400, New Brunswick and Manitoba each over 100, while Quebec has about 150. The rest are found in Alberta, Assiniboia, British Columbia, Cape Breton, Saskatchewan, Newfoundland, and Prince Edward Island."

### 3. *In Other Lands.*

"Two societies are known in Alaska, one at Juneau, and the other at the Friends' Mission on Douglass Island. The latter society is composed mostly of native children, all earnest Christians, whose prayers and testimonies are good to hear. One delegate from this society attended the New York convention and received a hearty welcome.

"Twenty-two Christian Endeavor societies exist in the republic of Mexico. They are found chiefly in the northern and central portions of the country. In the city of Mexico itself there are four.

"The societies in the West Indies near by may be mentioned in this connection. There are more than forty of them, chiefly in Jamaica, tho some are found in Trinidad, Haiti, and the Bermudas.

"Christian Endeavor societies are found in at least three of the South American countries. One is at Colon on the northern shore of Colombia, three are in Chile, and two are at Botucatu, Brazil. One of these Brazilian societies is a Junior society whose Portuguese name is *Amiguinhos de Jesus*. Many of these Juniors are from Catholic homes. They are interested in raising money for African missions.

"In Chile, in the city of Concepcion, is a very enthusiastic Spanish society. The other societies in Chile are also exceedingly earnest, and actively engaged in missionary work.

"At least four societies of Christian Endeavor are to be found in Burma. These are in the Baptist missions at Toun-goo, Bangkok, and Rangoon.

"Three societies are reported from the land of the Shah. One is at Hamadan, and the other two are at Teheran. The first is made up entirely of men and boys, as in Persia the girls and boys can not be associated. The girls have their King's Daughters. Every member of this society is a total abstainer, and indeed this society began as a temperance band. In the society, Armenians, Jews, and Moslems are mingled, and all of them are very earnest in practical Christian work.

"At least fifteen Christian Endeavor societies are found on

the continent of Africa, besides the thirty that exist in Madagascar. Fourteen of these are found in Cape Colony and Natal, while the others are in the Orange Free State, Guinea, and Liberia."

#### IV. SPECIAL FEATURES.

In the years of its existence and progress the society has been called upon, from time to time, to meet and adjust itself to new exigencies. There have grown up in this way many special features that have added greatly to its scope and efficiency, and that deserve to be noticed.

**"Associates.**—The main purpose of the Society is never to be lost sight of: that it is for bringing souls to Christ. In scores of conventions during the last year the entire audience has promised heartily to make earnest effort to bring at least one soul to Christ within the year. It is difficult to gather full statistics, but the central bureau in Boston learned during 1893 of 158,000 Christian Endeavorers who had joined the church that year.

**"The Juniors.**—The growth of the work among the Juniors has been phenomenal, and has added a most beautiful division to the grand Endeavor army. Junior unions are being formed everywhere, State secretaries of Junior work appointed, and a large literature helpful to Junior workers is springing up. December 1, 1893, there were 4,902 Junior societies enrolled.

**"The Seniors.**—Senior societies of Christian Endeavor, tho suggested by Dr. Clark in the second article ever written concerning the movement, published in *The Sunday School Times* in 1881, have had a more gradual growth. Their most enthusiastic advocates are found in Australia. The words 'Young People's' have been dropped from the title of the South Australian Christian Endeavor Union, in order to make room for the admission of their increasing Senior Christian Endeavor societies.

"A growing number of churches in all parts of the United States and Canada are extending the Christian Endeavor methods of work to the church prayer-meeting, and in no case where the experiment has been tried has a return been made to the old conditions. One Baptist church of Adelaide, South Australia, formed as an experiment a Senior society that was to last six months. At the end of the six months the thirty members unanimously resolved 'to continue as a Christian Endeavor society as long as God permits.'

"Christian Endeavor methods can be thoroughly applied to the church prayer-meeting, with absolutely no disturbance in the existing order of affairs, and with an immense gain in efficiency. It is the testimony of pastors who have tried it,

that prayer-meetings formerly cold and listless have become warm and active, that the social element is made more earnest and aggressive, and especially that the young people and old people are drawn more closely together.

**“Life-Savers.**—Among the most important of Christian Endeavor specialties is work among a set of men whose noble and brave lives are to a large extent debarred from Christian influences—the life-savers along our sea and lake coast.

“A national committee was formed, whose chairman is Rev. S. E. Young, and whose efficient secretary is Rev. J. Lester Wells, of Jersey City. Every State in the Union now has its representative on this committee, whose business it is to organize the Endeavorers for work among the sailors of the ocean and lakes, and the boatmen of the large rivers. This is a most blessed service, and is meeting with grand results.

**“Travelers’ Union.**—There are in this country possibly a quarter of a million commercial travelers, only a small part of whom, probably, are to be counted among active Christian workers. Yet these men are all active and bright, and the very exigencies of their business would make them, if they were enlisted, incomparable couriers for the spread of the Gospel.

“It was these considerations, together with the need of furnishing some organization for the many Christian Endeavorers who are commercial travelers, that led to a remarkable gathering in Philadelphia, November 14, 1892. At this time the Travelers’ Christian Endeavor Union of America was organized, with Mr. F. D. Wing, of Palmyra, N. J., as the president, and Mr. J. Howard Breed, 7 South 21st Street, Philadelphia, as the secretary.

**“Floating Societies.**—One of the first to be developed of Christian Endeavor specialties, and one of the most important of all, was the work among the sailors, whose wandering life and many hardships make religious services and counsel both necessary and welcome.

“The first Floating Society of Christian Endeavor was formed on the United States revenue marine steamer *Dexter*, then off Newport, R. I. This steamer was at Wood’s Holl, Mass., in April, 1890, where twelve of the sailors signed the pledge, organized a society, and held their first consecration meeting.

“State superintendents of Floating Society work have been appointed by many State unions, leaders in this work being California, Maine, Pennsylvania, Maryland, Ohio, and Washington. Some societies are found in mariners’ churches, and some in sailors’ homes. This work has been largely extended through the earnest efforts of Miss Antoinette P. Jones, Falmouth, Mass.

**“Army, Police, Prison, and Indian Societies.**—Christian Endeavor societies are also doing good work in the United

States Army, among policemen of New York, and in the State prisons of Wisconsin and Connecticut.

"Great success has also attended the work of the societies among the North American Indians.

"**Christian Endeavor Day.**—More and more widely the second day of February, or some day near it, is being signalized by interesting anniversary exercises. During the last two or three years a capital custom has arisen, which has become almost universal, and has done very much to recommend these societies to older workers. A collection is taken up by the societies on this day for the mission boards of their respective denominations. These collections are planned for long beforehand, in most instances, and have brought large sums into missionary treasuries.

"**Questions of the Day.**—Christian Endeavor societies and local unions are giving special attention to such questions as missions, temperance, Sunday observance, good citizenship, and systematic and proportionate giving to God. Committees have been appointed and practical methods adopted to push these various reforms.

"**The United Society.**—The United Society is simply a bureau of information. It prints the literature, answers through the president and other officers thousands of letters of inquiry, supports one general secretary, and in general seeks to spread the Christian Endeavor idea. It levies no taxes, receives no contributions, and assumes no authority whatever over any local society. Each society, next to Christ, is AMENABLE TO NO AUTHORITY SAVE THAT OF ITS OWN CHURCH AND ITS OWN PASTOR; every society manages its own affairs and is SUBORDINATE to its own church. Any member of an evangelical church can become a member of the United Society with voting power by paying one dollar into its treasury each year, or by paying twenty dollars at one time for life-membership."

#### V. GROWTH OF THE SOCIETY.

In 1895 the number of societies reached 38,000 with a membership of about 2,225,000, chiefly found in the United States and Canada, also in Great Britain, Australia, and in all missionary lands. In 1882 there were 481 members; in 1883, 2,870; in 1884, 8,905; in 1885, 10,964; in 1886, 50,000; in 1887, 140,000; in 1888, 300,000; in 1889, 500,000; in 1890, over 660,000; in 1891, over 1,000,000; in 1892, 1,400,000; in 1893, 1,650,000; in 1894, over 2,000,000, and in 1895 about 2,225,000.

### III. Sketch of the Salvation Army.

By HELEN M. LUDLOW, OF HAMPTON INSTITUTE, VA.

The Salvation Army is the nineteenth century's latest evolution of revival work. It is revival work reduced to a science and developed into an art, on a world-embracing plan, comprehending the opposite advantages of the most highly organized, absolutely disciplined ecclesiasticism, and the most untrammelled, "free-gospeler" evangelism; combining the rapture of the mystic, the fervor of the zealot, the practical activity of the business man, and, above all, having the advantages and efficiency given by the absolute control of military organization and discipline.

The Army's chief distinction as a revival movement, and the open secret of its phenomenal growth, has been the immediate, **Secret of its** systematic, permanent employment of its converts **Growth.** in aggressive effort to convert others; its objective point is not the creation of a sect, but the rescue of those who seem below the reach of all the sects: the abandoned, the utterly fallen, and those who have had nowhere to fall from, who, as Carlyle said, "are not born into the world but damned into it." In both these features, it is in line with and part of the moral development of the age.

Recruiting a large proportion of its soldiers and even of its officers as by miracle from these outcast ranks of street and slum, in adapting its methods to its conception of their needs it has often offended refined tastes and shocked religious sensibilities, as well as excited the animosity of such as have a vested interest in vice. To all these the Salvation Army's banner of "blood and fire," its red-shirted, poke-bonneted, cymbal-clashing regiments of soldier "lads and lasses," praying, singing, and exhorting through the streets, have been as "a stone of stumbling and rock of offense," and have brought upon the Army itself in every country persecution, which it has accepted as the seal of God's favor. Marching on, undaunted, it has won its way, by the power of accomplished good, to the outspoken sympathy of many of its former opponents and the respect of many more. Not only can its heroic men and women go unharmed and welcome into dens where the officers of the law are not safe, but the Army, while still subject to attacks,

has received from many authorities of church and state, in this and other countries, friendly recognition as doing a work for the world and God's kingdom in which more conventional methods have failed. City governments have invited its aid and given its officers free access to prisons and refuges; moneyed men have contributed fortunes to its social work; and clergymen and laymen of all denominations are found in its Auxiliary League, as it begins its second quarter century.

### I. ORIGIN OF THE MOVEMENT.

Like so many other great awakenings, the Salvation Army movement began in the kindling of one great soul. Fifty years ago, in 1844, William Booth, an English lad of fifteen, was converted to God under the simple ministrations of a Wesleyan Methodist chapel at his home in Nottinghamshire. There is a suggestion of the boy's character in his having two years before, when only thirteen, left the Established Church, in which he had been brought up, for what was to him a more vital form of religion, and in the absolute surrender he now made of himself to the service of the Master. Every stage in that service has been marked for him by new surrender. The visit of an American evangelist, Rev. James Caughey, to Nottinghamshire, just after the boy's conversion, deepened his purpose and gave him ideas of practical revival methods. On recovering from a dangerous illness soon after, he pledged his restored life to the work of saving souls. Beginning this work with some of the other young converts, among the poor of his neighborhood, almost in Salvation Army style, such great results followed his efforts that at seventeen the boy-preacher was urged by the Wesleyan society to become one of its local ministers. He declined, feeling that his work lay outside of regular lines.

General Booth says himself that all the Salvation Army's work has grown out of the four principles with which, he be-

**Inspiring Principles.** lies, his heart was inspired in those earliest days of his spiritual life—these principles being:

1. *Going to the People with the Message of Salvation.*—From this have grown all the open-air operations, the processions, bands, colors, reviews, and the like.

2. *Attracting the People.*—This has originated the varied placards and other attractive announcements.

3. *Saving the People.*—Hence have come the services for con-

version, for holiness, for consecration, for fiery baptisms of the Holy Ghost, and for heavenly enjoyment.

4. *Our Employment of the People.*—Out of this has grown the various classes of officers, testimonies of converts, and encouragement to every man, woman, and child to exercise whatever gifts they may have received from God for assisting Him in subduing and winning this rebellious world to Himself.\*

Removing to London at the age of twenty, the young man in a year or two decided to give up all business plans for the Removal to work of saving souls. On the day of this new London. consecration he met the remarkable woman who was to be for nearly forty years, until her death, his wife and co-worker, equally with himself inspirer of the great force which their united labors organized to take the Gospel to every creature. After Mr. Booth had studied for the ministry and received ordination from the branch of the English Methodist known as the "New Connection," they married and entered upon several years of very successful evangelistic work in London and the provinces. In obedience to his Conference, Mr. Booth then settled down as a "stated preacher," tho with regret. This period was marked, however, by an event which the Salvation Army looks to as holding the germ of an Mrs. Booth's Activity. essential half of its success—when Mrs. Booth, overcoming her extreme natural timidity as by a superhuman effort, spoke her first public words for Christ.

At the end of his three years' term, Mr. Booth applied to the Conference for reappointment as evangelist. It was refused, and once more, in obedience to what he believed a divine call, he gave up church associations and means of support, and went out with wife and little ones to do what work God might have for him. Doors opened on every hand, and several years followed of intense activity and great success, as they went from town to town, especially in the "Black Country," the coal-mining region. At last, in 1864, their steps were led again to London, the swarming heathendom of its East End appealing to their hearts like a manifold Macedonian vision.

The Sunday morning, July 5, 1865, when Mr. Booth went out alone, Bible in hand, to take God's message to a jeering crowd on "Mile End Waste," is regarded by the Salvation

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\* See "Twenty-One Years of Salvation Army," published and sold at the Army's headquarters, 122 West 14th Street, New York.



Army as the day of its birth. A million people were living within a radius of a mile from that center, ninety per cent. of

**The Day of its Birth.** whom had never heard the voice of preaching. He offered himself anew to Christ as apostle of the outcasts, and began his wonderful work among them.

The work, of course, had to be twofold, and Mrs. Booth's heart-moving eloquence aided her husband's also in the meetings held in higher circles of London and other places, to gain friends for the mission; yet from the first a large proportion of its support, as well as of its laborers, was drawn from the converts themselves. An old stable sufficed in East London, as in Bethany, for the coming of the Christ; and the first meeting-place of the mission was in a low tavern on the White-Chapel road, which had been prophetically named "the Eastern Star," and the first permanent headquarters was a transformed meat-market on the same thoroughfare. Starting a song or a prayer on a street-corner, when the size and interest of the attracted crowd sufficed, a march would be made to the hall and the meeting might last far into the night. Fifty or sixty penitents often knelt at one time on its platform one night, and the next night proclaimed from it the way of salvation. The cholera year of 1866 called for new efforts of relief and gave new access to the hearts of the miserable; and so various features of temporal aid became a permanent part of the work. The first intention was to send the converts to unite with existing churches; but the brands plucked from the burning, with the smell and smut of the pit-fires still on them, were not always welcome or at ease among respectable church-goers. And, on the other hand, they were wanted in the mission-work, where the "testimony" of Fighting Tom and Shouting Sal, backed by the daily miracle of their changed lives, was more effectual with their associates than any words from a loftier level.

In raising such recruits and organizing them for further work of rescue, the evolution of the mission proceeded, its lead-

**Military Organization.** ers being carried from strength to strength by the needs, the power, and the joy of their apostolic work. The "East-End Revival Society" grew into the "East-End Christian Mission," with temperance bands, mothers' meetings, Bible-classes, children's meetings, home visitation and soup-kitchens, among its agencies. Then, spreading into other squalid quarters of London and into other towns, it

dropped its local title and became the "Christian Mission," with but one more step to take to become the "Salvation Army." Twelve years from its birthday on Mile End Waste, that step was taken.

With the increase and spread of its work, the conviction had been growing that a more mobile and efficient organization was needed to meet the constant exigencies of its rapid advance, which would not wait for annual meetings, but had to be decided and pushed by its leader and his staff. Enthusiastically entering into his new plans, the Christian Mission Conference of 1877 resolved itself into a "War Council," and its army of salvation became the "Salvation Army."

## II. ITS MISSION WORK ABROAD.

In five years from its first military organization, the Salvation Army had put a cordon of mission-stations round the world. Volumes have been written, and many more might be added, to record the thrilling details and wonderful achievements of those five years of Christian campaigning, and of the twelve that have succeeded them.

The United States received the first "foreign" detachment. In 1872, an East End cabinet-maker emigrated to America, and unable to hide his light under a bushel, started among the poor of Cleveland, O., such Christian meetings as had rescued him. In 1879 a Salvation Army family of artisans—the Shirleys—emigrated from Coventry to Philadelphia, and soon opened similar meetings in an old stable that had been a hospital during the war, and was a furniture store when they took it. The work was so successful that in 1880 Commissioner Railton was sent over with seven "Hallelujah lasses" to New York city; but, failing to obtain permission for street-preaching there, went on to Philadelphia, where the way had been prepared and a welcome was ready for him. A large hall was crowded to see the presentation of flags to the first two Salvation Army-corps of the United States; and this first United States headquarters was established in the basement of 45 South Third Street.

Twelve months after the coming of the Shirley family to Philadelphia, the Army had twelve corps in the United States, reaching as far west as St. Louis, and reported fifteen hundred converts.

In 1886 General Booth made his first visit to this country, and profoundly impressed thousands who heard him with the sense as well as the sincerity of his ideas. On his return to England, he sent his second son to take independent command of the Salvation Army of the United States, with headquarters at 111 Reade Street, New York city. Commissioner Ballington Booth became a naturalized citizen of the United States, identifying himself heartily with its people; Mrs. Maud Ballington Booth—a woman of high culture, attractiveness, and social standing, who for Christ's work had renounced all the **Mrs. Ballington** world can offer—has taken in this country, as **Booth**. Mrs. General Booth was said by Rev. Dr. Parker, of Hartford, to have taken in England:

“A reconciling position between the higher and lower classes, the drawing-rooms of the rich and the slums of the poor and degraded; pleading with the one class for the consecration of wealth to the service of Christ in ministering to the wretched, with the other for renunciation of sensual indulgence and for a kindlier feeling toward their wealthier neighbors; upholding Christ to both as their common friend and Savior.”

Her able pen and that of her husband have also been enlisted in the service, and their books, “Beneath Two Flags,” “From Ocean to Ocean,” and “New York's Inferno,” give the thrilling details of the work in the United States as no mere statistics or encyclopedic statement can. After reading what the “slum sisters” are doing for the outcast among whom they lovingly live; still more, after spending a day and a night with them in that deep, if one has the courage, it means something to read that, at the Interstate Salvation Army Congress, held in 1890 in New York city, a woman received a lieutenant's commission as the eleven hundredth United States officer. Association Hall was thronged to its utmost capacity at that Congress. At the greater Columbian Congress held in New York by the Army in 1893, of the six thousand present, over half were Salvationists.

### III. GROWTH OF THE ARMY.

At the close of 1894—when this sketch is written—the United States Salvation Army has 2,000 officers, commanding 602 corps, in 34 States and Territories, extending from ocean to ocean, as far north as Washington State, the northern peninsula

of Michigan, and Calais, Me., and as far south as Southern California and Florida; with over 15,000 unpaid workers, and 4,000 in its Auxiliary League of sympathetic outsiders.

In 1881 Australia was "invaded" by a Salvation Army officer and his wife, sent at the call of two Christian mission emigrants. It has proved one of the Army's most successful fields, the Government welcoming and seconding its work among criminals. The same year the General's eldest daughter, Catherine, since known as *la Maréchale*, devoted herself to establishing a most interesting work in France. Among the officers who followed her later was Commissioner Booth-  
**The Work Extending.** Clibborn, whose wife she has since become.

In 1882 a work was commenced in Canada which has spread from Newfoundland to the Pacific, is practically self-supporting, and has the active sympathy of the Government and all religious denominations. The great work in India was started the same year. Commissioner Tucker, an English judge in that empire, coming across a copy of the *War-Cry* (the Army's weekly organ, which has now a circulation of over half a million, in fifteen languages, in forty countries), made a journey to England to investigate the Army movement, and then resigned his civil service commission and returned as a Salvation Army officer. Four or five years later he married a daughter of General Booth. They are now secretaries for foreign affairs in London, as the Indian climate did not suit Mrs. Booth Tucker's health. The General's youngest daughter is in charge now of the headquarters in Bombay, and she and the officers under her are doing a great work in India; living among the natives, sharing the lot of the lowest caste, and winning souls to Christ from all castes, from pariah to Brahman; not without persecution from the civil authorities more than from the heathen.

To 1883 belongs the inauguration of the work in New Zealand, Switzerland, Sweden, and South Africa. An interesting incident of it in Sweden was the meeting where sixteen hundred of the two thousand students of the University of Upsala crowded a hall, to be addressed by Miss Charlesworth (now Mrs. Ballington Booth). They had been attracted by posters in the Latin language, and the meeting resulted in the salvation of many of them. The work in South Africa is among the English, Dutch, and natives, the devoted officers living in the Zulu huts and sharing native fare, as in India and elsewhere.

Since then, the island of St. Helena, Holland, Denmark, Norway, Finland, Germany, Belgium, Italy, Jamaica, and the Argentine Republic have been added to the Army's list; a Chinese corps has been started in Australia. Officers from Holland have ere this arrived in Java, and steps are being taken to invade Japan.

On October 4, 1890, Mrs. General Booth, reverently and affectionately known as the "Army Mother," was "promoted" to the higher service of heaven. Her funeral service in the Olympia hippodrome, London, was attended by thirty-six thousand persons. From the highest dignitaries of church and state, from the public press and representative men and women of many lands, came tributes of sympathy and respect.

#### IV. SCHEME FOR SOCIAL RESCUE.

No sketch of the Salvation Army can omit a mention of General Booth's great social scheme, set forth in his book, "In Darkest England and the Way Out," published a few weeks after the death of Mrs. Booth, who had assisted in its elaboration. While devising the temporal rescue of the sunken and sinking classes, the scheme has for inspiration and end their soul's salvation, and belongs therefore in an encyclopedia of revival work. The book made instantaneous and immense impression. Its first edition was sold in three hours, and it was promptly translated into French, German, Swedish, and Japanese. Its phrase, "the submerged tenth," has passed into the language. It has well been called "an epoch-making book."

Briefly stated, its scheme for the social rescue of the outcast classes of paupers and ex-criminals outside of jails or asylums, consists in forming these outcasts into self-sustaining communities, formed on the principles of the Salvation Army, and supplying their progressive needs:

- 1st, Of food and shelter;
- 2d, Of work to pay for or test their willingness to pay for these;
- 3d, Of training for permanent employment;
- 4th, Of permanent employment and ultimate independence.

To utilize the city's waste materials to furnish employment for its waste labor is an important part of the scheme.

The proposed communities are:

1. The City Colony, to meet the first two needs.
2. The Farm Colony, to meet the third need.
3. The Over-Sea Colony, to meet the fourth need.

The City Colony has many subdivisions; such as Rescue Homes, Shelter and Food Depots, Labor Factories and Bureaus, Household-Salvage Brigades for collecting waste materials, Prison-Gate Brigades, etc.—many of which institutions had been already successfully operated by the Army, and needed only extension and multiplication.

The Farm Colony was to be located on waste land that could be brought up to productiveness by the city's waste. Here those passing the City Colony and needing further aid are to be transferred and trained in agriculture and other industries. Agricultural and industrial villages and cooperative farms, to grow up around the Farm Colony, will furnish permanent homes for some, while others will be sent to the Over-Sea Colony, and there begin life anew.

General Booth offered the services of the Salvation Army to carry out his great plan, and asked for £100,000 sterling (\$500,000), and an annual income for the first few years of £30,000 (\$150,000) to start it. Within three months more than that amount was given, and the work was commenced in England. Since then various and more or less numerous parts of the scheme have been started in nearly every other country occupied by the Army. Statistics of its progress up to June, 1894,

**Progress of** are given in the Salvation Army's monthly, *The the Scheme. Conqueror*, for September, 1894. Among many interesting figures are the following:

“For the whole world: Slum-posts, 64; Rescue Homes, 48; Farm Colonies, 6; Officers in charge, 1,046.” “In Great Britain alone,” over 10,000,000 meals at from one and one-half to eight cents, and nearly 3,000,000 night-lodgings at from two to eight cents, have been furnished; employment, permanent or temporary, has been found for 16,869 men; 8,022 women and girls and 527 ex-criminals have been restored to friends or situations; 7,681 men have passed through the 7 labor-factories, of whom 899 have been transferred to the Farm Colony, most of the rest being sent to situations, or needing only tiding over difficulties. The Farm Colony, on the Thames, contains 1,500 acres under cultivation, and has trained 1,278 colonists, 807

of whom have been satisfactory, and found good, permanent employment.

When the Over-Sea Colony is started, as it will be—probably in Australia—as soon as the fund set aside for it is sufficient, it will furnish the needed outlet for the Farm Colony, and facilitate its work, and the perfection of the scheme. The average cost of employing and training the men in the labor-factories is about fifteen cents each per week; if the buildings could be obtained free, the men could actually be employed without loss. Five dollars per week will maintain a slum-post; \$1.55 per week, a slum missionary.

Outside of its social scheme, the support of the Salvation Army comes mainly from the Army itself—the free gifts of the **Support of the Army.** saved to save others, and those to whom it ministers directly in its meetings. Its officers labor for next to nothing, and it has hundreds of thousands of unpaid workers. General Booth himself, through the generosity of a personal friend, has a small independent competency, and he has not the handling of the Army funds. Its accounts are audited by well-known public accountants, and its books are open to investigation at every headquarters. Its “Articles of War” pledge every soldier to holiness of heart and life, and active work for souls; every officer’s commission devotes him, or her, wholly to the work, for which careful training is given.

A Jubilee Congress was held in London by the Salvation Army, July 1–12, 1894, the fiftieth anniversary of its General’s **Jubilee Congress.** consecration. Exeter Hall was thronged at the reception meeting, and sixty thousand people attended the subsequent exercises in the Crystal Palace. Twenty thousand of its officers and soldiers took part in the great march, eighteen countries being represented. Touching features of the occasion were the memorial services to Mrs. General Booth, and the salutation of the children of the Army, led by a daughter of the General, Field Commissioner Eva Booth. Perhaps most touching of all was the speech made by the General himself to the great throng that was, after all, so small a proportion of the hosts he is leading to take possession of the uttermost parts of the earth for Christ. Beside him, as his chief of staff, stood his eldest son, whose wife heads the Army’s work of rescue for women in Great Britain, and around him were sons and daughters, every one consecrated to the same cause. A few

months later, General Booth made a second tour of the United States, everywhere received with welcome and honor.

Of the soldiers of the Salvation Army an exact roll cannot be published, because their numbers are so great and so constantly changing and moving about; but they are estimated as not far from a million, while only the day when God makes up His jewels can give account of the lives it has blessed, and the souls it has led to Christ.

The following is the official statement of the distribution of the Army in different parts of the world, at the beginning of 1895:

COUNTRIES.	Corps.	Officers.
United Kingdom .....	1,375	4,191
Australia .....	823	1,242
United States .....	602	2,000
France and Switzerland .....	219	394
Sweden .....	203	636
Canada .....	320	635
New Zealand .....	188	290
India .....	134	432
Holland .....	60	218
Denmark .....	55	192
Norway .....	73	231
Germany .....	37	82
Belgium .....	14	36
Jamaica .....	32	46
Finland .....	12	49
Argentine Republic .....	20	45
South Africa .....	75	194
Italy .....	13	23
<b>Total</b> .....	<b>4,253</b>	<b>11,036</b>



PART SECOND.

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THE KINGDOM OF GOD  
IN AMERICA,

OR THE

STORY OF THE RECENT PROGRESS, IN GROWTH  
AND WORK, OF VARIOUS REPRESENTATIVE  
RELIGIOUS BODIES.



## INTRODUCTORY.

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THE object in Part First has been to give a condensed and summary view of the great Religious Awakenings in this country during the last two centuries. It has been seen that the First Era of Revivals led to a higher type of piety; the Second to a quickened sense of Christian duty and activity; and the Third to a realization on the part of the laity of its important place as a factor in the work of the church. The First transformed the family and Christian society; the Second led to reform-societies, and movements along many important lines; while the Third originated the great union lay organizations by means of which the church of to-day is pushing its work in all lands, for the conquest of the world for Christ.

In Part Second, the purpose is to present a summary view of the progress of various Religious Associations and Bodies—largely as a result of the great awakenings—chiefly in the present century. The scope of this part of the work has, however, been so enlarged as to embrace an account of various other Bodies that have been aiming to accomplish good in the name of the only living and true God.

The sketches have been prepared for the compiler by leaders in the various Bodies and Societies represented. It has not been sought to secure absolute uniformity in the method and scope of the presentation; but to leave each writer to work out his own individuality in his own way, under certain general directions. For convenience, the sketches have been arranged in alphabetical order, those of the Missionary and other Societies following the Religious Bodies with which they are most closely affiliated.

The following Statistical Statements are given as a matter of information, and also to furnish a basis of comparison.

*Population of the Globe.*

The population of the globe, as stated by Johnson, several years since, is, in round numbers, 1,500,000,000.

Europe .....	300,000,000
Asia.....	800,000,000
Africa.....	200,000,000
America.....	100,000,000
Australia, etc.....	100,000,000

Prof. Edward C. Seymour, of the Brooklyn Polytechnic Institute, has prepared the following statement, regarding the population of the globe at the different dates given below:

In 1800.....	682,000,000
“ 1828.....	847,000,000
“ 1845.....	1,009,000,000
“ 1874.....	1,391,000,000
“ 1886.....	1,483,000,000
“ 1894.....	1,523,000,000

Professor Seymour adds, in accounting for the estimate for 1894: “A study of these figure gives some interesting facts. The average annual increase between 1810 and 1828 is about 10,000,000. The same increase is observed in the other periods up to 1874. The increase between 1874 and 1886 is reduced to about 7,000,000 per annum. As the element of estimated population in the interiors of Asia and Africa must be an important one, would not the more accurate knowledge of the geography of the interiors of these countries, obtained during this period, account for the falling off of annual increase?”

“Taking the figures of 1884 as a basis, and assuming an annual increase of 5,000,000, we have an estimated population of 1,523,000,000 at the present time.”

*Religious Statistics of the United States.*

The following Table—prepared by Mr. Thomas Campbell-Copeland, one of the Government experts in the United States Census of 1890—contains a detailed and accurate statement of the position at that time of the various Religious Bodies, as regards the number of organizations and edifices, amount of church property, and number of ministers and members.

## RELIGIOUS BODIES IN THE UNITED STATES.

(From the Eleventh Census Report on Churches.)

Denominations.	No. of organizations.(1)	Edifices.(2)	Value of church property.(3)	No. of ministers.	Communicants or members.(4)
<b>ADVENTISTS :</b>					
1. Evangelical.....	30	23	\$61,400	34	1,147
2. Advent Christians....	580	294	465,605	883	25,816
3. Seventh-Day.....	995	418	645,075	284	28,991
4. Church of God.....	29	1	1,400	19	647
5. Life Advent Union....	28	8	16,790	50	1,018
6. Church of God in Christ Jesus.....	95	30	46,075	94	2,872
All Adventist bodies....	1,757	774	\$1,236,345	1,364	60,491
<b>BAPTISTS :</b>					
1. Regular, North.....	7,902	7,066	\$49,524,504	6,685	800,025
2. Regular, South.....	16,238	13,502	18,196,637	8,957	1,280,066
3. Regular, Colored....	12,533	11,987	9,038,549	5,468	1,348,989
4. Six Principle.....	18	14	19,500	14	937
5. Seventh-Day.....	106	78	265,260	115	9,143
6. Freewill.....	1,586	1,225	3,115,642	1,493	87,898
7. Church of Christ....	152	135	56,755	80	8,254
8. Original Freewill....	167	125	57,005	118	11,864
9. General.....	399	209	201,140	332	21,362
10. United.....	204	179	80,150	25	13,209
11. Separate.....	24	19	9,200	19	1,599
12. Primitive.....	3,107	2,735	1,591,551	2,040	116,271
13. Old Two-Seed in the Spirit Predestinarian	473	397	172,230	300	12,851
All Baptist bodies.....	42,909	37,671	\$82,328,123	25,646	3,712,468
<b>RIVER BRETHREN :</b>					
1. Brethren in Christ....	78	45	\$73,050	128	2,688
2. Old Order, or Yorker.	8	....	....	7	214
3. United Zion's Child'n.	25	25	8,300	20	525
Total River Brethren ...	111	70	\$81,350	155	3,427

(1) Embraces churches with or without pastors; missions or stations, when they form a separate congregation or are separately organized; chapels, when they are separate from churches and have separate services; meetings, as among the Friends, Plymouth Brethren, and others; and societies, as among the Unitarians.

(2) Includes all buildings owned and used for worship, whether consecrated or unconsecrated. If a church and its chapel are simply different rooms under the same roof, one edifice only is counted. When the chapel is under another roof, whether adjoining the church or at a distance from it, and is used by the church simply for prayer and other social meetings, two edifices are counted.

(3) Represents the estimated value of buildings, with their sites, their furniture, organs, bells, etc., owned and used for worship. It does not include halls or other places which are simply rented; nor parsonages, parochial school buildings, theological seminaries, monasteries, or convents (only the chapels attached thereto); nor buildings of the Young Men's Christian Association, the Woman's Christian Temperance Union, or similar organizations.

(4) Comprises all, without distinction of sex, who are privileged to participate in the ordinance of communion in denominations which observe it, and all members of other denominations, such as Unitarians, Friends, and Jews.

Denominations.	No. of organizations.	Edifices.	Value of church property.	No. of ministers.	Communicants or members.
<b>PLYMOUTH BRETHREN:</b>					
1. Brethren (I.).....	109	....	....	....	2,289
2. Brethren (II.).....	88	....	\$1,265	....	2,419
3. Brethren (III.).....	86	....	200	....	1,235
4. Brethren (IV.).....	31	....	....	....	718
Total Plymouth Brethren	314	....	\$1,465	....	6,661
<b>CATHOLICS:</b>					
1. Roman Catholic.....	10,231	8,776	\$118,069,746	9,157	6,231,417
2. Greek Catholic (Uniates).....	14	13	63,300	9	10,850
3. Russian Orthodox.....	12	23	220,000	13	13,504
4. Greek Orthodox.....	1	1	5,000	1	100
5. Armenian.....	6	....	....	7	335
6. Old Catholic.....	4	3	13,320	1	665
7. Reformed Catholic...	8	....	....	8	1,000
All Catholic bodies.....	10,276	8,816	\$118,371,366	9,196	6,257,871
CATHOLIC APOSTOLIC.....	10	3	\$66,050	95	1,394
CHINESE TEMPLES.....	47	47	62,000	....	....
CHRISTADELPHIANS.....	63	4	2,700	....	1,277
<b>CHRISTIANS:</b>					
1. Christian (Connection)	1,281	963	1,637,202	1,350	90,718
2. Christian Church, So.	143	135	138,000	85	13,004
Total Christians.....	1,424	1,098	\$1,775,202	1,435	103,722
CHRISTIAN MISSIONARY ASSOCIATION.....	13	....	\$3,900	10	754
CHRISTIAN SCIENTISTS.....	221	11	40,666	26	8,724
CHRISTIAN UNION.....	294	7	234,450	183	18,214
CHURCH OF GOD (WINEBRENNERIAN).....	479	184	643,185	522	22,511
CHURCH TRIUMPHANT (SCHWEINFURTH).....	12	338	15,000	....	384
CHURCH OF THE NEW JERUSALEM (SWEDENBORGIAN).....	154	88	1,386,455	119	7,095
<b>COMMUNISTIC SOCIETIES:</b>					
1. Shakers.....	15	16	\$36,800	....	1,728
2. Amana ..	7	22	15,000	....	1,600
3. Bruederhoef (Mennonite) (5).....	....	....	....	....	....
4. Harmony.....	1	1	10,000	....	250
5. Separatists.....	1	1	3,000	....	200
6. New Icaria.....	1	....	....	....	21

(5) Reported in connection with other Mennonite branches, which see.

Denominations.	No. of organizations.	Edifices.	Value of church property.	No. of ministers.	Communicants or members.
7. Altruists .....	1	....	....	....	25
8. Adonai Shomo.....	1	....	\$6,000	....	20
9. Church Triumphant (Koreshan Ecclesia)	5	....	36,000	....	205
All Communistic Soc's..	32	40	\$106,800	....	4,049
CONGREGATIONALISTS.....	4,868	4,736	\$43,335,437	5,058	512,771
DISCIPLES OF CHRIST . . . .	7,246	5,324	12,206,038	3,773	641,051
<b>DUNKARDS :</b>					
1. Dunkards or German Baptists (Conserv.).	720	854	\$1,121,541	1,622	61,101
2. Dunkards or German Bapts. (Old Order).	135	63	80,770	237	4,411
3. Dunkards or German Baptists (Progress.).	128	96	145,770	224	8,089
4. Seventh-Day Baptists (Germans).....	6	3	14,550	5	194
All Dunkard bodies.....	989	1,016	\$1,362,631	2,088	73,795
EVANGELICAL ASSOCIATION	2,310	1,899	\$4,785,680	1,235	133,313
<b>FRIENDS :</b>					
1. Friends (Orthodox)...	794	725	\$2,795,784	1,113	80,655
2. Friends (Hicksite)....	201	213	1,661,850	115	21,992
3. Friends (Wilburite)...	52	52	67,000	38	4,329
4. Friends (Primitive)...	9	5	16,700	11	232
Total Friends.....	1,056	995	\$4,541,334	1,277	107,208
FRIENDS OF THE TEMPLE.	4	5	\$15,300	4	340
GERMAN EVANGELICAL PROTESTANT .....	52	52	1,187,450	44	36,156
GERMAN EVANGELICAL SYNOD. ....	870	785	4,614,490	680	187,432
<b>JEWISH CONGREGATIONS.</b>					
1. Jewish Congregations (Orthodox).....	316	122	\$2,802,050	125	57,597
2. Jewish Congregations (Reformed).....	217	179	6,952,225	75	72,899
Total Jewish Congrega- tions. ....	533	301	\$9,754,275	200	130,496
<b>LATTER-DAY SAINTS.</b>					
1. Church of Jesus Christ of Latter-Day Saints	425	266	\$825,506	543	144,352

Denominations.	No. of organizations.	Edifices.	Value of church property.	No. of ministers.	Communicants or members.
2. Reorganized Church of Jesus Christ of Latter-Day Saints...	431	122	\$226,285	1,500	21,773
Total Latter-Day Saints.	856	388	\$1,051,791	2,043	166,125
<b>LUTHERANS:</b>					
GENERAL BODIES.					
1. General Synod.....	1,424	1,322	\$8,919,170	966	164,640
2. United Synod in the South.....	414	379	1,114,065	201	37,457
3. General Council.....	2,044	1,554	11,119,286	1,153	324,846
4. Synodical Conference.	1,934	1,531	7,804,313	1,282	357,153
INDEPENDENT SYNODS.					
I. Joint Synods of Ohio, etc. ....	421	443	1,639,087	297	69,505
2. Buffalo Synod.....	27	25	84,410	20	4,242
3. Hauge's Synod.....	175	100	214,395	58	14,730
4. Norwegian Church in America.....	489	275	806,825	194	55,452
5. Michigan Synod.....	65	53	164,770	37	11,482
6. Danish Church in America.....	131	75	129,700	108	10,181
7. German Augsburg Synod.....	23	23	111,060	49	7,010
8. Danish Church Association.....	50	33	44,775	40	3,493
9. Icelandic Synod.....	13	4	7,200	1	1,991
10. Immanuel Synod.....	21	19	94,200	21	5,580
11. Suomal Synod.....	11	8	12,898	8	1,385
12. United Norwegian Church of America.	1,122	669	1,544,455	109	119,972
INDEPENDENT CONGREGATIONS.....	231	188	1,249,745	47	41,953
All Lutheran bodies....	8,595	6,701	\$35,060,354	4,591	1,231,072
<b>MENNONITES:</b>					
1. Mennonite.....	246	198	\$317,045	336	17,078
2. Bruederhoef.....	5	5	4,500	9	352
3. Amish.....	97	61	76,450	228	10,101
4. Old Amish.....	22	1	1,500	71	2,038
5. Apostolic.....	2	1	1,200	2	209
6. Reformed.....	34	29	52,650	43	1,655
7. General Conference...	45	43	119,350	95	5,670
8. Church of God in Christ.....	18	3	1,600	18	471
9. Old (Wisler).....	15	12	8,015	17	610
10. Bundes Conference...	12	11	11,350	37	1,388
11. Defenceless.....	9	8	10,540	18	856
12. Brethren in Christ....	45	34	39,600	31	1,113
All Mennonite bodies...	550	406	\$643,800	905	41,541



Denominations.	No. of organizations.	Edifices.	Value of church property.	No. of ministers.	Communicants or members.
<b>METHODISTS:</b>					
1. Methodist Episcopal..	25,861	22,844	\$96,723,408	15,423	2,240,354
2. Union American Methodist Episcopal	42	35	187,600	32	2,279
3. African Methodist Episcopal .....	2,481	4,124	6,468,280	3,231	452,725
4. African Union Methodist Protestant.....	40	27	54,440	40	3,415
5. African Methodist Episcopal, Zion....	1,704	1,587	2,714,128	1,565	349,788
6. Zion Union Apostolic.	32	27	15,000	30	2,346
7. Methodist Protestant.	2,529	1,924	3,683,337	1,441	141,989
8. Wesleyan Methodist..	565	342	393,250	600	16,492
9. Methodist Episcopal, South.....	15,017	12,688	18,775,362	4,801	1,209,976
10. Colored Methodist Episcopal .....	1,759	1,653	1,713,366	1,800	129,383
11. Primitive Methodists..	84	78	291,993	60	4,764
12. Congregational Methodist .....	214	150	41,680	150	8,765
13. Congregational Methodist, Colored.....	9	5	525	5	319
14. New Congregational Methodist.....	24	17	3,750	20	1,059
15. Free Methodist.....	1,102	620	805,085	657	22,110
16. Independent Methodist.....	15	14	266,975	8	2,569
17. Evangelical Missionary.....	11	3	2,000	47	951
<b>GERMAN METHODISTS: (6)</b>					
1. Central German.....	177	177	771,000	....	14,391
2. Chicago German.....	122	115	369,400	....	7,873
3. East German.....	61	62	589,900	....	5,239
4. Northern German....	111	86	257,950	....	4,643
5. Northwest German...	94	57	130,850	....	4,371
6. St. Louis German....	161	154	491,490	....	11,100
7. Southern German....	42	37	72,700	....	2,470
8. West German.....	126	96	265,650	....	5,554
9. California German Missions.....	16	16	121,400	....	829
10. North Pacific German Missions.....	18	17	52,750	....	635
<b>SPANISH METHODISTS: (6)</b>					
New Mexico Spanish Missions.....	25	15	38,700	....	1,475
<b>SCANDINAVIAN</b>					
<b>METHODISTS: (6)</b>					
1. Northwest Swedish...	144	116	397,100	....	9,236
2. Norwegian and Danish.....	93	63	173,600	....	4,782
3. N. W. Norwegian and Danish.....	17	13	87,500	....	548
4. In other conferences..	54	47	277,300	....	3,254
All Methodist bodies....	51,489	46,138	\$132,140,179	....	4,589,284

(6) Missions included in totals given for Methodist Episcopal.

Denominations.	No. of organizations.	Edifices.	Value of church property.	No. of ministers.	Communicants or members.
MORAVIANS.....	94	114	\$681,250	114	11,781
PRESBYTERIANS.					
1. Presbyterian in the U. S. of A. (Northern).	6,716	6,664	77,455,200	5,934	788,224
2. Cumberland Pres. ....	2,791	2,024	3,515,510	1,861	164,940
3. Cumb. Pres. (Colored)	224	183	195,826	393	12,956
4. Welsh Calvin. (Meth.)	187	189	625,875	100	12,722
5. United Presbyterian..	866	832	5,408,084	731	94,402
6. Pres. Ch. U. S. (So.).	2,391	2,288	8,812,152	1,129	179,721
7. Asso. Ch. of N. A. . .	31	23	29,200	12	1,053
8. Associate Reformed Synod of the South.	116	116	211,850	133	8,501
9. Reformed Presbyterian in the U. S. (Synod).	115	115	1,071,400	124	10,574
10. Reformed Pres. in N. A. (General Synod).	33	33	469,000	29	4,602
11. Ref. Pres. (Covenantal)	4	1	....	1	37
12. Reformed Presbyterian in U. S. and Can..	1	1	75,000	1	600
All Presbyterian bodies..	13,476	12,469	\$94,869,096	10,448	1,278,332
EPISCOPALIANS.					
1. Protestant Episcopal .	5,019	5,019	\$81,220,317	4,146	532,054
2. Reformed Episcopal..	83	84	1,615,101	78	8,455
Total Episcopalians. . . .	5,102	5,103	\$82,835,418	4,224	540,509
REFORMED :					
1. Ref. Ch. in America..	572	670	\$10,340,159	558	92,970
2. Ref. Ch. in the U. S..	1,510	1,304	7,975,583	880	204,018
3. Christian Reformed...	99	106	428,500	68	12,470
All Reformed bodies. . . .	2,181	2,080	\$18,744,242	1,506	309,458
SALVATION ARMY.....	329	27	\$38,150	....	8,742
SCHWENKELDIANS.....	4	6	12,200	3	306
SOCIAL BRETHERN.....	20	11	8,700	17	913
SOC. FOR ETHICAL CULTURE	4	....	....	....	1,064
SPIRITUALISTS.....	334	30	573,650	....	45,030
THEOSOPHICAL SOCIETY...	40	1	600	....	695
UNITED BRETHERN :					
1. Unit. Breth. in Christ.	3,731	2,837	\$4,292,643	2,267	202,474
2. Unit. Breth. in Christ (Old Constitution)..	795	578	644,940	531	22,807
Total United Brethren ..	4,526	3,415	\$4,937,583	2,798	225,281
UNITARIANS.....	421	424	\$10,335,100	515	67,749
UNIVERSALISTS.....	956	832	8,054,333	708	49,194
INDEPEND. CONGREGATIONS	156	112	1,486,000	54	14,126

## RECAPITULATION.

Denominations.	No. of organizations.	Edifices.	Value of church property.	No. of ministers.	Communicants or members.
All Adventists.. . . . .	1,757	774	\$1,236,345	1,364	60,491
All Baptists. . . . .	42,909	37,671	82,328,123	25,646	3,712,468
All (River) Brethren. . . . .	111	70	81,350	155	3,427
All (Plymouth) Brethren. . . . .	314	....	1,465	....	6,661
All Catholics. . . . .	10,276	8,816	118,371,366	9,196	<i>a</i> 6,257,871
Catholic Apostolic. . . . .	10	3	66,050	95	1,394
Chinese Temples. . . . .	47	47	62,000	....	....
Christadelphians. . . . .	63	4	2,700	....	1,277
All Christians. . . . .	1,424	1,098	1,775,202	1,435	103,722
Christian Missionary Assn. . . . .	13	11	3,900	10	754
Christian Scientists. . . . .	221	7	40,666	26	8,724
Christian Union. . . . .	294	184	234,450	183	18,214
Church of God (Wine- brennerian) . . . . .	479	338	643,185	522	22,511
Church Triumphant (Schweinfurth). . . . .	12	....	15,000	....	384
Church of the New Jerusa- lem (Swedenborgian) . . . . .	154	88	1,386,455	119	7,095
All Communistic societies. . . . .	32	40	106,800	....	4,049
Congregationalists. . . . .	4,868	4,736	43,335,437	5,058	512,771
Disciples of Christ. . . . .	7,246	5,324	12,206,038	3,773	641,051
All Dunkards. . . . .	989	1,016	1,362,631	2,088	73,795
Evangelical Association. . . . .	2,310	1,899	4,785,680	1,235	133,313
All Friends. . . . .	1,056	995	4,541,334	1,277	107,208
Friends of the Temple. . . . .	4	5	15,300	4	340
German Evangelical Prot- estant. . . . .	52	52	1,187,450	44	36,156
German Evangelical Synod. . . . .	870	785	4,614,490	680	187,432
All Jewish Congregations. . . . .	533	301	9,754,275	200	130,496
All Latter-Day Saints. . . . .	856	388	1,051,791	2,043	166,125
All Lutherans. . . . .	8,595	6,701	35,060,354	4,591	1,231,072
All Mennonites. . . . .	550	406	643,800	905	41,541
All Methodists. . . . .	51,489	46,138	132,140,179	30,000	4,589,284
Moravians. . . . .	94	114	681,250	114	11,781
All Presbyterians. . . . .	13,476	12,469	94,869,097	10,448	1,278,332
All Episcopalians. . . . .	5,102	5,103	82,835,418	4,224	540,509
All Reformed. . . . .	2,181	2,080	18,744,242	1,506	309,458
Salvation Army. . . . .	329	27	38,150	....	8,742
Schwenkfeldians. . . . .	4	6	12,200	3	306
Social Brethren. . . . .	20	11	8,700	17	913
Society for Ethical Culture. . . . .	4	....	....	....	1,064
Spiritualists. . . . .	334	30	573,650	....	45,030
Theosophical Society. . . . .	40	1	600	....	695
All United Brethren. . . . .	4,526	3,415	4,937,583	2,798	225,281
Unitarians. . . . .	421	424	10,335,100	515	67,749
Universalists. . . . .	956	832	8,054,333	708	49,194
Independent congregations. . . . .	156	112	1,486,000	54	14,126
Grand totals. . . . .	165,177	<i>b</i> 142,521	\$679,630,139	<i>c</i> 111,036	20,612,806

(a) Includes all baptized children above 9 years of age (or from 9 to 11 and over) numbering about 15 per cent. of the total.

(b) Besides these edifices, 23,334 halls, schoolhouses, and private houses, are occupied as places of worship. The seating accommodation in edifices provides for 43,564,863 persons, and in halls and schoolhouses for 2,450,858 persons.

(c) Not including lay preachers.

These vast numbers have grown out of small beginnings and in a comparatively short period of time. It is obviously impossible to give a detailed account of all these numerous bodies. An attempt to do so in the brief space available in this volume would reduce the work to little more than a church dictionary. Attention is confined to the principal bodies, especially to those largely represented in our great Eastern centers of population and influence. These will furnish the following chapters and subjects:

Chapter First.—The African Methodist Episcopal Zion Church.

Chapter Second.—Sketches of the Baptist Church.

Chapter Third.—The Catholic Roman Church.

Chapter Fourth.—The Church of the New Jerusalem.

Chapter Fifth.—Sketches of the Congregational Body.

Chapter Sixth.—The Evangelical Lutheran Church.

Chapter Seventh.—Sketches of Judaism.

Chapter Eighth.—Sketches of the Methodist Episcopal Church.

Chapter Ninth.—The Moravian Church in the United States.

Chapter Tenth.—Sketches of the Presbyterian Church.

Chapter Eleventh.—The Protestant Episcopal Church.

Chapter Twelfth.—The Reformed Church in America.

Chapter Thirteenth.—The Reformed Episcopal Church.

Chapter Fourteenth.—The Unitarian Church.

Chapter Fifteenth.—The Universalist Church.

## CHAPTER FIRST.

### THE AFRICAN METHODIST EPISCOPAL ZION CHURCH.

*By Bishop A. Walters, D.D.*

IN 1796, James Varick, William Miller, Francis Jacobs, Abraham Thompson and others, because of the existence of proscription, and other conditions which hindered their intellectual development and religious growth, and prevented them from engaging in the work of spreading the cause of Christ and uplifting their fellow men according as they felt themselves moved by the Spirit of God, withdrew from the Methodist Episcopal Church in the city of New York, and formed themselves into a separate body, out of which has grown the African Methodist Episcopal Zion Church.

At first they fitted up an old building on Cross Street, between Mulberry and Orange streets, which was previously used as a stable. Here they preached, prayed, sang and rejoiced unmolested for four years. In 1800, they built a frame church on the corner of Church and Leonard streets. The body was incorporated, February 16, 1801. The first Conference was held in this church, June 21, 1821; at this Conference a form of Limited Episcopacy was established, and James Varick was elected the first Bishop, then called Superintendent. This form was continued till 1868, when it was changed to an Unlimited Episcopacy, or what is known in this organization as a Lifetime Episcopacy.

From this small beginning the church has grown to nearly half a million. It has six living bishops, namely: J. W. Hood, D.D., LL.D.; T. H. Lomax, D.D.; C. C. Pettey, A.M., D.D.; C. R. Harris, D.D.; I. C. Clinton, D.D.; A. Walters, D.D. The deceased bishops are James Varick, Christopher Rush, William Miller, Abraham Thompson, Robert C. Henderson, John Tappin, James Simmons, S. T. Scott, G. A. Spywood,

George Galbraith, Peter Ross, Samson Talbot, William H. Bishop, Joseph J. Clinton, D.D., John D. Brooks, J. W. Loguen, John J. Moore, D.D., Singleton T. Jones, D.D., Joseph P. Thompson, M.D., D.D., William H. Hillery.

The whole number of ordained ministers is 2,836; of local preachers and exhorters, 2,009; of churches, 1,930; of Sunday-schools, 2,500; of Sunday-school scholars, 150,000. The value of the church property is \$4,000,000. It has 8 institutions for higher education. Chief among these is Livingstone College, Salisbury, N. C., which was founded by the North Carolina Annual Conference. It was mainly through the efforts of Rev. J. C. Price, D.D., the well-known educator, peerless orator, and race leader, that this college was made the most famous institution of the Negro race in America. The college comprises four large buildings and several smaller ones, one of the large ones being frame, and the others brick. Huntington Hall is the main building. Stanford Seminary, including Hopkins Hall, is used as a dormitory for the young ladies. Dodge Hall is the dormitory for the young men. Ballard Industrial Hall is used for carpentry and cabinet work. The stone used in the construction of these buildings was quarried from the grounds, and the brick made from the clay, and upon the grounds, by the college people. This institution is a monument of Negro industry and skill. It has an appropriation of \$6,000 a year from the General Fund, any deficiency of which is supplemented by Children's-Day collections.

The other schools are the Lancaster High School, Lancaster, S. C.; Jones University, Tuscaloosa, Ala.; Greenville Institute, Greenville, Tenn.; Atkinson College, Madisonville, Ky.; Greenville High School, Greenville, Ala.; Zion High School, Norfolk, Va.; Sherwood Orphan School, Petersburg, Va.

The church has a well-managed and flourishing Book Concern, located at 353 Bleeker Street, New York City. It is controlled by a Board of Managers, of which Bishop A. Walters, D.D., is president; Rev. Jehu Holliday, D.D., agent; Rev. J. H. White, secretary; and Rev. J. S. Caldwell, B.D., treasurer.

The official organs are the *Star of Zion*, edited by Rev. G. W. Clinton, A.M., published at Salisbury, N. C., having a circulation of five or six thousand, and the *A. M. E. Zion Quarterly*, edited by Hon. J. C. Dancy, ex-collector of the Port of Wilmington, N. C.

A large number of the ministers of this religious organization are graduates of some of the best universities of the land. Among the literary productions are "Rise and Progress of the Zion Church in America," by Bishop Christopher Rush (deceased), a brief history of the church by Bishop J. J. Moore (deceased), a book of sermons by Bishop S. T. Jones (deceased), book of sermons, and a comprehensive "History of the A. M. E. Zion Church, or the Centennial of African Methodism," by Bishop J. W. Hood, D.D., LL.D., Senior Bishop of the church. This history has given great satisfaction.

The church has a missionary department which embraces work in Africa and the West India Islands.

Great preparation is being made to celebrate the one hundredth anniversary of the church, which occurs in 1896. All the evangelical churches of America, Canada, and the British Isles have been invited to participate in this celebration. Exercises will be held for ten days in A. M. E. Zion Church, West 10th and Bleecker streets, New York city. This church in West 10th Street represents the original organization of this connection.

## CHAPTER SECOND.

### SKETCH OF THE BAPTISTS.

THE Baptist Church has held a large and honorable place in Christian work in this country, and in mission work abroad. The story of that Church in this country is bound up with the story of the Great Awakening of the eighteenth century and the succeeding revivals, and with William Carey's initiatory work in foreign missions. A careful study of the Baptist Church in this country, as presented in the Table of Religious Bodies, at the opening of Part Second, will prepare the way for the succeeding sketches.

#### SECTION FIRST.

#### Awakenings among the Baptists in the United States.

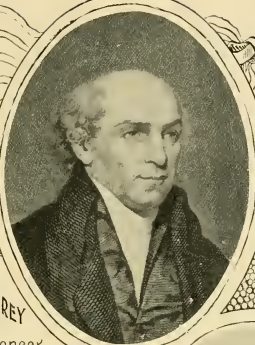
*By Rev. O. A. Williams, D.D., Chicago, Ill.*

The history of "great awakenings" among the Baptists of America, in the more comprehensive meaning of that phrase, is very much identified with that of other denominations. That which is distinctive of Baptists in this respect is due mainly to the part borne by individual men in promotion of the great movement, each within the sphere of his own personal ministry, or in the share which the churches of the denomination were permitted to have in the gracious result.

#### I. EARLIER REVIVAL WORK.

An example of the latter appears in the case of Rev. Isaac Backus, honored among American Baptists as their first his-  
Rev. Isaac Backus. torian. It was in the time of the historic "Great Awakening" of 1741 that he was converted, altho not under the preaching of either of the evangelists Whitefield or Tennent. Mr. Backus at the time was living in Norwich, Conn. The tide of revival sweeping through New England reached Norwich in the year just named, in connection with the preaching of other zealous men, of whom Drs. Wheel-





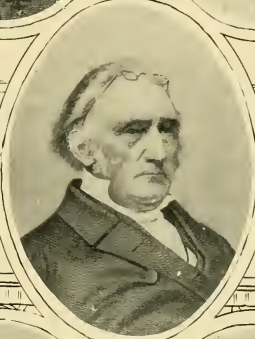
WILLIAM CAREY  
1761-1834

The Pioneer  
of  
Modern Missions.



ADONIRAM JUDSON  
1788-1834

The Apostle  
of  
Burma.



FRANCIS WAYLAND  
1796  
1865

The Great Educator  
President  
of Brown University.



CHARLES HADDON SPURGEON  
1834-1892  
Pastor of the Metropolitan Tabernacle, London.



ADONIRAM JUDSON GORDON  
1836-1895  
The Pastor illustrating the Doctrine of the Holy Spirit.



ock and Pomeroy are especially named. The awakening there was similar in character to what was going forward in other places. Speaking of it in his own history, Mr. Backus mentions the physical manifestations occurring in some instances. "Many cried out and fell down in meetings;" owing, as he believed, to the fact, not only that "the work was so powerful," but also that "the people in general were so ignorant that they had little government of their passions."

His own conversion, tho due in general to the awakening effect of these meetings, did not occur in immediate connection with them, but was the result of mental struggle there beginning, and continued through some three months, the experiences of which he characterizes as a "working for his life." The happy issue of it all he thus describes:

"As I was mowing alone in the field, August 24, 1741, all my past life was opened plainly before me, and I saw clearly **Working for His Life.** that it had been filled up with sin. I went and sat down in the shade of a tree, where my prayers and tears, my hearing of the Word of God, and striving for a better life, with all my other doings, were set before me in such a light that I perceived I could never make myself better should I live ever so long. Divine justice appeared clear in my condemnation, and I saw that God had a right to do with me as He would. My soul yielded all into His hands, fell at His feet, and was silent and calm before Him. And while I sat there, I was enabled by divine light to see the perfect righteousness of Christ, and the freeness and riches of His grace with such clearness, that my soul was drawn forth to trust in Him for salvation."

The case of Mr. Backus may perhaps serve as an instance of results of the Great Awakening not immediately due to the effect of the prevailing excitement, especially as manifested in the meetings, but to impressions there made upon thoughtful minds, maturing later in earnest seeking, meditation, and prayer. Mr. Backus, it should be said, was not only one among the many whose conversion signalized the remarkable movement of which we have spoken, so revolutionary in character, but in the years soon following he was an active instrument in its promotion. In one of his letters he describes a revival occurring in Rhode

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\* Life and Times of Isaac Backus," by President Alvah Hovey, pp.

Island, in the year 1749, and in which he appears to have been a participant:

“In the town of Providence, which is very populous, and which has been a place of much profaneness and irreligion, a revival began about the middle of last winter, and increased through the spring, and has affected all sorts of people. Some deists, leaders in gaming, and many profane persons as well as others more civil, have been hopefully converted. I have been among them sundry times, and the joy of seeing such a marvelous change in the town is better felt than expressed. To hear the profane praising Jesus, to see the irreligious thronging to a place of divine worship, and to discover such a heavenly temper in many, were surely enough to fill a cold heart with love and praise.”

In “the place of his nativity,” Norwich, nearly at the same time he was permitted to see like things and to share in them.

In the great awakening occurring in the valley of the Ohio and the Mississippi, at the beginning of the present century, Baptists shared with Presbyterians, Methodists, and others. In the States of Kentucky, Tennessee, and parts of Pennsylvania, we learn of them as participants alike in the work and in its fruits.

Dr. John M. Peck, in his description of this widespread revival, says:

“Many thousands of wicked persons were converted, and several hundred ministers of the Gospel raised up, who “**New Light Revival.**” were qualified to be pioneers in the frontier settlements, and in a few years they were scattered through all the States and territorial governments of the valley. At a period when the population did not exceed half a million, and the territory of this great valley was regarded as scarcely deserving the attention of Congress, before the foot of a missionary sustained by his brethren abroad had pressed its fertile soil, before a Sunday-school had been established for its destitute children, before a tract had been circulated, or a Bible provided for its remote and famishing population, the mighty power of God was displayed in this wonderful outpouring of the Holy Ghost.”\*

The awakening here described, and which, in some of its aspects, bore the name of the “New Light Revival,” spread to some extent in Ohio, altho the population there was still very

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\* *The Christian Review*, October, 1832.

sparse. The physical manifestations accompanying it were less marked here than on the opposite side of the river, and, among Baptists, were in the main discountenanced. One writer, Mr. A. H. Dunlevy, whose father, Judge Dunlevy, was active among the Baptist pioneers of Ohio at the time, speaks of but one allusion to this feature of the revival as upon record, "and no difficulty growing out of it. It is merely mentioned, in the Carpenter's Run church, that there were some instances of the falling exercises. But two or three Baptists within my knowledge," he adds, "were carried away by the excitement."

Dr. Peck, before quoted, describes minutely the character of these "exercises," with facts in the connection which make them seem the more remarkable. They were not, according to him, confined to ignorant persons, nor to women. "Men of strong and cultivated minds and habits of self-control, who had never quailed in battle with the Indians," and indeed "all classes," were included among those thus affected; tho he speaks of these phenomena as "less frequent with the Baptists than with Presbyterians and Methodists." He also furnishes details which would indicate that altho much appeared which might occasion distrust as to the reality of the results, yet such distrust could not in all, perhaps not in most, cases be justified. Speaking for his own denomination he says: "From annual returns to Baptist associations, and from other sources, we learn exclusions from churches were not more numerous, in proportion to the number baptized (as fruits of this awakening) than in large gatherings in other times and places. . . . After half a century has passed away, we find many in every State in the Mississippi Valley, "aged men and women, who speak with deep emotion in remembrance of the great revival in which they were, in a sudden and unexpected way, arrested in their sins, and adopted into the family of God, heirs of immortal life."

As to the "bodily agitations," he mentions as "the concurrent opinion of all who have investigated the subject," that they "were involuntary." In studying these phenomena, their accompanying circumstances should, no doubt, be borne in mind. The conditions attending life in frontier settlements, and the character of the population wont to be there found, may, so far as is necessary, account for, if they do not justify as due to direct spiritual influence, forms of excitement which, under other conditions, might be pronounced offensively grotesque.

What we thus describe may serve for examples of the statement with which we began, that participation by Baptists in widespread awakenings, such as have become historical, alike in the East and in the West, was much as in the case of other denominations; the extraordinary spiritual influence reaching them, as also others, often in ways for which human sagacity found it difficult to account. Our main subject, however, concerns evangelistic work, with its results, more distinctive, in the denominational sense.

Altho there were Baptist ministers and Baptist churches very early in New England, and in other States, both North and South, much time elapsed, necessarily, before there could be what might be called a regular pastorate in the congregations so formed, save in exceptional instances. Apart from the feebleness of the churches in point of numbers, and the poverty of their resources, there was the necessity laid upon them, at least in New England and in portions of the South, of contributing to the support of churches maintained by the State, in payment of taxes levied for that purpose. In these circumstances, while Baptist ministers found for the most part means of support additional to the contributions of those whom they served, their labor as preachers was very much an itinerancy. At least, few or none limited their service to a single local congregation; a natural zeal in advocacy of their own views, and above all, interest in behalf of a more general evangelism, making their work a widely distributed one. Thus they may be said to have united the several apostolic functions of pastor, teacher, and evangelist.

In some cases the evangelistic function became very much the exclusive one. There were many among Baptists of whom much the same might be said as we find recorded of Dr. Joseph Bellamy, the devoted Congregationalist pastor at Bethlem, Conn., at the time of the Great Awakening in 1740-42. While careful not to leave his own pulpit without supply, he spent much of his time, during several years, in evangelistic service of the kind in question, not only in Connecticut, but in adjacent colonies—"preaching the Gospel daily, and often repeatedly in a day, multitudes flocking to hear the word, and crowding to his lodgings for private instruction." Of Baptist preachers, like-minded with Bellamy, we may name Rev. Ashbel Hosmer, whose work was chiefly in the State of New York,

and whom we find described as "traveling night and day in heat and cold, snow and rain, through dismal fields and unbeaten roads, oftentimes hungry, wet, and cold, without any prospect of pecuniary reward."

In Virginia were such men as William Fristoe, Richard Furman, Abraham Marshall, Edward Botsford, Oliver Hart; and in South Carolina, Shubael Stearns; in North Carolina, Daniel Marshall; most of them names distinguished in Southern Baptist history, who united with pastoral service that of a volunteer itinerancy. They often traveled great distances to meet preaching appointments; it being said of Mr. Fristoe that he visited one "flock in the wilderness," once each month, traveling for the purpose a distance of seventy miles. He was not only poor, but had an expensive family dependent upon him, for whose support he was obliged often to resort to manual labor. "He has been known," says one writer,\* "on returning from a tour of preaching, to work for several days, and most of the night by firelight, in mauling rails and preparing his ground for receiving the crop."

These experiences were repeated on the Western field, early in the present century, before the society had been formed which, in later years, cared so efficiently for the work and the workers in those now populous States, then the little-known frontier. Even after that society, with others having like aims, had been formed, and had entered the field, it was necessary for the home missionary to be not only an evangelist, but Sunday-school missionary, Bible agent, and temperance orator, all in one. But there remained, even then, to some extent as matter of necessity, not a few who, at their own charges, or as receiving support from some independent source, gave themselves up wholly as itinerant evangelists. Such a man was John Lee, a native of Yorkshire, England, who found at last his field of service in far-away Missouri, and in southern Illinois. He traveled on foot, "with a little bundle tied up in a

**Traveling** handkerchief and swung upon his shoulders;" **Evangelists.** plain, quaint, with his Yorkshire accent little changed, but with a power in presenting Gospel truth which made him greatly a favorite in those frontier communities. It is said of him that he would never receive pay for service,

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\* James B. Taylor, D. D., in "Virginia Baptist Ministers," p. 10.

his support, save such as came incidentally in connection with his work, being supplied to a large extent by friends in St. Louis.

These are but glimpses of a form of evangelistic labor made necessary by denominational conditions during the period when so much of the great continent, now almost wholly claimed in the interest of civilization, was the broad scene of pioneer enterprise in religion, as in other things. It was natural that those engaged in such labor should avail themselves of any opportunities which might offer for bringing together, at some more or less central point, such people over a wide district as might be able to attend, and so spend some days in what would now be called revival meetings. After associations began to be formed, their yearly gatherings afforded valuable opportunities of the kind. Even apart from occasions of this nature, assemblies were often thus called together for continuous service in devotion and in preaching. This practise prevailed especially in the South, where interchange of hospitalities, and genial intercourse, have always been so much a habit and a delight, and may have supplied some part of the motive in such cases.

A writer in *Rippon's Register*, for August 24, 1790, describes an occasion of this kind as occurring in North Carolina. People had come from distances of ten or twenty miles, being made welcome, during intervals of the meetings, in the homes of those living nearer. Two or three days were spent, with several ministers present, who preached or exhorted in turn. The evening meeting would last, often, on such occasions, till midnight. "By sunrise in the morning to prayers; then breakfast, and to public worship again, but not before your company is requested for the next night, if the meeting is continued." The writer speaks of this as "the common practise in Georgia, South and North Carolina, and in Virginia, in what we call the back parts of the country."\*

In such gatherings as these, whether occurring in the manner described in the South, or at the yearly meeting of associations in the North, we find the germ of a method in revivalism which, in due time, became the prevailing one—the "three-days' meeting," later, in more general phrase, "the protracted

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\* "Baptists and the National Centenary," published in 1876 by the American Baptist Publication Society; p. 158.



meeting." To such as these, the recollections of many now living must go back, and in them we find beginnings of that more distinctive form of evangelistic service so characteristic of the period now passing.

The time had not yet quite come for the advent of the professional evangelist. The "three-days'," or "protracted" meetings were conducted by pastors, several such often uniting, with some of their more active members participating. Often, the several churches of different denominations in the place combined, in what were called "union meetings." A foreshadowing of later methods was seen, however, in the appearance on the scene of certain men, gifted beyond others in

**Traveling** imparting to such occasions the animation and **Preachers.** enthusiasm which made them attractive. In such as these were seen forerunners of the "evangelist," now so called.

Notable amongst these was Rev. T. S. Sheardown, a native of England, who came to this country in 1820. He was one of the indefatigable men, wiry in physical constitution, capable of great endurance, and really happy only when hard at work. His downright way of presenting truth gave him individuality as a preacher; while his offhand geniality in common intercourse secured for him ready access to strangers. His zeal was shown almost immediately on his arrival in this country. In 1812, before leaving England, he had been converted, and was baptized in the fellowship of the Baptist Church in Hull. On his arrival in America he sought a home in the newer parts of the country, and, in 1826, "settled in the woods of Catlin, Chemung county," in the State of New York. "Not a tree," we are told, "had been cut on his farm." Here "he built a log house, and organized a Baptist conference, which was afterward recognized as a church." His first service as a preacher was as a volunteer itinerant, "traveling through southern New York and northern Pennsylvania, preaching in barns, sawmills, schoolhouses, and in the open air."

In no long time he began to be in request at "three-days' meetings," the first such attended by him being at Trumansburg, in New York. On such occasions he showed much of tact in selecting topics likely to interest particular classes: preaching at one time on "The Old Ship, Zion" to boatmen and ship-carpenters, and at another an agricultural sermon, with

farmers especially invited. His name became, in due time, a highly popular one, especially in western New York, and his services were in demand in cities as well as in the rural districts. A revival, long remembered with thankful interest, occurred at the Second Baptist Church in Rochester, while Rev. V. R. Hotchkiss was pastor, Mr. Sheardown lending his aid in a manner which won him a warm place in the heart and memory of those who then came into the church as among its most active members.

The last fourteen years of his life were spent as pastor of the Baptist church in Troy, Pa., where he died in 1874. It is written of him that he "baptized fourteen hundred believers, preached more than twenty thousand sermons," aiding in the organization of "seven churches, and in resuscitating several others."

Mr. Sheardown, especially in his earlier ministry, represented a class of men, of whom President Martin B. Anderson, while a professor in Waterville College, Maine, now Colby University, once said: "Their vocation was emphatically to preach the Gospel to the poor, to travel from place to place among the new settlements, and feed the famished inhabitants with the bread of life. Often, with no books but the Bible and a collection of hymns, did these men go forth on their mission of mercy, making their way through the unbroken forests by the guidance of 'spotted' trees, laboring with their own hands during the intervals of preaching for their own support—yet, amid all these trials, carrying on the work of their Divine Master with a zeal and power which proved them the real successors of the Apostles and martyrs of the primitive church."\* These words describe a ministry, evangelistic in a true sense, whose field of service was limited to no one section, but comprehended especially all the newer portions of the national domain. At the time of which we now write, these devoted men were active in the species of revival meetings now under view.

A certain element of disadvantage, however, was found in the limitation of time fixed for these "three-days' meetings." There were some, indeed, who objected to the giving up of even

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\* Quoted in "History of the Seneca Baptist Association," by Lewis Halsey, 1879, from which, also, many of the above particulars concerning Mr. Sheardown are taken.

so much of week-day time to exclusively religious work. This was especially true in country places, in which each season of the year had its own pressure of necessary toil, and even the Sunday itself, particularly in the spring and summer time, could, in the estimation of many, scarcely be spared for service at the house of God. The limitation of time was, therefore, an assumed necessity, but it served, in too many instances, to defeat in a good degree the very purpose of the assembling. Mr. Sheardown, himself, in his "Autobiography," speaks of this: "No matter how deep the work of grace appeared to be, we must dismiss at the close of the appointed time. There was a strange infatuation among many of the brethren relative to doing God's work, and some even thought it was presumption to have such meetings. I have often closed labor when my inmost heart was grieved. But extra labor for the salvation of sinners was then in its infancy."

One can readily see how this strict limitation as to time would, in due course of events, be sure to give place to other methods. Now that a term of weeks is often deemed short for the work of a fruitful revival, one recalls the stringent application of the time-rule in an earlier day, with a fresh sense of the change which comes about in processes of human experience.

Many things in the meetings we describe were apt to be crude, and with effects by no means to be desired. Whether what Mr. Sheardown describes in one place occurred in a meeting held under Baptist auspices, or some other, we can not say; but the incident illustrates what may follow where the direction of such services falls into incompetent hands. He found himself, on one occasion, while passing through some place, in a meeting of the kind described. The person in charge, after his sermon, said to the people: "Now we are going to sing a verse, and all you who are willing to give your hearts to God, when we come to the clause, 'Here, Lord, I give myself away,' bow your heads." Several of the anxious, says Mr. Sheardown, complied, and as soon as this was done the preacher said: "Remain on your feet while I count you." He ran his eye over them, and then announced to the congregation, "So many more," giving the number, "converted; so many more have given their hearts to God; so many more delivered from the power of Satan." Such instances, it is true, should not be allowed to discredit a method in Christian work whose gracious fruits, in

most cases, were so undoubted: yet the liabilities to abuse are evident.

The objections to limitations of time became soon so apparent that these were made to be less stringent. The "three days' meeting" became a "protracted meeting," and the conditions under which these were held soon called "Protracted Meetings." for the kind of labor which now has almost wholly appropriated the term, once of much wider significance—that of "evangelist."

Before coming to this part of the subject, however, attention should be given to methods in pastoral service, resulting often in very precious revivals, which are, for more than one reason, deserving of especial mention. It is not to be wondered at that pastors differ in the ideals influential with them in planning and carrying on their work. Doubtless, it is natural for some men to interest themselves in public questions more than may be the case with others, or in those more general aspects of religious truth which may impart to their preaching the element of instruction in larger measure than that of awakening. It is well, beyond question, that the ministry in general should be thus variously characterized, since in this way it gains a scope, and a variety of good effect, not otherwise likely to appear.

The Baptist pastorate, however, has often been filled by men intensely devoted to that which is probably the chief thing in the ministry of the Gospel—conversions through a saving knowledge of the Gospel as the simple and direct message of divine grace to men. Examples have abounded, and still abound, in which this motive was a burning desire in the preacher, so intense as to make his ministry seem to him unfruitful where any considerable lapse of time should witness no fresh evidence of this kind of result. Doubtless, this undervaluing of his own labor and its fruits, on the part of the pastor, has been often a mistake; since rapid ingathering may not be, after all, the normal condition of a church, or the most desirable proof of pastoral efficiency. A church made up of crude and untrained material, poorly instructed, with lack of homogeneity and the harmony which results from wise leading and judicious adjustment of material, is certainly not the ideal church. Upon the other hand, the first purpose of the church is the salvation of men, and a ministry seriously lacking in fruit to that end

would by no means be in accordance with either the letter or the spirit of the Great Commission.

It was, nevertheless, far from being a thing unexampled that the two characteristics should be united in the same man.

**Dr. Samuel Stillman.** An instance of the kind, an ideal pastor and preacher, was Dr. Samuel Stillman, pastor of the First Baptist Church in Boston from the year 1765 to that of 1807, a period of forty-two years. His interest in public questions, and in subjects of doctrinal teaching, was shown in his published works, quite numerous, and sometimes occupied even with matters political, in the large and general sense. But he was, before all things else, a preacher, intent on reaching the unsaved, and upon the edification of the church he served. Revivals under his ministry were by no means unusual, the most notable of all occurring in 1804 and 1805, then quite near the close of his life and ministry. Mr. James Loring, one of those upon whom Dr. Stillman could always count as an active worker with him, speaks thus of this remarkable work of grace:

“So extensive was the religious feeling which then prevailed here (in Boston), that it was thought expedient to establish a lecture, which was kept up for a considerable time, on Lord’s Day evening (the second Sunday service, in those days, occurring in the afternoon). The meetings on these occasions were intensely solemn, and so crowded that even the aisles of the house were entirely filled; they were held alternately at the meeting-houses of the First and Second churches,—the two ministers, “Stillman and Baldwin,” officiating alternately. So deeply were the multitude impressed with the great realities of religion, that one sermon at a time seemed quite insufficient to meet their demands; and as there were generally two or three ministers in the pulpit, it was not uncommon for the people to remain sitting after the sermon till they had heard, from one of the other preachers, at least a brief address.” \*

This awakening, which reached quite beyond the limits of Dr. Stillman’s own congregation, was the direct result of faithful pastoral service, the spirit of which was made evident in course of the meetings themselves. “It was the custom,” says Mr. Loring, “during this extensive revival, to receive inquirers on the subject of religion at the house of the minister, for the purpose of private conversation. . . . I remember once

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\* Sprague’s “Annals of the American Baptist Pulpit,” p. 76.

to have been in his (Dr. Stillman's) study when several, who were candidates for admission to the church, had expressed their faith and hope in Christ with unwonted freedom; and so deeply was the good man affected by their expressions, that he looked round most affectionately upon the little group, and, with a smile of delight, said, 'What a wonderfully strange thing is religion! How happy it makes us!' To one who said, 'Sir, I was walking the street in happy meditation, and my mind was so delightfully elevated that heaven appeared to be but a little way off,' he replied, 'Ah! heaven is not far off when we feel right.'"

It is affecting to remember that, as Dr. Stillman lived scarcely more than a year after this revival, what we mention may be regarded as the triumphant close of a ministry which had lasted, from the day of his ordination at Charleston, S. C., February 26, 1759, almost half a century.

Men of like spirit with Dr. Stillman were Rev. Silas Burrows, during fifty-three years, from 1765 onward, pastor of the Second Baptist Church in his native town, Groton, Conn., and his son, Rev. Roswell Burrows. Frequent revivals occurred under the long ministry of the former, the most remarkable one beginning in January, 1807, and continuing eighteen months. In this, his work was shared by his son, Rev. Roswell Burrows, who was assistant-pastor. The work began with a day of fasting and prayer, followed by faithful visiting from house to house, with frequent meetings in various parts of the parish, and in adjoining towns. The son, Roswell Burrows, tho assistant to his father during many years, was engaged much of the time in evangelistic service in various parts of New England and in New York. His later years, however, were spent as pastor of the Groton church, succeeding his father there.

Belonging to a later period, but kindred in spirit with those of whom we here speak, was Joseph H. Kennard, D.D., for

Dr. Joseph nearly thirty years pastor of the Tenth Baptist H. Kennard. Church in Philadelphia, whose memoir has been written by his son. The diary found in the memoir of Dr. Kennard by his son, Dr. J. Spencer Kennard, now in Chicago, shows him to have been one of those whose passion for souls was intense and continual. While these entries from day to day reveal a spirit of earnest devotion, and desire after constantly

higher spiritual attainment in himself, they show also how un-resting was his zeal as a minister of "the Gospel of the grace of God." As was the case with others of whom we have spoken, his interest in this behalf was by no means limited to his own congregation, or to his own city. He was often abroad upon volunteer itinerancies, more especially within the bounds of the Philadelphia Association, whose field was very extensive. "In these missionary tours," says his son, "he would hasten like a burning torch from place to place, calling meetings, speaking every evening, visiting churches of the Philadelphia Association, and others at remote points, seeking to kindle by his own zeal a warmer interest for the neglected regions." The particular date given in this connection is the year 1827, needy fields within reach of Philadelphia being more numerous then than they probably are now.

Revivals in Dr. Kennard's own church, as well as in connection with this itinerant service, were very frequent. Incidents are described in the memoir, illustrating the spirit by which they were pervaded. Of one of these we will make use, retaining without change the simple phraseology quoted in the narrative of it:

"An old lady, well known for quaintness of speech, rose on one occasion and said, 'Do pray for my old man.' The request was promptly responded to. On going home that night, she found him walking the floor in a kind of sad bewilderment. 'Father, what is the matter?' she asked. 'Matter? I don't know, but something has been done for me.' 'Why, yes,' said she, and with childlike faith and joy, 'we have all been praying for your soul.' It was soon evident that God had speedily heard, for conviction of sin and converting grace came to that old man's heart."

As an example of a remarkable revival occurring under the labors of the pastor, simply with the cooperation of his church, **Revival Under a Pastor.** we copy the following, reported in 1846, from the Second Baptist Church of Fall River, Mass., by its pastor, Rev. A. Bronson:

"The special revival with which God has favored us commenced about the first of February, tho an unusual spirit of prayer prevailed in the church during the month of January. The means employed were scriptural, and of course simple and unostentatious, viz., 'prayer and the ministry of the Word.' Meetings were held every evening for about four months.

Several days of fasting and prayer were appointed. All these meetings were well attended, and many of them the most awfully solemn I ever witnessed. It really seemed as tho the presence and power, the Spirit and glory of God, had filled the place where we assembled. The pastor endeavored to preach the Word of the Lord plainly, yet kindly; while the brethren and sisters were supplicating the throne for the outpouring of the Holy Spirit. . . . The Spirit came, hard hearts melted, careless ones were troubled, convictions were deep and pungent, and conversions clear. The converts, having submitted to God and found peace in believing, at once began to exhort and pray in our meetings; and at home and abroad, by the fireside or by the wayside, persuaded their fellow-sinners to be reconciled to God."

The immediate result of the meetings was about one hundred conversions.

Representative in another way is the following, reported from Brown University in the same year, Dr. Francis Wayland being then the president:

"For more than twelve long years there had been no special outpouring of God's Spirit upon this college. In view of this **Revival in** fact, the pious students had on several occasions **Brown Uni-** held extra meetings for prayer and supplications, **versity.** but the time to favor Zion had not yet come. It was near the close of the summer term of 1846, that a member of the Junior class, unable longer to resist the influences of the Spirit, which, unknown to all save himself, had been striving with him for many months, called upon President Wayland and freely disclosed to him his feelings. The president conversed with him, and endeavored to direct his mind to Christ as an almighty and all-sufficient Savior. A few weeks since he was enabled to say in the fulness of his heart, 'Lord, I believe; help thou mine unbelief.' Then for the first time he felt that inward 'peace which passeth understanding.' He related his experience before his classmates and fellow-students. There was scarcely a dry eye in the chapel. Soon another and another testified what God had done for their souls. The work now became general, and a seriousness appeared to pervade the minds of all. . . . A pleasing feature in this revival has been the absence of all noise and excitement. . . . Men have thought upon the subject of personal religion, have read their Bibles, and have prayed, and they have become believers in Jesus."\*

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\* The two accounts above given, of revivals at Fall River and at Brown University, appeared first in the *New York Recorder*, and from that paper were copied in *The Baptist Reporter*, a London magazine.



Limitations of space compel the omission of many names which might here be included, of pastors whose ministry as such was signalized by revivals, no less than by those other results which appear in the edification of believers, and the confirmation and strengthening of churches in the truth, and in spiritual attainment. Of Joseph Grafton, much might be said in this same connection, as also of John and Stephen Gano; of Andrew Broaddus and R. B. Semple, in Virginia; of Brantly, in South Carolina; and of many more. Later years in the West, as well as the earlier years, have been much characterized by work of the kind here in question. Some of the most fruitful revivals have been the result of direct and faithful pastoral labor, the interest awakened under ordinary means of grace calling often for extra and multiplied services, in which the pastor has had the assistance of his brethren in neighboring churches. The demands of the work, and the zeal of the pastor, have in some instances urged him farther than his own physical strength could warrant. The effect of overwork, when carried to an extreme, in some instances crippling for a while, has in others proved fatal; a valued and beloved pastor, Rev. C. E. Torrey, of Decatur, Ill., having within recent months (1894) thus laid his life upon the altar of excessive labor, to the deep sorrow of many besides the church he served so well.

## II. PERIOD OF EVANGELISTIC LABOR.

In passing, now, to the division of our subject which concerns evangelistic labor, in that meaning of the phrase now so common, notice may be taken of the fact that "the evangelist" of the present period has come upon the scene in some sort by that process to which the term "evolution" is sometimes applied, and perhaps misapplied. Even so much of the history of revivalism among American Baptists as the space at command has allowed us to attempt suggests a species of development, coming about, not through any human ordering or anticipation, but in a natural way of adaptation, where some need was present, and means and methods of supply were also at hand. The preacher is, first, an itinerant; when he becomes a pastor, itinerant service is still in demand, with unoccupied and needy fields stretching abroad on either hand; results of labor call for what shall be more continuous than the simple Sunday preaching, and meetings of days are held, becoming in

time a method resorted to for awakening interest, as well as for following up interest where it already exists; in these special services pastors unite, certain of their number developing peculiar talent for reaching and moving popular assemblies; of such as these, pastors, when revivals occur under their stated labors, avail themselves for assistance; and, as a final result, we have men devoting themselves exclusively to this line of service, being called upon often to aid in stirring into action a sluggish church, as well as for giving aid to pastors and churches where revival work is already in progress, or where encouraging indications of such appear.

*Earlier Evangelistic Labors.*

A point of transition from the evangelistic pastor, as we may perhaps phrase it, to the evangelist properly so called, might be found in the case of Rev. Jeremiah Vardeman, of Kentucky. Altho in some sense a pastor, he was more an evangelist; and still without making the latter form of service a distinct sphere, to the extent since become so common. Born

**Jeremiah** in Kentucky, in 1775, with his ministry performed  
**Vardeman.** in that State, in Tennessee and in Missouri, at a time when Baptist churches were few and scattered, and Baptist ministers were fewer still, his pastoral service generally included several churches at a time, each being visited and served once only in each month. This, however, by no means satisfied him, so that he would break away for months at a time from stated engagements of this nature, traveling and holding meetings far and near. It was in connection with such meetings that churches were organized at such central points as Bardstown, Lexington, and Louisville, in Kentucky; Nashville, in Tennessee; and Palmyra, in Missouri.

Mr. Vardeman was converted at the age of seventeen, under influences of a revival occurring at the Baptist church of Cedar Creek, in Lincoln county, Ky., where he was born. Marrying, while still young, an estimable young woman who was not a Christian, and fond of gay society, this with other influences led him into a course of life for a number of years far from consistent with his Christian profession. Out of this he was brought, after some seven years, in 1799, while the earlier tokens were appearing of the great awakening soon to follow. His experiences, in this connection, were very intense,

and seem to have kindled the spirit of zeal and self-devotion which characterized in an unusual degree the ministry of more than forty years which followed. Called, in 1828 or 1829, to aid in special meetings at Cincinnati, his work in that city resulted in over a hundred conversions, with great stimulus afforded to Baptist churches there. Of meetings held by him, some years previously, in Louisville, it is said: "His fame as a preacher brought out immense congregations for several successive days, to whom he preached with great effect; and to these meetings the city of Louisville is indebted, in great measure, for its flourishing churches"—the writer alluding to things as they appeared in 1842, the date of his record. "Immediately," he adds, "a large Presbyterian church arose, then the First Baptist Church—and so on."

It is said of him, in describing his work in general, and his method in preaching, that "altho he lived upon a farm, he was at home not more than half his time, but rode on horseback from neighborhood to neighborhood, from county to county, preaching almost every day and night. His manner of preaching was ready, and always without notes before him, and apparently extempore. His style was fervid, and his thoughts clear, yet simple, and always directed to the heart rather than the mere intellect."\*

Two men, whose names and labors signalize the history of revivalism among Baptists in the Northern states during the middle years of the present century, were contemporaries, in quite an interesting way—Jacob Knapp and Jabez S. Swan. They were born nearly at the same time, the former in 1799, the latter in 1800; Mr. Knapp being a native of New York, and Mr. Swan of Connecticut. Both studied at what is now Colgate University, then the Hamilton Literary and Theological Institution, at Hamilton, N. Y. Mr. Knapp was the first of the two to receive ordination, this event occurring, in his case, in 1825, at Springfield, N. Y.; Mr. Swan being ordained, in 1827, as pastor of the Stonington Borough Baptist Church, Conn. Mr. Swan was a little the earlier of the two in entering the field as an evangelist, this being in 1830, while Mr. Knapp began service as such in 1832. They differed in this, that while Mr. Swan was settled a short time as pastor at three or four different times, tho remaining only for

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\* Rev. James E. Welch, in Sprague's "Annals."

a brief period in each case, Mr. Knapp, at the close of his five-years' pastorate at Springfield, N. Y., never again entered that sphere of service, continuing exclusively in evangelist work until almost the time of his death, at Rockford, Ill., in 1874.

The two men were alike in some things, altho widely differing in others. Both were men of singular power as revivalists. The things found objectionable in Jacob Knapp were, however, wanting in his contemporary. Mr. Swan was comparatively a cultivated man, and was interested in education, in missions, and in those subjects generally which engage the attention of men alive to human interests in a large and general way. Mr. Knapp, save so far as secular matters of a personal kind occupied him in the intervals of his meetings, was a revivalist simply and only. To this he devoted himself, wherever engaged, with absolute singleness of mind and intensest purpose to reach the end sought in decided public impression and the gathering in of converts. His methods often occasioned criticism, his severe language in attacking specific forms of evil sometimes exciting certain classes of the community against him almost to the extent of absolute rioting. All Mr. Knapp's peculiarities had the characteristic of intensity. As he was in this respect in his preaching, so he was also in private life, especially in the conduct of his secular affairs. It would be unjust to characterize him as an avaricious man, yet the charge was brought against him, especially in the later years of his life, altho, as those who knew him well believed, without sufficient reason. He traveled and preached very extensively, his journeys reaching from the Atlantic to the Pacific seaboard, and including cities like Boston, New York, Chicago, St. Louis, New Orleans, and San Francisco. A most busy career, covering well-nigh half a century, in the course of which he is said to have preached some sixteen thousand sermons, influenced two hundred young men to enter the ministry, with some four thousand hopeful conversions under his preaching.

Mr. Swan's work as an evangelist was mainly in New England, altho we sometimes find him holding meetings in the State of New York. He was "a burning and a shining light," greatly esteemed for his personal character, while permitted to see abundant fruit accompanying the form of service to which he mainly devoted himself; it being said that more than ten thousand conversions occurred under his personal ministry.

Among those early in the field as evangelists was Rev. A. B. Earle. Altho the principal scene of his labors was in New England and New York, he was in request in many parts of the country, including both the middle West and the Pacific Coast itself. His book, entitled "Bringing in Sheaves," published in 1868, is a remarkable record of successful labor during many years. We fail to find in it much of personal history apart from what immediately concerned the work in which he had been engaged. Its spirit, peculiarly devout and spiritual, represents what was most characteristic of him as a revivalist. He knew little of sensational methods, but placed his whole reliance upon preaching of the pure Gospel in simplicity, directness, and with especial reference first of all to the awakening of a spirit of urgent prayer among Christians, with zeal in personal work for the salvation of those most immediately within their reach, and then the conviction and bringing in of them that were without. There were few leading centers in the whole country which he did not visit, his name being a familiar one among active Christians from New York to San Francisco.

In one part of the volume above named we find letters from pastors, whose testimonials are the more to be trusted as being from men from whom indiscriminate praise would be quite contrary to their habits and principles. Thus we find Dr. George B. Ide, of Springfield, Mass., saying, in the spring of 1864: "Your labors have been greatly blessed to the revival of gracious affections in the hearts of Christians; and hundreds in this city, converted through your instrumentality, will in eternity praise God that He sent you to us." In May, 1866, Dr. E. N. Kirk, of Boston, writes: "I have long waited for an evangelist with whom I could cordially cooperate. After more than twenty years of waiting, God has granted me the desire of my heart. . . . The good you have been enabled to accomplish here can not be comprehended by any statistical statement. It embraces several classes of benefits imparted to great numbers of persons in the city and out of it." Dr. Robert Turnbull writes from Hartford, Conn., in December, 1864: "Incessantly, night and day, have you given yourself to the work, preaching with great simplicity and power the fundamental truths of the Gospel." The meetings held by Mr. Earle seem not to have been followed by depressing reaction, while their

effect was as much seen in promoting the spirituality of churches as in adding to their statistical and pecuniary strength.

Later than the three just named to enter the evangelistic field, altho for some years contemporary with them, was Rev.

**Rev. H. G. De Witt.** H. G. De Witt, who is still in service. He received the degree of Doctor of Divinity from the Central University at Pella, Iowa, in 1878. His remarkable career as an evangelist began in 1857, after one year as pastor in Burritt, Ill. He was then but twenty-three years of age, having been born in Cato, N. Y., in 1835. At the early age we have named his peculiar qualifications for revivalist service were felt to be so manifest that he was urged to undertake that form of labor, and did so. The first scene of his work as an evangelist was at Farmer's Village, in his native State. "Such was the interest manifested," we are told, "through the community in this wonderful work of grace that the schools in the neighborhood were closed, and meetings were held day and night. Nearly two hundred persons confessed conversion."\* A like remarkable work was enjoyed at Trumansburg, where Rev. C. L. Bacon was pastor. "The whole community was awakened. The inquirers were numbered by scores and by hundreds. It is said that as many as three hundred requested prayers at one time."

At the date of the record from which we quote (1879) it is said of Dr. De Witt:

"He has held over two hundred series of meetings—four in Baltimore, three in New York city, five in Brooklyn, four in Newark, two each in Trenton, Providence, Philadelphia, Boston, Salem, N. J.; one each in Rochester, Troy, Memphis, Tenn., Syracuse, Auburn, San Francisco. He has conducted meetings at the five educational centers of the Baptist denomination—Hamilton, Providence, Rochester, Lewisburg and Louisville—and these meetings were all unusually successful."

In later years Dr. De Witt has labored much at chief centers in the West, where his ministerial career began, entering after his pastorate of one year the field of special service where his work has been fruitful in a degree of remarkable.

Mention should not fail to be made in this record of Rev. Lewis Raymond, much of whose life was devoted to the species of service here in question. Choosing the West for his field,

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\* "History of Seneca Baptist Association," p. 220.

and in his earlier career a pastor, first in Milwaukee and soon after in Chicago, the later years of his life were given to evangelistic labor, mainly in the West. Endowed with great vigor, alike in body and in mind, capable of hard service beyond most men, he pressed on his work down to a late period of his life. Like him in many things was Morgan Edwards, "the Sailor Preacher." His early life had been spent at sea, and many of the effects of ocean life remained with him ever after. In physical frame, in gait and general bearing, in frank and quaint ways of speaking, even in sermons, he was a true son of the sea. Whole-hearted, honest, and always in dead earnest, he was during not a few years, in Iowa and other States of the West, the welcome fellow laborer of many a weary and discouraged pastor.

*Later Evangelistic Laborers.*

The selections so far made for especial mention from among men devoted to this form of service must be viewed as representative. The enlarging Christian activity of later years has called into the evangelistical field from the Baptist ministry, as also from that of other denominations, a larger number of men like-minded with those whose names we have given than can here be thus particularly spoken of. Seasons of general revival, like that which occurred in 1858, when general financial distress seems to have had an effect favorable to religious awakening, and the stress of national ordeal in the time of the late Civil War, and immediately following it—these and like conditions general in character have operated as causes to make evangelistic labor more attractive and more common.

Doubts as to the wisdom of methods employed, and as to the value of such agencies as compared with the slower, but in the

<b>Reaction</b>	view of many the safer, methods of the settled
<b>against</b>	pastorate have been felt among Baptists—as they
<b>Machinery.</b>	have also been widely felt among Christians of

other names. A growing tendency among Baptist evangelists has been to rely more upon the Word as expounded and preached, and less upon what may be termed the machinery of revivalism. Bible-readings have been much resorted to, an afternoon session being devoted to this, with preaching in the evening. The work of the inquiry-room has also been more and more depended upon, opportunity being afforded in the after-meeting then held

to adapt personal effort to individual need, with results far more reliable than could be hoped from anything that might be possible in presence of a promiscuous congregation. Association with the preaching evangelist of some person with the gift of song, and at the same time earnest and zealous in Christian work, has been found among Baptists a highly important auxiliary.

Of men in the field at the date of this present writing, it is pleasant to speak with cordial recognition of their personal devotion and the uniform testimony borne as to the value of their work. Of these perhaps longest in service is A. P. Graves, D.D., who while yet a young man chose this as the sphere of ministerial service in which his life should be spent. The lapse of years has in no degree cooled the zeal which animated him in his earlier service, while a large experience has enabled him to judge more wisely as to the methods in revival work which may be trusted to bring best results. The field of his work may be said to have been literally continental, at least so far as our own Republic is concerned. He is frequently called back to scenes of former successful labor, it being found that the influence left behind when his visit ends, while helpful to the pastor, involves no necessary reaction in church life.

Rev. H. W. Brown, a native of Scotland, is one of those who make much of Bible-readings, in connection with the more direct methods of preaching. As conducted by him, these readings are often spoken of with much favor, while his work in general, in the prosecution of which he often has occasion to travel long distances, is fruitful in a high degree.

Much appreciated by pastors in the service given is Rev. S. Hartwell Pratt, D.D., of Springfield, Mass. Describing a recent meeting held by him in Minneapolis, a correspondent says:

“If ever the divine fitness of the evangelist proves itself, it did so here. The continuous presentation of the Word, afternoon and evening, transformed my people, and brought not a few wanderers in this large church back again to joyous service. . . . Mr. Pratt uses no cards in his meetings—that is, he does not ask any one to sign a card with the simple desire to become a Christian. . . . While many arise at times (a hundred arose in one meeting), he seeks to get those who have arisen into an inquiry-room or into a front seat. No [inquiry] meeting ever came to a close without a majority of those who came praying



and in audible voice confessing the Lord Jesus. It was the most thorough work I ever saw in an evangelistic meeting."\*

While in the Southern States fewer men, perhaps, than in the North have appeared devoting themselves exclusively to evangelistic work, instances are there found of versatility supplying adaptation to this along with other forms of service. As representative in this regard, we name Rev. Henry Martyn Wharton, D.D., of Baltimore. As pastor, as editor, as author, and as evangelist, his career may be said to be equally a successful one. Born in Culpeper county, Virginia, in 1848, educated at Roanoke College in that State, his first choice of profession was that of the law, in which he was soon noticed as "an earnest and eloquent pleader." His unsettled habits at first occasioned much anxiety to his friends, but having removed to Louisville, Ky., he was there converted under the preaching of his brother, at the time pastor of the Walnut Street Baptist Church in that city, uniting with this church in 1874. After a course of preparatory study in the Southern Baptist Theological Seminary, then at Greenville, S. C., he was pastor, first of the Baptist church at Leroy, Va., but removing to Baltimore, founded there the Brantly Memorial Church.

Here his ministry was remarkably fruitful, his methods even as pastor being quite evangelistic in form, spirit, and effort. Attention was soon directed to him as having peculiar fitness for special service in aid of pastors. The calls for such aid became so numerous and his success so marked that for a season he appears to have given himself wholly to such work. His field in this regard reached "from New York to Florida, from Virginia to the far West." A signal blessing attended him wherever he went, "thousands," as it is said, being converted in the meetings conducted by him. As an example, Montgomery, Ala., may be named. "He came there just after one of the most popular evangelists of the country had failed, but through his labors more than one hundred members were added to the First Baptist Church, while many joined other churches." Two years after one hundred more were added in meetings held by him, and the same number two years later still. To other gifts as a public speaker Dr. Wharton adds that

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\* Rev. W. H. Geistweit, pastor of the Immanuel Baptist Church, Minneapolis, in *The Standard* of April 26, 1894.

of what has been termed in his case a "matchless voice." His editorial service has been in connection with *The Baltimore Baptist*; in authorship he won much public favor through a book descriptive of Oriental travel, with a company organized and led by himself—the narrative so written being characterized by many of its author's brilliant qualities as otherwise manifested.

Of like spirit, and characterized by a similar versatility of gifts in various service, is Rev. T. J. Porter, of Ocala, Fla., who unites active evangelism with editorial service, and in both alike is a man of mark and of power. Rev. J. G. Harrison and Rev. T. J. Hutson are among the others on Southern fields whose work in this sphere is spoken of with much approval.

Characteristic of the present time and illustrating its peculiarity as a period of various Christian activity—is the appearance upon the scene among Baptists, as also others, of **Lay Workers.** laymen especially gifted for this form of service, and devoting themselves to it more or less exclusively. One of these, "Uncle John" Vassar, has left behind him a record remarkable for proofs of simple-hearted zeal, tact in addressing and reaching all varieties of character and condition, with many hundreds to own him as the instrument of their recovery, often out of a spiritual condition apparently hopeless. The work in Young Men's Christian Associations has brought to the front others who have been much favored in revival work. Of these we name Mr. George W. Needham and his brother, Mr. Thomas Needham; Mr. George Cairns, a native of England, whose work in that country and in our own has been highly helpful to pastors and fruitful in result; Mr. A. F. Houser, a young man whose work in various parts of the West, and to some extent in the East, has been of a like character with that of the men just named. Especially conspicuous in lay service of the kind is Major Penn, whose labors have been mostly in Texas and other States of the Southwest. To his work as an evangelist he adds that of compiler of revival hymns, highly popular in his own section of the Union.

Not so strictly evangelistic in character, yet much resembling it in spirit and method, is the work of men engaged in a species of Sunday-school evangelism in certain of the newer States, with especial purpose to organize such schools in places where they are not found, hold institutes for discussion of

methods in Sunday-school teaching, with stimulus of a right spirit in teaching the Word to children and youth. Especially active in this service during many years have been Rev. G. S. Abbott, D.D., of California; Rev. E. A. Russell, now of Nebraska; Rev. D. B. Ward, of South Dakota; Rev. F. N. Eldridge, Iowa; Mr. Boston W. Smith, Minnesota; Rev. E. B. Edmunds, of Wisconsin; Rev. G. W. Danbury and Rev. L. B. Albert, of Illinois; Rev. Charles Rhoades in Ohio; Rev. E. B. Bundell, Michigan; Rev. S. G. Huffman in Indiana, and many others in other States. Peculiarly happy in his methods to these ends is Mr. Boston W. Smith, of Minnesota, known among the children, and the older grown as well, as "Uncle Boston." For many years he has been a most welcome visitor to Sunday-schools, not only, but in the general congregation when Christian work was the especial theme; and has indeed made his name well-nigh as familiar in the East and South as in the West.

A form of evangelistic service unique in character and remarkable in results has recently been entered upon in the far Northwest. About the year 1890, two gentlemen, Rev. Wayland Hoyt, D.D., pastor of the First Baptist Church, Minneapolis, and his brother, Mr. Colgate Hoyt, a wealthy business man of New York city, were discussing, while riding together in a railway train, the spiritual destitutions of a population rapidly increasing, but with few to care for their souls, along the lines of such roads as the Northern Pacific, and others reaching through portions of the country as yet but partially developed. In the course of this conversation the thought was suggested by one of the two gentlemen, whether a method of Christian work might not be instituted, taking shape from conditions of the railway service itself, and making available means and opportunities which the roads and their appliances might furnish.

With this conversation originated what is termed the "chapel-car." Mr. Colgate Hoyt brought the subject to the attention of other gentlemen—Hon. C. L. Colby, Mr. John B. Trevor, Mr. James B. Colgate, Mr. E. J. Barney of Ohio, and Mr. John D. Rockefeller—who consented to join him in the building of a such a car, provided the American Baptist Publication Society of Philadelphia, which seemed the more fitting for this purpose of the several denominational societies, would

accept for its use such a gift, and make it a part of its general system of special work on the frontier. The proposal to this effect met with a hearty response, and at the anniversary of the society held at Cincinnati, in May, 1891, the completed car, appropriately named "Evangel," which had been brought to the city for this purpose, was dedicated with an address by Dr. Hoyt, and with prayer and praise, in an open-air service peculiarly inspiring. To this first chapel-car two others have since been added, and another still is, as we write, in process of preparation.

The car is arranged with skilful adaptation to its purpose. At one end is all the provision needed for the accommodation of the person in charge, with room, indeed, for a small family, so that the car may be, if he chooses, his home. The rest of the space is occupied with seats accommodating, perhaps, two hundred persons, with a platform for the speaker, and a small cabinet organ. The car is taken from place to place in connection with the regular trains, and without charge, the railway companies in Wisconsin, Minnesota, and Oregon, where the work of this peculiarly missionary agency has mostly been done, showing always the most cheerful readiness to facilitate and make successful what has been thus planned.

The work thus far has been chiefly in charge of Rev. J. M. Sawers, to whom the car "Evangel" was assigned, and Rev. E. G. Wheeler, in charge of the second car built, whose field has been in States upon the Pacific coast. The story of the work, as from time to time narrated, has been most touching; alike revealing the deeply felt destitution of the region opened by the roads recently constructed on the Northwestern frontier, the eager welcome given to the missionary in his work, and the almost surprising fruitfulness of the work itself.

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This review of a ministry more or less evangelistic in form, among the Baptists of America, covering the period of a century and a half, may suggest, for a closing thought, that happy elasticity in the working system of Christianity which suits it to become, in the widest practical sense, "all things to all men," with the constant motive, "if by all means it may save some." To the end of the dispensation, this ministry is to be apostolic. As the dispensation opened with the gift of tongues and a manifested presence of the Holy Spirit pledging divine

cooperation in all the ages that should follow, so, in the realization of that sublime symbolism, there is to be no limit to the scope of Christian activity, and no failure in achievement through human weakness or incapacity.

Pointing to that various endowment bestowed on men, it is still said to the church of Christ, "All things are yours." As progress of the race in secular lines brings into use all varieties of gifts in men, so in the onward movement of Christian enterprise, fulfilling divine purpose. The pastor and the teacher, variously gifted, have always a mission; the evangelist, no less, so long at least as there shall remain outlying regions partly or wholly unreached, or cities and towns with unevangelized populations for whom ordinary means of grace are inaccessible or unwelcome. To all demands of the world-wide and time-long mission of redemption the Christian system, and most of all in its original simplicity, is to prove its adaptation till the end comes.

## SECTION SECOND.

### English Baptist Foreign Missions.

*By Lemuel Moss, D.D., LL.D., Woodbury, N. J.*

#### I. THE PARTICULAR BAPTIST MISSIONARY SOCIETY

"The Baptist Missionary Society [of England], founded October 2, 1792, was the *first* of the many missionary organizations which had their beginning in the closing years of the eighteenth and the opening of the nineteenth centuries." So it stands recorded in Dr. Edwin Munsell Bliss's magnificent and invaluable "Encyclopedia of Missions." And the record, which has often been made, is wholly correct, to the praise of God and the fadeless honor of William Carey and his worthy associates. But the record may be so read as to mean too much, as well as too little, unless some other things are also remembered.

It is a most interesting fact that William Carey had some noble and like-minded predecessors, even if the Baptist Missionary Society, as a society, had no formal **Forerunners of Carey.** modern antecedents. The missionary spirit had never been quite dead among Christ's disciples, but concerted action for the evangelization of the world had long been un-

known, with possibly one or two partial exceptions. There is a very striking utterance by Rev. Arthur Lake, D.D., a Church of England divine, Bishop of Bath and Wells, nearly two hundred and seventy years ago, that ought to be kept in everlasting remembrance. It was July 2, 1625, in preaching in Westminster, "before his Majesty [Charles I.], the Lords, and others of the Upper House of Parliament, at the opening of the Fast" which had been ordered throughout the kingdom, on petition from Parliament, that this good Bishop, among other things near the close of his sermon, said this, viz.:

"Neither is it enough for us to make much of God's truth for our own good, but also we should propagate it to others. And here let me tell you there lieth a great guilt upon Christian states, and England among the rest, that they have not been careful to bring them that sit in darkness and in the shadow of death to the knowledge of Christ and participation of the Gospel. Much traveling to the Indies, East and West—but wherefore? Some go to possess themselves of the lands of the infidels; but most, by commerce, to grow richer by their goods. But where is the prince or state that pitieth their souls, and without any worldly respects endeavors the gaining of them unto God? Some show we make, but it is a poor one; for it is but an accessory to our worldly desire; it is not our primary intention; whereas Christ's method is—first seek the Kingdom of God, and then all other things shall be added unto you; you shall fare the better for it in your worldly estate. *If the apostles and apostolic men had affected our salvation no more, we might have continued to this day, such as sometimes we were, barbarous subjects of the Prince of Darkness.*" \*

The Moravians also, under the lead of Count Zinzendorf, in the early part of the eighteenth century, had shown their holy faith and godly zeal in their labors for the salvation of the poor and neglected in foreign lands. There are few incidents in Christian history more touching than the readiness with which two of these humble and heroic men, in 1731, offered to sell themselves into slavery in the West Indies, that they might thereby be permitted to preach the Gospel to the slaves who could not otherwise be reached. Various bold attempts were made by these people during the century in such parts of the world as were accessible to them. Some of these were un-

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\* Quoted in Thornton's "Pulpit of the American Revolution," Introduction, pp. xvi., xvii.

successful, but some of their enterprises are still wonderfully flourishing and fruitful.

Grateful and appreciative mention should be made of Rev. Mr. Kiernander, a Danish missionary, who labored in India from 1758 and onward. He preached and taught, with wisdom and efficiency among the Portuguese, the English, and the natives, in the region around Madras and in Calcutta. He won many converts, and "the seeds of Protestant missions in northern India were first sown by him."

*William Carey and his Colaborers.*

Dr. Carey was most singularly fitted for the unique work that fell to him to do—probably much more highly qualified than he ever seemed to himself to be; for he was one of the most modest of men. Born in England, in poverty and obscurity, August 17, 1761, he died in India, June 9, 1834, honored and mourned by the missionaries, philanthropists, scholars, and statesmen of the world. In his earlier years, after ordination, he taught a village school by day, worked at the shoemaker's bench by night, and preached on Sunday; and with it all he could scarcely keep his little family from starvation. In his later years, the master of thirty languages, he translated the Bible into twenty-four Asiatic tongues, and thus made it accessible to one third the population of the globe—more than three hundred millions of human beings; and he gave from his personal earnings, mainly as teacher of languages, not less than two hundred thousand dollars to the cause of Christian missions. At the beginning of his apostolic career he was brutally assailed by Sydney Smith, the clerical wit, in *The Edinburgh Review*, as the "consecrated cobbler" and the "maniac," but before the close of his life he was eulogized in Parliament by Wilberforce as the friend of the human race, and was honored with the friendship of the Duke of Wellington and his successors in the Government of India. He even won the praises of *The Edinburgh Review*, by the pen of Robert Southey. The Bishop of Calcutta (the sainted Daniel Wilson) came to him on his death-bed for his benediction. Carey's bugle-blast, that roused the Christian world, was, "Expect great things from God; attempt great things for God" (Isa. liv. 2, 3). The epitaph on his humble tombstone, as dictated by himself, reads:

"A wretched, poor, and helpless worm; on Thy kind arms I fall." God has had in all ages a few heroic and steadfast messengers to "prepare His way" and to lead His people; to feed the fire of martyrdom and to illuminate the world. William Carey's name is on this select roll.

Dr. Carey was most fortunate in his chief associates—William Ward and Joshua Marshman—and through this remarkable triumvirate, "the Serampore brotherhood," the great missionary work was well set forward. Many have succeeded them, and have wrought nobly, but they all unite in giving due praise to "the first three." We should be more than gratified to rehearse here the story of their lives, but there is not sufficient space at our command. It has been often told, nowhere more worthily than in the classical volumes of Mr. John Clark Marshman, "The Life and Times of Carey, Marshman, and Ward." They conquered the apathy of the Christian Church, the hostility of the British Government, and the heathenism of India.

Dr. Carey reached India after formidable hindrances and incredible opposition, November 11, 1793. The English East India Company would not tolerate him nor his work within their territory, but he found a refuge and protection with the Danish company at Serampore. Rev. Joshua Marshman and William Ward, the printer, reached the same city in 1799. Preaching, translating, education, and a literature for the natives were factors in the work from the beginning. The Baptist Society has been fortunate in having the services of some very able scholars in translating, and revising the Scriptures, and in preparing various educational and religious books. Prominent among these men, since the first period, should be named Drs. William Yates and John Wenger.

#### *The Origin and Object of the Society.*

The Baptist Missionary Society had as striking a history at home as in India. We have not forgotten this, tho we have delayed a little the mention of it. Carey had first of all to gain a hearing in England, and his brethren were as fast asleep as were the depositories of the great commission in all other parts of the Christian world. He was ignored, repulsed, frowned upon for his presumption. But he was an undying voice in an



almost hopeless wilderness. Yet the more he was commanded to be silent, the more, a great deal, he kept crying out. He persisted and he prevailed. He gathered strange information from all the countries of the world, as to their moral and religious condition, and he digested it in a remarkable map that was pasted up over against his cobbler's bench, where he could study it at all hours. He read and pondered the records of Captain Cook's voyages, and everything else on which he could lay his hands that told of the religious needs of the human race. He published, in 1792, "An Inquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen,"

**A Historic Pamphlet.** a pamphlet that has scarcely a parallel in missionary literature—masterly in analysis, arrangement, and argument; in forcible and elegant English—and it is still a foremost treatise on its high theme.

The Society, as we have said, was formed on October 2, 1792. It was organized in the town of Kettering, where Andrew Fuller was pastor, and in the little parlor of the home of the widow of Deacon Beeby Wallis. There were twelve ministers present, including Andrew Fuller, John Sutcliffe, and John Ryland, Jr. These were the peers of "the first three" who went to India. Those who were sent abroad went down into "the gold mine;" those who remained at home "held on to the ropes." The first subscription by the twelve ministers, at the organization of the movement, amounted to £13 2s. 6d. They also formally resolved:

"As in the present divided state of Christendom it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called 'The Particular [Calvinistic] Baptist Society for Propagating the Gospel among the Heathen.'"

Their purpose is thus defined:

"The great object of the Society is the diffusion of the knowledge of Jesus Christ throughout the whole world beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of schools."

Rev. Andrew Fuller was the first secretary, and held the office for twenty-two years. He was as eminent in the home work as Carey in the foreign work. John Thomas, a surgeon, who had already been in India in the service of the East India

Company, went out with Mr. Carey to begin the work. In 1797 Mr. John Fountain was added to the missionary force, and in 1799 there was the notable arrival at Calcutta of Messrs. Ward, Grant, Brunson, and Marshman. In 1800 the first native convert was baptized. He was a carpenter, Krishnu

**The First** Pal by name, and became a noted preacher.

**Convert.** From his own funds, and in part by his own hands, he built the first house for Christian worship in Bengal. He is known the world over by the famous hymn, translated by Dr. Marshman, beginning:

“O thou, my soul, forget no more  
The Friend who all thy sorrows bore;  
Let every idol be forgot,  
But, O my soul, forget Him not.”

Besides the spiritual redemption of thousands of her people, India owes to the Serampore Mission, as direct and indirect results, a multitude of blessings. Such are the first translation of the Bible into many of the native dialects, the first vernacular newspaper in Bengal, the first printing-press, steam-engine, paper-mill; the first efforts for the education of native women and girls; the first savings-bank, etc. From Serampore the mission work gradually extended to other parts of India, south and north. In 1813 there were in all twenty stations, with sixty-three European and native laborers.

In 1813 there also came an improvement in the status of missionary operations in India. In that year the East India Company's charter was modified and renewed by the British Parliament. Concessions were gained, in the interest of religious freedom and unrestricted Christian activity, largely through the influence of Andrew Fuller and Robert Hall (who was now occupying the pulpit in Leicester at one time filled by William Carey), aided as they were by the enlightened public sentiment created by William Wilberforce and his associates.

#### *Extension of Mission-Work.*

As the Baptist churches in England increased, and as missionary activity became more intelligent and better organized, other countries were entered by the Society. In 1812 the work was begun in Ceylon. In 1813 the Gospel was taken to the colored people of the West Indies, and most remarkable results

followed. The abolition of slavery in Jamaica and throughout the British dominions was hastened by the great successes of the missionaries, notwithstanding many hindrances and much persecution. In 1842 the native churches in Jamaica were able to declare themselves self-supporting.

In 1842 began a very gratifying mission on the west coast of Africa. It was directly the outgrowth of the missionary work in the West Indies, and so illustrated the diffusive power of the Gospel—the leaven in the meal spreading through the mass. After the emancipation of the negroes in Jamaica, and as the fruit of their conversion, they began to think of their original kinsmen in the motherland of Africa, whence so many of them or their ancestors had been stolen by slave-traders. By the encouragement and cooperation of the Society in England, missionaries were sent to the Dark Continent, the first station being established near the mouth of the Cameroons River, in the Gulf of Guinea. Work in the Kongo country began in 1877, following Stanley's discoveries and appeals, and has gone forward ever since. There have been obstacles almost invincible to all these enterprises, and disasters almost crushing, but the progress, tho at times delayed, has perhaps been really accelerated by the hindrances, and the results made more secure.

In 1877, also, a beginning was made in China, after several unsuccessful attempts. Two years later the Society entered Japan. In 1880 a mission was begun in Palestine, at Nablous, near the site of the well where Jesus talked with the woman of Samaria.

Continental Europe has had the attention of the Society since 1834, and there are now stations in France, Norway, and various parts of Italy.

This barren enumeration of places and dates seems very cold and unsatisfactory, when every station and every missionary is invested with incidents and experiences that thrill the heart and fire the devotion of all who know them. In 1893 occurred the one hundredth anniversary of the Society, which was appropriately celebrated by the raising of a special fund for enlarging and equipping the missions, as also by special meetings, and by gathering together the records of all their wonderful work during the hundred years, and publishing them in an admirable and eloquent "Centenary Volume of the Baptist

Missionary Society." The reader who is heartily interested in this enterprise of the ages will not fail to secure this authentic and most instructive memorial.

Special features of the work, and eminent laborers, men and women, that deserve detailed statement, have been almost or wholly unmentioned. But a word or two at least ought to be said about the evangelization of the Zenanas, in which, through the efficient cooperation of the Baptist women, this Society has been so successful. The influence of the Gospel upon the women of India—what it has done, is now doing, and is yet to do,—is a demonstration of its divine power for which it is impossible to be sufficiently grateful. In 1829 the dreadful suttee (the public burning of Hindu widows) was abolished, through the efforts of Dr. Carey; at various dates schools were opened for women and girls; and in 1856 Mrs. Sale made her first entrance into the zenanas (the home apartments of the native women, who are entirely excluded from public and social meetings). In 1867 was organized "The Ladies' Association for the Support of Zenana Work and Bible Women in India." "The opening of the homes of India to Christian women is one of the greatest changes that this changeful century has seen; and it is not unlikely to modify profoundly the home-life of all the Eastern world. The movement, tho only in its early youth, is subtly changing the attitude of India to Christianity, and takes a foremost, if not the first, place as a humanitarian, educational, and Christianizing force" ("Centenary Volume").

#### *The Baptists in Great Britain.*

We have said very little as yet about the Baptists of Great Britain, by whom this foreign missionary work of the past hundred years has been sustained and carried forward. They are not a numerous nor a wealthy body, and they have grown up amid many civil and ecclesiastical disabilities at home, where they have done their part in fighting and winning the battles for religious liberty. Two hundred and fifty years ago it was the fashion to burn and hang Baptists, simply because they were Baptists, as enemies alike of the state and the church, tho they were guiltless of crime or ill-will toward any one. Only within the present generation have they been freely admitted to the national universities, and accorded other political rights in full.

The latest statistics at hand (January, 1895) show that the Baptists in Great Britain are gathered into 46 local associations and 2,825 churches, with a membership of 342,507. There are reported 3,777 chapels, with a seating capacity of 1,242,038; 1,881 pastors and 4,534 local preachers; 495,284 Sunday-school scholars, with 47,969 teachers. There are twelve Baptist colleges or theological training-schools in different parts of the kingdom.

In 1893, as we have said, the centenary of the foreign mission enterprise of these British Baptists took place. An effort was made to raise a special "Thanksgiving Fund" of *five hundred thousand dollars* (£100,000). This was magnificently successful. The sum realized was, all told, more than *five hundred and eighty-seven thousand dollars* (£117,500). The objects to which this thanksgiving fund are to be devoted are thus specified, viz. :  
 1. The extinction of any debt on the Society's operations. 2. The outfit, passage, and probation expenses of one hundred new missionaries. 3. The establishment of a working-fund, to obviate the contracting of large loans at the bankers. 4. The erection of buildings for Christian schools, chapels, and mission-houses. 5. The training and equipment of native evangelists, pastors, and school-teachers. 6. The translating and printing of the Scriptures. 7. The construction of the new steamer *Goodwill*, for use on the Kongo River.

The annual expenditure of the Society is now about \$400,000 for its foreign work, besides what may be raised and expended at the several mission-stations by the native Christians and others. With the fiscal year beginning in May, 1894, there was a deficit of about \$75,000. The present endeavor is not only to extinguish this debt, but to increase the regular annual income to \$500,000 (£100,000), for the permanent and continuous increase and strengthening of the work. The total contributions to the Society during the first one hundred years of its history were more than \$12,000,000 (£2,413,566 17s. 8d.). A glorious harvest from the original seed corn of £13 2s. 6d.

### The General Baptist Missionary Society.

In 1816 the "General Baptist Missionary Society" was formed in England, representing the so-called Arminian Baptists, as distinct from the Calvinistic Baptists of the older

Society. It had successful missions in India (known as the Orissa Mission) and in Rome, Italy, and had in recent years been expending about \$44,000 (£8,800) annually. In June, 1891, the two societies were united, and the resulting body, dropping the designations "Particular [or Calvinistic] Baptists" and "General [or Arminian] Baptists" is now known as "The Baptist Missionary Society." The constitution of the older Society is retained unchanged. The organization thus represents, with the exception of a small body known as "Strict Baptists," the entire denomination in Great Britain. The figures given above, stating the denominational strength, etc., include the constituencies of both societies as now united; and so also the figures following show the present condition of the work over the entire field of the united society.

The Baptist Missionary Society has its headquarters at the Mission House, 19 Furnival Street, Holborn, E. C., London. The efficient general secretary is Alfred Henry Baynes, Esq. Its present sphere of labor embraces India, China, Palestine, Africa, West Indies, Continental Europe. In India the operations are carried on in Bengal, Orissa, and the Northwest provinces; there are 174 stations and sub-stations, 73 European missionaries, and 114 native evangelists. In the island of Ceylon there are 91 stations and sub-stations, 5 European missionaries, and 25 evangelists. In China work is carried on in the provinces of Shantung, Shansi, and Shensi; there are 198 stations and sub-stations, 21 European missionaries, and 53 native evangelists. In Palestine the chief station is at Nablus, and there are 10 sub-stations and 1 European missionary. In Africa there are 4 stations on the Lower Kongo and 6 on the Upper Kongo; there are 28 European missionaries and 7 native evangelists. In the West Indies there are stations in Jamaica, Trinidad, the Bahamas, San Domingo, and Turk's Islands. The Society also supports the Calabar institution for training native agency in Jamaica. In Europe the fields are in France, Brittany, Italy, Norway. The summary of latest statistics is this: Missionaries, 141; stations and sub-stations, 855; self-supporting churches in Jamaica, 64; evangelists, 773; baptized the last year, 3,341; membership in mission churches, 51,534; day-school teachers, 642; Sunday-school teachers, 2,540; day scholars, 36,129; Sunday scholars, 36,173. Total income of the Society for the year 1893-94, £60,213 4s. *od.* (\$301,066); total

expenditure, £74,526 10s. 7d. (\$372,632.65). The motto for the home work of the Society is:

“Every church in the denomination shall be associated with a foreign mission, and every individual church-member shall be a personal contributor to foreign missions.”

God speed the Baptists of Great Britain, and all like-minded Christians everywhere, in their work for the evangelization of the world, at home and abroad. “Expect great things from God; attempt great things for God.” “Go into all the world; preach the Gospel to every creature; lo, I am with you always.”

### SECTION THIRD.

#### American Baptist Foreign Missions.

BY LEMUEL MOSS, D.D., LL.D., WOODBURY, N. J.

The missionary impulse has never been wholly absent from the disciples of Christ. “Go ye into all the world and preach the Gospel to the whole creation.” “Ye shall be my witnesses, alike in Jerusalem, and in all Judea, and in Samaria, and unto the utmost part of the earth.” These commands of the Lord, at the very beginning of Christian history, have never been entirely forgotten and inoperative; and yet, for long periods, by the majority of those who professed the Christian name, they have been perverted, suppressed, ignored, or unknown. When Christianity “ascended the throne of the Cæsars,” early in the fourth century, it had already entered on its career of ecclesiasticism, worldly organization, moral corruption, spiritual degeneracy and weakness. The church seemed to think that the world was converted, when only some of its political agencies had been captured. The splendid triumphs of the preceding ages were misunderstood or not remembered. God’s Word was fading from the minds of the people. Semi-political machinery was taking the place of Scriptural knowledge, free and intelligent activity, and spiritual power. Clouds were gathering over the sky. The long night was setting in which was to last for centuries, to be broken only by the dawn of the great Reformation.

But throughout this long and tedious night there were some stars in the heavens. Not all Christians had forgotten the

promise and precept of the Master, nor lost the inspiration of the Holy Ghost. If the "church," as it falsely called itself, was asleep, individual Christians here and there were awake, and they kept the torch of truth and prayer from being completely quenched. These Christians were for the most part known and despised as heretics, and gathered themselves by degrees, in one way and another, into unrecognized and persecuted bodies, now being exterminated or their name extinguished, now struggling on, surviving the measures devised for their destruction. By and by, when the day dawned again, in the closing decades of the fifteenth century and the opening of the sixteenth, these calumniated heretics came to their own inheritance, and it was seen that the sacred fire had been kept burning throughout the stormy and disastrous night.

The Reformation under Luther and his contemporaries was in its essence a wide-spread religious revival, for which the previous generations had furnished the preparation. Dr. T. M. Lindsay (of the Free Presbyterian Church, Scotland) says that "the real reformers before the Reformation" were "the men and women who met for quiet worship, and who formally united in prayer for a pentecostal blessing," throughout Germany and Switzerland. They were marked by intelligence, often by rare scholarship, by sturdy and invincible independence, by zealous loyalty to Christ and His truth. They were nicknamed "Old The "Ana- Evangelicals," afterward "Anabaptists," and were baptists." the spiritual progenitors of the Baptists of Europe and America to-day. In answer to their prayers "God gave to His Church the Pentecost of the Reformation."\*

From this holy ancestry came the modern Baptists, and from the New Testament through this sacred succession came their missionary convictions, principles, methods, and activity. The present remarkable era of foreign missions dates from October 2, 1792, when William Carey, Andrew Fuller, and their associates founded the "Baptist Society for Propagating the Gospel among the Heathen," at Kettering, England. But this Society, and the movement from which it sprang, had its antecedent and accompanying influences in the revivals of the period, just as the Reformation had. These were numerous, extended,

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\* Dr. T. M. Lindsay before the Pan-Presbyterian Council, Toronto, Canada, September, 1892 (Official Report).



strong, wide-reaching, and it was inevitable that they should burst forth into form and fruition. "The great religious revival, starting with the labors of the Wesleys and Whitfield, gave the impulse to recent modern missions. God was opening the doors to the nations, and the period had dawned which He had chosen for the missionary era." "The new missionary interest of England was communicated to Germany; altho at first all the official organs of the church assumed a hostile attitude to missions, so that *not the church as a body, but detached Christian circles*, took up the matter."\*

The American Revolution was preceded and followed by wonderful revivals of religion, as was also the war of 1812. These to a great extent preserved the nation from the demoralizing influences of war, and protected it from the mighty and malignant infidelity of France, then seductively popular in high places, which wrought such disaster in Europe and powerfully

**Revivals and** affected not a few of our own foremost leaders.

**Missions.** Particularly, these revivals flowered out into the missionary organizations and agencies which distinguish the early years of the present century.

In 1810 the American Board of Commissioners for Foreign Missions was formed. In 1812 it sent out its first company of

**Dr. and Mrs.** missionaries to India. Among these were Rev.

**Judson.** Adoniram Judson and his wife Ann Hazeltine Judson. On their ocean journey, while studying the problems that were to confront them in the practical application of the Gospel to heathen life, Mr. and Mrs. Judson were converted to Baptist views of the ordinances of the church, and after reaching Calcutta were baptized in the Baptist chapel there by Rev. William Ward, associate of William Carey and Joshua Marshman, the notable triumvirate of the English Baptist mission in Serampore.

The baptism of the Judsons (September 6, 1812) was followed in a few weeks by that of Luther Rice (November 1) at the same place and in similar circumstances. Mr. Rice had gone out as a member of the same missionary company with the Judsons, but in another ship. Revolving the same questions he had been led to the same conclusions, and on reaching India

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\* Article "Missions," by Dr. Gustav Warneck, in the Schaff-Herzog "Encyclopedia."

these two college-mates and Congregational ministers were surprised to find that during the voyage they had been transformed into Baptist brothers. Mr. Judson remained in India, to establish a mission somewhere at the earliest moment, and Mr. Rice returned to the United States, to bring the stirring intelligence, to arouse and organize Baptist missionary conviction, and to provide for the men and the work thus providentially thrust upon the Baptists here. Thus the movement got its earliest start, its shape, and direction.

Not that missionary sentiment had been hitherto wholly unknown and inoperative among the Baptists of the United States. For several years small sums of money had been finding their way into the treasury of the English Baptist Society, and letters from the Serampore missionaries, republished in Baptist periodicals here, were feeding and strengthening the flame. There were indeed already in existence a few small local societies, chiefly in New England, circulating this missionary information, encouraging prayer and study, and collecting these funds. But now the Baptists of America were summoned, as by the voice of a trumpet, to more worthy, systematic, organized activity.

And who, at this time, were the Baptists of America? The United States was a small nation and the Baptists were a **Baptists Few** feeble folk. There were 16 States in the **in Numbers.** Union, with a population of 5,000,000—much less than the present population of either New York or Pennsylvania. The nation held no territory beyond the Mississippi River. George Washington had been dead a year, and John Adams, the second President, was just finishing his single term of office. Seventeen years had passed since the close of the Revolutionary War, and thirteen years since the adoption, with much opposition and by a very scant majority, of the Federal Constitution. The troubles were already appearing which led to the war with England in 1812. Travel was by canal, on horseback, by stage-coach, on foot, and in sailing-vessels. It required a week for a swift journey from Boston to Baltimore. England was from four to eight weeks distant from New York, and the voyage to India required over four months. The Baptists in the United States, at the close of the year 1800, possibly numbered 90,000, with perhaps 900 churches and over 1,000 ministers, the vast majority of whom were wholly un-

educated. There were 2 Baptist churches in Boston, 1 in New York city, and 1 in Philadelphia.

There are in Asia alone to-day, as the fruit of our missionary endeavors, as many Baptist churches and ministers, and more Baptist church-members, than there were in all the United States when Judson first sailed for India. In the mean time the churches at home have increased to 38,000, with 25,000 ministers, and a membership of 3,500,000. That is, since the nineteenth century came in the population of the United States has increased thirteenfold, while the Baptists have increased nearly fortyfold. In other words, in 1801 the ratio of Baptists to the total population of the nation was 1 to 56; in 1894 the ratio is 1 Baptist to every 19 of the population.

Thus it was, in the conditions and circumstances named and suggested, that the foreign mission work of American Baptists began to crystallize toward a national society. It was in February, 1813—precisely one year from the time that they had sailed for the East—that letters were received in Boston announcing the conversion to Baptist views of Mr. and Mrs. Judson and Mr. Rice, and asking what the Baptists of the United

**Effect of Judson's Change.** States would do about it. These letters came not only from the missionaries named, but from Dr. Carey and his associates at Serampore. The influence was transforming. Professor Gammell, in his admirable History, says that "the intelligence which they contained spread with electric rapidity, and imparted to the spirit of benevolence and the sense of Christian obligation a depth and fervor such as they had never before experienced." That American missionaries in the East had become Baptists, and had requested to be received and supported as the missionaries of the denomination "was an event which no one had anticipated, and it seemed to appeal to the Christian zeal and the sympathies of all the churches with a power that could not be withstood. It swept away alike the prejudices and the indifference with which the subject had hitherto been regarded, and presented the cause of Eastern missions as a matter of undoubted obligation, of transcendent interest to every one who loved the Savior and was attached to the principles and modes of worship of the Baptists."

Immediately there was formed in Boston "The Baptist Society for Propagating the Gospel in India and other Foreign Parts." Within a few months other local societies, with similar

intent, were formed in New England and elsewhere. At first it was proposed that the American missionaries should labor in connection with their older and experienced English brethren, and under their guidance, all expenditures to be met by the American churches. The English Society, wisely for all concerned, declined the proposal. They were entirely willing to adopt the American missionaries as their own, but they were not willing to attempt a joint management and a divided responsibility as to funds, the selection of fields, and the control of the work. Rev. Andrew Fuller, in responding for the English Baptist Society, of which he was then secretary, urged upon the American Baptists the recognition of their providential call, the assumption of its full responsibility, and the establishment of a distinct missionary society to be entirely supported and controlled by themselves. The logic of events, which is but another name for the purpose and Spirit of God, made but one decision possible.

### The National Baptist Society.

Before this year (1813) ended, Rev. Luther Rice reached the country. He at once set about his work of diffusing information, more widely awakening the missionary spirit, and combining the local movements that had sprung up. It was soon determined that a national meeting of Baptists should be called, to form a national foreign missionary society. Philadelphia was named as the place, and May 18, 1814, as the date. In these days of rapid transit, countless periodicals, immense numbers, and a surfeit of conventions, we can have a very faint notion of the importance and significance of this event, and of the emotions which it aroused. The Baptists of the United States had never before undertaken to gather their representatives in one place for any purpose whatever. They did not know each other, nor their own strength. Very few of the leaders had ever seen each other. The solicitude, the high anticipations, the Christian thankfulness, the earnest prayers, which preceded and attended this first general assembly went far toward shaping its spirit, its action, and its results.

When the appointed day came there were 33 delegates present—26 ministers and 7 laymen. These were from 11 States, viz.: New York, 4; New Jersey, 8; Pennsylvania, 8; Massachusetts, Maryland, Virginia, South Carolina, 2 each; Rhode

Island, Delaware, North Carolina, Georgia, 1 each; and 1 from the District of Columbia. The gathering commanded little public attention, and perhaps had no mention in the leading journals of the day. It was not unlike, in this regard, similar movements that went before it, as the formation of the illustrious American Board of Commissioners for Foreign Missions, at Worcester, Mass., four years earlier; or the formation of the epoch-making English Baptist Society at Kettering, twenty-one and a half years before; or the first Christian prayer-meeting in Jerusalem, just after the ascension of Christ. Nor was it unlike these events in the divine regard, in the inspiration of the Holy Ghost, and in its bearing upon the salvation of the world. Those who assembled to ask, in reverence and in eagerness, how they might best fulfil the commission of Christ, "Go ye into all the world, and preach the Gospel to the whole creation," might well comfort themselves with the promise of Christ, "Lo, I am with you always." The heavenly messengers who fly with swift wings upon the errands of their Lord and minister with delight to the aspirations and the necessities of His disciples, hovered over this company of consecrated men. However it might be ignored or disregarded by the political and social leaders of the day, yet there was joy on earth and joy among the angels of God.

The society which was formed under these auspices was called "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." The preamble to the elaborate and carefully considered constitution recites that the scope and purpose of the Society are for "carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining, and directing the energies of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen, and to nations destitute of pure Gospel light." A convention once in three years was provided for. A board of managers was appointed, "for the necessary transaction and dispatch of business during the recess of the said convention," with full powers, and this body was called "The Baptist Board of Foreign Missions for the United States." The headquarters of the board were fixed at Philadelphia, and Rev. William Staughton, D.D., of that city, was chosen as the first secretary. He was of English birth and education, and as a young man

had known Drs. Ryland, Fuller, Carey, and the other pioneers of the foreign mission work in England. After inquiry into the matter, it was estimated that \$5,850 might be relied upon as the annual income of the board. Mr. and Mrs. Judson were appointed as the first missionaries. Mr. Rice was also appointed, but he was requested to remain in this country for the present, to visit the churches and "to assist in originating societies or institutions for carrying the missionary design into execution." Thus this divine enterprise was launched by the favor of God and the quickened faith of His people. It was to voyage through unknown seas, laden with heavenly gifts for men, and was to make discoveries infinitely beyond the dreams of Columbus, when he started on what he thought was a short route to India.

It was in May 18, 1814, and the days following, that this Convention did its work. Nearly a year before, July 13, 1813, **Obstacles** and Mr. and Mrs. Judson, after incredible hardships, **Opposition.** disappointments, and hindrances, had reached Rangoon, Burma. He was just twenty-five years old (born August 9, 1788), and she was six months younger (born December 22, 1789). Upon these young heads and hearts had come blows and burdens that might well have prostrated and crushed men of the largest experience. They had been in perils of land and sea, of city and wilderness, of heathen and pirates; and the most disheartening perils were from those who ought to have befriended them. The story is a long one, and we can not tell it here; but it is a conspicuous illustration of the way in which God works His wonders in the world, and he may often read it who delights to trace the divine methods by which the kingdoms of this world are becoming the Kingdom of Christ. The English East India Company, which then controlled all the main seaports and approaches of India proper, were determined that whoever might enter their territory, Christian missionaries should be rigidly excluded. They were afraid that "the religious excitement" liable to be produced among the natives by the missionaries "would endanger the empire," so that, as Dr. Carey expressed it, in their judgment "the preaching of the Gospel stood in much the same light as committing an act of felony."\* These commercial adventurers in India pleaded ex-

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\* "Life and Times of Carey, Marshman, and Ward," by J. C. Marshman, p. 508; see the entire chapter.

pediency for their brutal conduct, and used the fact that war was then prevailing between the United States and England as a ground for their discrimination against American missionaries. And they were also largely sustained by public sentiment in England itself. Only a few years had passed since the coarse attacks of Sydney Smith (in *The Edinburgh Review*) upon

**Missionaries Under Ban.** Dr. Carey and his associates, and the evangelization of the heathen people was yet under the ban of leading politicians, Government officials, and polite society. But these obstacles were not to last always.

And so it came to pass that by compulsion rather than choice the Judsons found themselves in Rangoon. Mr. Judson writes: "A mission to Rangoon we had been accustomed to regard with feelings of horror." The day of their arrival at that place, he says, "we have marked as the most gloomy and distressing that we ever passed." He continues: "Instead of rejoicing, as we ought to have done, in having found a heathen land from which we were not immediately driven away, such were our weaknesses that we felt we had no portion left here below, and found consolation only in looking beyond our pilgrimage, which we tried to flatter ourselves would be short, to that peaceful region where the wicked cease from troubling and the weary are at rest." But they commended themselves unreservedly to God, soon recovering their faith that He was leading them and guarding them, if in opposition to their wills, certainly in fulfilment of His own wise and loving purpose. Had they foreseen the new horrors that were to come with the English-Burmese war, twelve years later, the loathsome death-prisons of Ava and Oung-pen-la, and all the intervening terrors, perhaps their hearts would have failed them. But the knowledge of these things was graciously withheld until they were prepared to endure them; and thus they survived these also, altho Mrs. Judson was so exhausted by privation, heroic exertion, anxiety, and cruelty that she died soon after, at the early age of thirty-seven years. Let us here take a single sentence from the authentic record of this remarkable woman, the peer of the noblest by virtue of her mental and moral strength, her refinement and quiet dignity, her sublime Christian faith, joyful sacrifice, and fruitful achievement in many lines of service. It is said of her:

"She followed her husband from prison to prison, minister-

ing to his wants, trying to soften the hearts of his keepers, to mitigate his sufferings, interceding with [native] Government officials, or with members of the [native] royal family. For a year and a half she thus exerted herself, walking miles in feeble health, in the darkness of the night or under a noonday tropical sun, much of the time with a babe in her arms."

*United Work for Thirty Years.*

But the work was now organized at home and the mission established in Burma, and we may rapidly sketch the course of events for the next thirty years. As was inevitable in a new experiment, with strange surroundings and untried workers, there were mistakes, disappointments, delays. But the heart was right and the purpose strong, and God was certainly directing the enterprise which He had inspired. Wisdom came with experience, and by slow degrees the churches learned something of liberality. For the first ten years after the organization of the Triennial Convention (1815-1825) the average annual receipts were \$8,670.79; for the second decade (1825-1835) the annual average was \$17,427.50; for the third decade (1835-1845) the average was \$51,289.39. The total amount raised for this period of thirty years was \$773,876.80, and this came from all the Baptists of the United States, as the division between North and South did not occur until 1845. This total sum is about equal to the present annual expenditure of the American Baptist Missionary Union alone, and is considerably less than the amount raised by the Union in the single year of 1892-93, which was (including a few thousand dollars of conditional trust funds and the gifts of the women's auxiliary societies) \$977,841.46.

During these thirty years the Baptists in the United States had increased from about 200,000 in 1815 to about 670,000 in Dr. Judson's 1845. Surely they had not yet learned to de-

**Example.** vise very liberal things for foreign missions, as their gifts for this object in the last-named year was less than ten cents per member. In this regard also Dr. Judson was to set them a shining example. (The honorary degree of Doctor of Divinity was conferred upon him by Brown University in 1823). "At the close of 1828 Dr. Judson sent to the board the compensation he received from the British Government for his services as translator, interpreter, and diplomat, at the termina-



tion of the British-Burmese war, and with it what he had taken to Burma of his own private property, the whole amounting to \$6,000, the most munificent gift, considering all the circumstances, which the board ever received. Shortly after this Dr. Judson requested the board to deduct one tenth, and subsequently one fourth more, from the slender stipend he received; and with such an example of self-sacrifice before them, the American Baptists could not avoid giving in a more liberal fashion."\* What made this example almost startling in its beneficence—a veritable rebuke altho not intended as such,—was that just at this period, for several years, the contributions at home had been very small, because of some dissensions, and a general apathy consequent upon the slow progress of the work abroad, and the removal of the board from Philadelphia, first to Washington, D. C., and then to Boston; so that in 1829, when they reached almost the lowest point in the history of the movement, the receipts were only \$6,704 from more than 350,000 Baptists,—less than the single gift of Dr. Judson out of his poverty and privation!

Undoubtedly the work abroad did seem to advance very slowly. The obstacles were very great. The difficulties of the language were formidable. The modes of thought of the people were wholly unlike anything the missionaries had ever encountered. The Burmese were strangely unmoved and apparently immovable. June 27, 1819—*more than six years* after the beginning at Rangoon, the first convert from the Burmans, Mounng Nau, was baptized. There had been seed-sowing in private, and the conquest of the language and the translation of the Bible had been begun. In the first fifteen years, up to the close of 1827, the whole number of baptisms was only twenty-two. But a time of enlargement was at hand after this

**Reward of Fidelity.** severe trial to the faith and fidelity of the missionaries on the field and of the great denomination of Christians who had undertaken to support them.

Reinforcements began to arrive as early as 1816. Other stations were opened. In December, 1825, Mr. and Mrs. George Dana Boardman reached the field, and soon the  
**The Karens.** Karens were discovered—a timid native race, scattered through the mountains and forests, cruelly oppressed

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\* "Encyclopedia of Missions," vol. i., p. 45.

by the Burmese, without a written language, but with marvelous traditions, susceptible and eager to learn, among whom a vast work was to be accomplished. Mr. Boardman saw forty or fifty of them baptized before his early death in 1831. Mr. Jonathan Wade in 1832 reduced their language to written form and began the publication of elementary books, tracts, etc. In five years from 1840 Mr. E. L. Abbott baptized more than 3,000, and at the close of 1847 there were more than 6,000 Karen church-members. This is recorded concerning them:

“These converts from the first showed a rare spirit of liberality. Rev. Cephas Bennett, writing from Tavoy in 1848, estimates that the Karen Christians of that district **Karen** **Liberality.** were giving more than twice as much in proportion to their ability as the Baptists in America. The Karen churches connected with the Sandoway Karen mission, which were chiefly located in the Bassein district of what was then Burma proper, were reported as having nearly all built themselves houses of worship. Some churches already entirely supported their own pastors; and in 1848 forty native assistants were supported at a cost of only 600 rupees (about \$200) to the mission funds. At their meeting in 1848 the Karen pastors of the Bassein district resolved that they would relinquish all assistance from mission funds and depend wholly upon their churches—a rule which has been adhered to in that mission to the present time” (“Official Hand-Book,” 1892).

The Karens seemed nearer the Kingdom of God than the bolder and domineering Burmese. Dr. Francis Mason said:

“I presume I have preached the Gospel to more Burmans than Karens, and I find that I have baptized about fifty Karens to one Burman; the Burmans are our Pharisees and Sadducees, the Karens our publicans and sinners.”

Mission extension had manifestly begun. The year 1834 witnessed a further enlargement of operations. A company of **Enlargement of the Work.** fifteen sailed from Boston, July 2, the largest number that the board had sent at any one time. This party included Mr. and Mrs. Wade, who were returning after a brief visit to this country—a visit that had been very useful in the results produced by their intercourse with the churches. They had with them two natives, a Burman and a Karen, whose presence here attracted large attention. At Augusta, Ga., they had met two converted Cherokee Indians, also ordained Baptist ministers. “It was the first time in the history of the world

that representatives of these ancient aboriginal races, dwelling on opposite sides of the globe, had met together in the sympathies of a common faith, and joined in common acts of Christian worship." In this company of outgoing missionaries were others whose names are now very familiar—Vinton, Dean, Comstock, Osgood. In 1835 another party of fourteen missionaries went forth, and with them sailed Rev. Howard Malcom, who was sent as a deputation by the Board to visit all the mission stations, consult with the workers, and ascertain the best

Among the locations for new missions and the best methods of Telugus. prosecuting the great enterprise. He assisted in planting a mission among the Telugus, whose growth in these later years has been so remarkable.

Now followed within a few years the beginning of the Gospel in Arakan, Assam, southern India, China; and a few places at least, especially among the Karens, were taking on something of the form of evangelized communities. There were Christian homes and schools and churches. There had been Christian deaths and Christian burials. Both missionaries and converts had passed through terrible persecutions, and the power of God's grace in Christian character had been tried as by fire, and had proven its divine quality.

It would be gratifying and instructive if we could dwell in some detail upon the various labors which have been so imperfectly indicated; but in our restricted space this is impossible. There was much of routine in these labors, and not a little of monotony, loneliness, and drudgery. It was elementary and foundation work, vastly important even if sometimes irksome; and it was done for God, in a spirit of joy. He greatly blessed it, and the full fruition of it is in the centuries yet to come. There was the simplifying of the Gospel, to gain for it an entrance into the darkened minds of these lowly and degraded "children of nature." There was preaching to congregations, to little groups, to individuals, from village to village, from house to house. There were schools of the most rudimentary sort, to open by very slow degrees to these forgotten souls the path of knowledge, human and divine. There was the mastery of strange languages, often reducing them for the first time to written form, constructing grammars and lexicons, translating into them the sciences of man and the Word of God. There was the patient dealing with the ignorant, the dull, the way-

ward, and the vicious; watching for the first indication of spiritual life, and fostering it as a bruised reed or a faintly glowing wick. There was iteration and reiteration, the unwearied tenderness and faithfulness of Christ; and there was

**Gospel Triumphs.** the unspeakable delight of watching the formation of His image in many an unlikely heart. It was the old, old story, ever new and full of a holy and resistless fascination, the story of the toils and triumphs of the Gospel.

### *Period of Divided Work.*

The year 1845 marks an important epoch in the missionary work of American Baptists. Hitherto the denomination of the entire country had cooperated in the service. But the divisive influence of slavery was beginning to be felt among Baptists as well as elsewhere, and the tendencies were showing themselves that ripened into the war of 1861-65. The baleful presence intruded itself into the holiest activities. Finally the Baptist State Convention of Alabama asked the Acting Board of the national Society to give an "explicit avowal that slaveholders are eligible and entitled equally with non-slaveholders" to all official appointments, as agents, missionaries, etc. The Board answered that, by the constitution all members of the Convention were entitled to the same consideration and treatment; but that there might be no uncertainty in the matter, they went on to declare expressly: "If any one should offer himself as a missionary having slaves, and should insist on retaining them as his property, the Board could not appoint him." The Southern constituents of the national society at once withdrew, and formed the Southern Baptist Convention, of which we shall speak a little further on in this chapter. The Board of Managers, representing the Northern churches, and being in possession of the organization, called a special meeting in Philadelphia, in September, and summoned an extra session of the General Convention, to be held in New York, in the Baptist Tabernacle, on "the third Wednesday in November, at ten o'clock."

### **American Baptist Missionary Union.**

The "AMERICAN BAPTIST MISSIONARY UNION" was formed, a new constitution was adopted, annual sessions were provided for, and some modifications of method were instituted. A debt of

\$40,000 was paid. All the missionaries in the field, with one exception, took service with the new society, and the modern era was fully inaugurated.

In this same year (October 15, 1845) Dr. Judson arrived in Boston. It was his first return to the United States since his Dr. Judson's departure for India in 1812. What amazing Visit Home. changes had taken place in these thirty-three years! Dr. Judson and his Baptist brethren were wholly unknown to each other "by face." He had joined their ranks since leaving the country, and they had assumed the care of him and his work by the manifest command and providence of God. The nation had grown, in numbers and in all the elements of civilization, with astonishing rapidity. The denomination had increased and improved with still greater rapidity. The enlargement of the foreign mission enterprise, notwithstanding hindrances and disappointments and apparent disasters, was most surprising and impressive of all. In this third of a century the nation had grown from 17 States and a population of 7,500,000 to 28 States and nearly 20,000,000 people. The Baptists had multiplied from 2,100 churches and 173,000 members to more than 8,000 churches and more than 650,000 members. And the Baptist evangelization in Asia had started with nothing but governmental hostility, the darkest heathenism, and the promises of God, and it could now rejoice in 8 missions, 85 stations and out-stations, 75 missionaries, 142 native helpers, 84 churches, over 7,000 members, 1,500 baptisms in one year,\* and more than \$80,000 (beginning with 1845) coming annually into the missionary treasury. There had also been noteworthy achievements in the translation of the Scriptures, and in the creation and circulation of a native literature, and in the establishment of schools. Such comparisons indicate, inadequately indeed and yet vividly, the mighty advances of this divine movement. Other denominations of evangelical Christians could exhibit similar records and results, which made the general religious progress all the more remarkable. What had God wrought!

At the special meeting of the Convention in New York city, November, 1845, already mentioned, Dr. Judson was present.

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\* These figures are from the official returns of 1848, which would show the facts as they were a year or two before.

Professor Gammell gives us this picture of the memorable incident:

"The venerable missionary was introduced to the Convention, in an impressive manner, by Rev. Dr. Spencer H. Cone, and was welcomed by the president of the board, Rev. Dr. Francis Wayland, in an address of great eloquence and beauty, to which, with a feeble voice, he made a brief and touching response. The scene was one of subduing interest, and will never be forgotten by those who beheld it. Hundreds were gazing for the first time upon one, the story of whose labors and sorrows and sufferings had been familiar to them from childhood, and whose name they had been accustomed to utter with reverence and affection as that of the pioneer and father of American missions to the heathen. They recalled the scenes of toil and privation through which he had passed, they remembered the loved ones with whom he had been connected, and their bosoms swelled with irrepressible emotions of gratitude and delight."

Dr. Judson's voice would not permit him to address public meetings, but he was present at a few gatherings, being affectionately welcomed wherever he went. In June, 1846, he returned to Burma, accompanied by several new missionaries. He resumed his work for a few years longer, and died at sea, while on a voyage for his health, April 12, 1850. In his ocean-tomb the body will rest until the sea gives up its dead. Meanwhile the great work goes on.

#### *Changed Conditions of Missionary Labor.*

The outward conditions of missionary labors have greatly changed in these later years. Some political and literary opposition is encountered in certain quarters,\* as might be expected, by men who are theoretically and practically hostile to experimental Christianity; but there is no longer an organized prohibition of the introduction and preaching of the Gospel in non-Christian countries. The blessings of missionary agencies in benefiting the native races, bodily, intellectually, spiritually, are so very manifest that the favorable verdict of Christendom has been won, and political and commercial leaders, even if personally unfriendly, are compelled to respect the

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\* Occasionally a tourist through Eastern lands exposes his ignorance of Christianity and his dislike of missionaries in a letter to the public journals, or in an ephemeral book of travels.

general judgment. The nations and races of the world are therefore open to the Christian missionary, and the churches may send their messengers everywhere. Indifference, annoyance, hardship, persecution, are still to be met with, in Asia as in America, and will not cease until the carnal human heart becomes the regenerated heart; but the legalized and almost invincible barriers that confronted the first missionaries have been leveled to the ground, and complete victory awaits the faith and fidelity of God's people. Asia is now largely in political control of European governments or subject to European influence, and international treaties protect the missionaries, as does also public sentiment. The same is substantially true of Africa. The occupation of the world by the churches of Christ ought not to be much longer delayed.

*Mission Work in Burma.*

The missions of the American Baptists, first established in Burma, have moved both eastward and westward. Burma itself still remains in many respects the most important and interesting field. It is "peculiarly Baptist mission-ground; no evangelical work of any amount is carried on in that country except by American Baptists." Burma, now under English control, is a little larger in area than the State of Texas, or about six times the size of Pennsylvania. The population is estimated to be 8,100,000, of whom 6,000,000 are Burmans. The province "probably contains a more varied population than any other territory of similar extent in the world." There are about 47 different races in the country, and most of these have been reached, to a greater or less degree, by the missionaries. "Some missionary work is also being done among the 500,000 natives of India and China who have come to Burma for the sake of the higher wages prevailing there and the less crowded condition of the country." In Burma there are now 25 Baptist mission-stations (one third of the number in all Asia), including the great centers of Rangoon, Maulmein, Bassein, Toungoo, Henzada, Mandalay. These stations are occupied by 148 missionaries and 600 native preachers and teachers. There are 600 churches, with over 33,000 members, and the baptisms in 1893 were more than 2,400. There were also 456 schools, attended by more than 12,000 pupils. At

the head of the educational work are the Theological Seminary and the College, the latter located in Rangoon, and the former at Insein, a suburb of the same city, and both in a flourishing condition. In Rangoon also the first mission printing-press was established in 1829, from which the work of printing and publishing has been widely extended in every direction.

The prospects of the missions in Burma were never more promising than at the present time. This is true of the **Bur- Present Out-** mese themselves, who have been so much more **look in Burma.** difficult to reach than the other races, especially the Karens. The Burmese are Buddhists, and their native king has always been regarded as the chief patron of their religion. But this king has been dethroned, and the English are in possession of the Government. This has proved a serious blow to the native heathenism, and the people are more willing to listen to the Gospel. It would be a pleasure to name the noble workers in this field, so many of whom are personal friends of the writer, but the limits of space are inexorable. From the veterans like Dr. Brayton (appointed 1837), Mrs. Ingalls (1851), Dr. and Mrs. Cross (1844), Dr. and Mrs. Rose (1853), Dr. and Mrs. Bunker (1865), down to the latest arrivals, like Mr. and Mrs. E. N. Harris (1893), who are themselves children of missionaries, they are all worthy of our remembrance, our prayers, and our hearty support.

Assam lies north and east of Burma, being a province of British India, watered by the Bramahputra River, and reaching up to the lofty Himalaya Mountains, which separate Assam from Tibet. It has the same area as the State of New York, and its population is about 1,000,000 less than New York (5,476,833), and is composed of many races. Missionary work began here in 1836, the chief purpose at first being to use Assam as a thoroughfare to China, which joins it on the East; but China has been reached by other routes and methods, and Assam is being evangelized for its own sake. Sibsagor, Nowgong, Gauhati, Zura, are the stations best known, and the familiar names in the early annals of the missions are Nathan Brown, Barker, Bronson, Danforth, Stoddard, and their wives. There are now in Assam 8 missions, 40 missionaries, 31 native preachers, 32 churches, with 3,469 members, of whom 553 were baptized in 1893.



*Baptist Missions in China.*

China (in which, for convenience, we may include Siam) is in many respects the most difficult of mission-fields. To quote the last annual report of the Missionary Union:

“The evangelization of the great empire of China is more and more absorbing the attention of the Protestant Christian world. It is the stronghold of Satan’s dominion over Asia’s millions. The obstacles to the introduction of the Gospel are simply appalling, and but for the divine command and promise would render the attempt nothing less than foolhardy and utopian. The Lord Jesus, however, has not excepted China in promulgating His last commission, and notwithstanding the hostility, the conservatism, the carnality, the inveterate apathy of its millions, notwithstanding the tenacious hold upon them of systems and superstitions antedating Christianity, the assured presence and leadership of the Great Captain of our salvation is the absolute guaranty that even China shall yet become obedient unto Christ. In this faith we have been sending forward reinforcements during this past year, and seeking points of vantage where to establish our forces.”

China is larger in area than the United States (4,000,000 square miles), and has about six times the population (nearly 400,000,000). This gives to this immense and populous empire one thirteenth of the land surface of the globe, and more than one fourth of all its people.

Siam has 310,000 square miles, and a population of nearly 6,000,000. The American Baptists began their missions among the Chinese in Siam, at Bangkok, the capital, in **Beginning in Siam.** July, 1835. The pioneer missionary was Rev. Dr. William Dean, who is still living at the venerable age of eighty-seven years. In 1842 he removed to Hongkong, where a church was organized a year later. In 1859 the center of this work for southeastern China was transferred to Swatow, which has become one of our strongest missions. At the head of activities here is the well-known Rev. Dr. William Ashmore, who entered the service in 1850, and who is now ably seconded by his son and a strong corps. Mission work in China may be very difficult, but it is not impossible. A missionary writing in an English religious journal, August, 1894, says:

“I could walk from Canton to Shanghai, over 800 miles, not traveling more than 20 miles a day, and could sleep every

night in a village or town that has a little Christian community."

Ningpo is the headquarters of our work for central eastern China. Rev. Josiah Goddard and Dr. D. J. MacGowan began the mission in 1842. Rev. E. C. Lord and Rev. M. J. Knowlton wrought efficiently in this field for twenty years; and the wives of all these men deserve equally honorable mention for their faithful and fruitful devotion. Rev. J. R. Goddard, son of the pioneer of fifty years ago (whose wife is the daughter of Dr. Dean), continues the work, with a band of earnest associates. In the same part of the empire there are missions at Shaohing, Kinwha, Huchau, and other points.

A recent enterprise of holy boldness and large promise is the mission in western China established in 1889 by Rev. William Upcraft and Mr. George Warner. The principal station is at Sui-fu, on the upper Yangtze-Kiang (River), perhaps 1,500 miles from its mouth, in Sz-chuan, the most western province of China, containing 40,000,000 of people. This mission was strengthened by a dozen new missionaries last year, and they will distribute themselves through the province.

**Extension in Western China.** Sui-fu is about 500 miles due east from our chief stations in Assam. About midway between Sui-fu and Ningpo is the important new mission-station of Hangkow, also on the Yangtze River.

We have, therefore, in China 11 missions, 80 missionaries, 50 native preachers, 20 churches, more than 1,500 church-members, and 88 baptisms in 1893. "One half the heathen world is in the Chinese Empire, and in proportion to its importance and probable influence on the nations of the East, American Baptists, as well as others, may wisely and greatly extend their operations there, as divine Providence opens the way."

#### *Baptist Missions in Japan.*

Japan is just now attracting afresh the gaze of the world. We are writing while the war with China is in progress, with poor Korea, the "hermit nation," as the prize for the conqueror. On the day that these lines are written a cable dispatch from London, September 24, 1894, says that the London *Times* newspaper of the same date publishes a leading article, in which it affirms that Japan has already effected enough to

convince intelligent men the world over that henceforth they must reckon with a new power in the far East; that a new state has taken her rank in the hierarchy of nations, and that her voice can no longer be ignored in their councils. The bearing of this upon missionary work is obvious, and its significance will not be lost upon the missionaries in the field nor upon the leaders at home. Even if the expectations of politicians and commercial traders are premature and over-sanguine, there can be no doubt of the tendencies of forces and movements among this wonderful people. Japan has an area of 147,000 square miles (about the size of Montana), and a population of over 40,000,000. American Baptist missions in "the Sunrise Kingdom" date from 1873, the year that the edict against Christianity was formally abrogated. The first missionaries were Rev. Jonathan Goble and Rev. Dr. Nathan Brown. Dr. Brown had already done worthy service in Assam.

A missionary, Mr. Goble, invented the *jinrikisha*, the "man-power carriage," now in universal use in Japan and the coast

**Invention of the Jinrikisha.** cities of China, and which is extending its popularity to Burma and India. The annual revenue from licenses for the manufacture and use of this convenient vehicle is said to be more than equal to all expenditures for all Christian missions in Japan, but the revenue goes wholly to the Japanese Government and not a penny to the inventor. Being a "foreigner," he was denied a patent, but his invention was eagerly adopted and appropriated as a Government monopoly.

#### *Baptist Missions in India.*

The Baptists have 8 missions in the kingdom, including the principal cities, with a theological seminary at Yokohama. There are in all 50 missionaries, 39 native preachers, 19 churches, 1,565 members, of whom 216 were baptized in 1893.

We began in Burma, and have traveled a long way eastward, until almost within sight of our own western shores. Let us retrace our steps, to take a glance at matters in India and Africa.

Westward from Burma, across the Bay of Bengal, lies the huge peninsula of Hindustan, or India proper. On the eastern side of it, north of Madras, is the land of the Telugus (Tel-oo-goo). It stretches along the coast northward for five degrees

or more, and as far into the interior westward, being partly in the Madras Presidency under the English Government, and partly in the territory of the native Nizam, whose capital is Hyderabad, the chief Mohammedan city of India. The Telugus number about 18,000,000. They are Hindus, but vast numbers of them are outcasts, and among these lower classes the most of the missionary work has been done. This work is one of the wonders of the age.

As we have seen, the mission for the Telugus was established in 1836, first at Vizagapatam and then (in 1840) at Nellore. Progress was very slow and discouraging. For many years this feeble station was the only point of Baptist occupancy in Hindustan, and on the missionary map it faintly shone as a "Lone Star," in contrast with the comparatively rich constellation of stations across the Bay, in Burma. In 1853, and again in 1862, the abandonment of the mission was seriously discussed by the Missionary Union, but a few faithful ones clung to it with invincible faith and hope—of whom we must name the veterans, Rev. Dr. Lyman Jewett and wife, who went out in 1848, and also one of the "sweet singers" of our Israel, Rev. Dr. S. F. Smith. The day of deliverance and enlargement came in 1865, when Rev. John E. Clough arrived in Nellore. He established himself in Ongole, 80 miles north of Nellore and 180 miles north of Madras. All departments of mission work received a new impulse, especially the preaching of the Gospel in hundreds of villages, to thousands of people. By God's blessing upon this word multitudes believed, and throughout the Telugu field, at the close of 1876, more than 4,000 had been baptized.

Then followed more than a year of terrible distress because of that widespread famine so noted in history. Thousands died of starvation, and among them 400 native Christians. Missionary work was largely suspended, and all possible effort was made to save human lives. The Government employed very many upon public works, especially the digging of canals. Mr. Clough, who had been trained as a surveyor and civil engineer, superintended many of these laborers in his own district. He refused to baptize any during the famine, to guard against the influence of mercenary motives. But the famine was attended and followed by a great revival, of whose genuineness there could be

no possible doubt. Using every precaution, and examining personally each case, more than 3,600 were received on one occasion for baptism out of 6,000 that presented themselves. Others afterward came from the villages round about, brought in by the native pastors. Between June 15 and September 17, 1878, more than 9,000 were baptized. Frequent and large gatherings have attended the work from that time to this. The mission has been largely reenforced with many of our ablest men and women, and stations multiplied over the whole field.

Take this picture of one baptismal scene. It is July 3, 1878, at a fine natural baptistery formed by an eddy in the Gundalacuma River, north of Ongole. The candidates had been examined, their names placed on a list, and this list divided between two clerks. We quote a graphic account:

“Then two native preachers descended into the water to a sufficient depth, a name was called out by each clerk, and the **A Baptismal** persons whose names were called went down into **Scene.** the water to the preachers. The formula of baptism was repeated in each case, and they were baptized. So the administration of the ordinance went on, from an early hour in the morning until about nine o'clock. When the two preachers became tired, two others were sent in their places. The administration of baptism was suspended during the heated hours in the middle of the day. About three or four o'clock it was resumed in the same manner, and continued until 2,222 were baptized, concluding about seven in the evening. The whole time occupied in the baptism was about ten hours, and only two native preachers officiated at a time. There were six in all, relieving each other as those who were acting became weary. Dr. Clough baptized none himself. So this great event was concluded, the largest number baptized on profession of their faith in Christ on one day since the day of Pentecost. All was done decently and in order; and the manner in which this large number was baptized proves that not only 3,000, but even twice 3,000 could be baptized in a day, with perfect order and propriety, if the Lord should ever give such a blessing to His people.”

There have been other revivals since, of almost equal power, illustrating the wonders of Divine grace. On December 28, 1890, more than 1,600 were baptized at Ongole. In the same

**Later** year 3,000 were baptized within the three weeks  
**Revivals.** in the Cumbum field, and several thousands at other stations. These low-caste people, or outcasts rather, are by the truth and Spirit of God being formed into a caste intel-

lectually and morally superior to the Brahmins themselves, as some of these proud leaders feel compelled to confess.

The present condition of the field is most encouraging. Among the Telugus there are now 22 principal stations, 88 missionaries, 250 native preachers, 76 churches, 55,000 members, with 1,200 baptisms in 1893. Besides the station-schools, there are a high-school and a college at Ongole and a theological seminary at Ramapatam. It is impossible to mention all the names, and almost invidious to mention only a part of the missionary staff; but Drs. Jewett and Clough have had efficient coloborers in Drs. Downey, Williams, Boggs, Maplesden, Chute, MacLaurin, and others, and a band of noble women.

*Baptist Missions in Africa.*

In Africa the mission work of American Baptists, as represented by the Missionary Union, began in 1884, altho the missions themselves originated six or seven years earlier. They grew out of the representations and appeals of Mr. Henry M. Stanley, the traveler and explorer, who had supplemented the labors of Dr. David Livingstone in revealing the "Dark Continent" to the rest of the world. Stations had been set up on the Kongo, intended in time to command the whole of that wonderful valley, a missionary steamer had been launched, the language had been reduced to writing, a grammar and dictionary published, several converts gained, and about \$150,000 expended. This work had come under the control of Dr. and Mrs. H. Grattan Guinness, of London, and by them was offered to the American Baptist Missionary Union, and accepted, in 1884. The enterprise is thus in its earlier stages, but of its necessity, importance, and great promise there can be no question. The following is not an overstatement:

"It is the firm conviction of many who have made a special study of the world, with reference to missionary work, that all things being considered, country and climate, races and religion, the Kongo Valley affords the grandest opportunity for fresh missionary enterprise which the world has to offer to-day. Looking the whole world over, seeing the evangelized portions, it is certain that the opening for new missionary work in Kongo Valley is the grandest which can ever be offered to the Christians of the world. The Kongo Valley once occupied by Christian missions, the world has not left so vast and needy a territory,

so rich and fair a country, such vigorous and increasing peoples. Without doubt Africa is to see great and splendid development in the near future. The fairest regions of this goodly heritage are open before the Kongo Mission."

There are now ten stations, within the Kongo Free State, and stretching along the Kongo River, from its mouth to the Equator, a distance of about 400 miles. There are in all 50 missionaries, 22 native preachers, 14 churches, over 1,200 members, of whom 438 were baptized in 1893.

*Baptist Missions in Europe.*

On the Continent of Europe the Missionary Union is doing an important work, but wholly through the peoples of the respective countries. In France, Germany, Denmark, Russia, Norway, Sweden, Finland, Spain, Baptist churches have been established and aided to the number of more than 1,000, with a membership of about 90,000. The influence of this work is very gratifying, alike upon the people within the countries named and upon those who came as immigrants to America. It would be very interesting to go into particulars, and recount the story from the conversion and baptism of Rev. Dr. John G. Oncken in 1834, in Germany, to the latest persecution of the Baptist Stundists in Russia in this year of grace 1894, but this hasty glimpse must suffice, as in this paper we are giving special attention to the evangelization of non-Christian nations.

We have said but little of the home agencies of the American Baptists for foreign mission work, since the organization **Conduct of the** of the Missionary Union in 1845. Nor does it **Work.** now seem necessary to say much regarding this subject. The Baptists have rapidly increased, as we have seen, and their foreign mission activity has grown with their growth. Matters have for the most part been wisely managed, both locally and at the headquarters in Boston. There has been a succession of capable and devoted men in the executive secretaryships—Rev. Drs. Solomon Peck, Edward Bright, Jonah G. Warren, John N. Murdock, William Ashmore, Henry C. Mabie, Samuel W. Duncan. The Union has met annually, at central points throughout the country, under the presidency of some prominent leader, usually the president of one of our

colleges or theological seminaries. There is a Board of Managers, 75 in number, that meets as occasion requires, and an Executive Committee of 9 that meets weekly at the mission-rooms. Great questions arise from time to time as to the enlargement of all fields and the occupancy of new ones, the relation of education to evangelization, the requirement of self-support in the native churches; but nothing has arisen to mar the harmony of the body or hinder the progress of the work. The Missionary Union has grown in power and purpose, as shown by its receipts and expenditures, and it is firmly entrenched in the confidence and affection of the denomination. The Union has mission property and invested funds approximating \$700,000, and its annual expenditure on foreign fields calls for \$600,000. It is necessary to borrow money sometimes,

**Financial** for temporary emergencies; but its credit, as it **Credit.** should be, is equal to that of any house in Lombard Street or Wall Street, and its paper is regarded as "gilt-edged."

The following table summarizes the main facts as to the condition of the work of the Missionary Union in the foreign field:

MISSIONS OF AMERICAN BAPTIST MISSIONARY UNION—SUMMARY FOR 1893.

	Missions.	Mission-aries.	Native Helpers.	Churches.	Members.	Baptisms.	Schools.	Pupils.
ASIA.....	74	424	971	748	94,889	4,448	1,214	24,647
Burma.....	25	148	601	600	33,337	2,409	450	12,290
Assam.....	8	40	31	32	3,469	553	90	1,744
Telugus.....	22	88	250	76	54,968	1,182	632	9,881
China.....	11	80	50	20	1,553	88	24	356
Japan.....	8	50	39	19	1,565	216	12	376
AFRICA.....	10	50	22	14	1,217	438	32	1,567
EUROPE.....	..	..	1,145	851	89,119	6,564	....	....
Sweden.....	..	..	647	550	36,291	1,847	....	....
Germany.....	..	..	277	139	27,332	2,596	....	....
Russia.....	..	..	90	67	17,041	1,067	....	....
Finland.....	..	..	10	21	1,329	152	....	....
Denmark.....	..	..	70	25	3,165	239	....	....
Norway.....	..	..	16	27	1,961	280	....	....
France.....	..	..	30	19	1,900	378	....	....
Spain.....	..	..	5	3	100	5	....	....
Grand totals...	84	474	2,138	1,612	185,228	11,450	1,246	26,214

The women of the denomination are efficiently organized for foreign missions, as auxiliary to the Missionary Union.



They appoint and support many single women and at the several stations, as physicians, teachers, zenana workers, and helpers in various ways. The receipts of the women's societies for 1893 were more than one hundred and thirty-four thousand dollars (\$134,307.33).

### The Southern Baptist Convention.

The Southern Baptist Convention, as was stated above, was organized in 1845, the Baptists at that time in the slaveholding States withdrawing from their Northern brethren. They at once took up foreign missions, and appointed a board for that purpose, with headquarters at Richmond. The white Baptists in the Southern States now number 684 associations, 17,346 churches, 9,610 ordained ministers, 1,363,351 members, with 93,842 baptisms in 1893. They have foreign missions in China, Japan, Africa, Italy, Brazil, Mexico. In all they report 50 main stations, 161 out-stations, 94 missionaries, 91 native helpers, 84 churches, 3,328 members, 629 baptisms in 1893. Of these members, 1,163 are in Mexico, 519 in Brazil, 372 in Italy, and 2,054 in Asia. The total amount expended by the white Baptists of the South upon foreign mission work, in the year 1893-94, was, by the official figures, \$116,713.16. Of this sum the women's societies contributed \$23,514.99, and there was a debt at the end of the year of \$30,823.78. After forty-nine years, the last official report says, there are fewer members in all their Asiatic missions than in some single churches at home; and of the members of the home churches not one in a hundred gives anything to foreign missions.

## CHAPTER THIRD.

### THE CATHOLIC ROMAN CHURCH.

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It has been said with truth that the history of Europe from the sixth to the sixteenth century is the history of the Papacy. In a much stricter sense it may be affirmed that the history of the Papacy is the history of the Catholic Roman Church.

A vast subject it is from every point of view. Volumes have been written on her organization, her claims, her titles, her special teachings, her sacramental system and the spiritual life founded upon it; her canon law; her dogmatic, mystical, ascetical, and moral theology; her symbolism and liturgical worship.

It can not be expected, therefore, that justice should be done to such a subject within the limits of a brief paper.

#### CATHOLIC DOCTRINE OF THE CHURCH.

The Church Catholic Apostolic and Roman, popularly but less accurately called Roman Catholic Church, is a title signifying that the church is Roman in her center, Apostolic in her foundation, and Catholic in her circumference. As an historic, permanent body in the world, it may be defined as "the congregation of the faithful, who being baptized, profess the same doctrine, partake of the same sacraments, and are governed by their lawful pastors under one visible head on earth."

Readers of the New Testament can not fail to notice therein the importance attributed to the Church, and the frequency with which it is referred to.

The reformers of the sixteenth century made the Bible the sole rule of faith. They exalted it to the first place, and put the Church in the second. Individuals illumined by the Holy Spirit read their Scriptures and obtained the faith. When such persons were gathered together they formed a church.

This idea of a church is still held by most non-Catholic Christians. From their point of view, the idea of the church as found in the New Testament must seem exaggerated. There is no provision made for supplying the world with their sole means of obtaining the truth, the Scriptures. The disciples received no commission to write books nor any promise of assistance in doing so. Gospels and epistles were written as occasion required, and with a possible solitary exception, as in the 2 Ep. iii. 16. of St. Peter, where St. Paul's epistles are called Scripture by implication, the apostles never hint at any inspired writings save those of the old law; and that the writings of the Apostles and Evangelists bore on the surface no evident marks of inspiration is manifest from the disagreement among the primitive Fathers concerning the number and titles of the books of Scripture prior to the decision of the Church as to what constituted the canonical Bible. Even the Reformers of modern times could not agree upon the same question. But the non-Catholic theory of the church seems still more difficult to comprehend on finding that, while our Lord and the Apostles speak very often and in the highest terms of the Church, nothing is said of the New Testament. Christ said, "Hear the church." St. Paul speaks of "the church of God;" of the church "purchased by the blood of Christ;" of the church which is "the pillar and ground of truth;" of the church as "the house of God." This is readily understood by Catholics, who hold to the unerring authority of the Church in all matters of faith. So that once acknowledging the authority of the Church, the Scriptures would be accepted as inspired, and the decision as to what books compose it would naturally follow. Hence one of the earliest of the Fathers, St. Irenæus, who was a pupil of St. Polycarp, a disciple of St. John the Apostle, writing no later than A. D. 190 a treatise "against heresies," says: "Suppose the apostles had left us no Scriptures, should we not follow the order of tradition, which they handed down to those unto whose hands they entrusted the churches?" (Iren. iii. 4, 1).

The Church referred to so often by the Apostles was certainly a visible body, that is, a perpetual corporation entrusted with the sacraments of the New Covenant and the Holy Scriptures, which Christ during His ministry on earth established in the persons of the twelve Apostles, to be perpetuated by them until His coming in glory to judge the world. During His life on

earth, He gave the church visible existence by appointing the apostles and seventy disciples, whom He commissioned to preach in His name. His church was to be like "a city that is set on a mountain" (Matt. v. 14), a "candle put on a candlestick" (Matt. v. 15).

It was not to consist of an unseen union of holy souls. He declared His kingdom on earth should comprise the good and the bad. He likened it to a field in which tares grow up with the wheat; to a net gathering in good fish and bad; to a marriage-feast at which some would be found without a wedding-garment; to ten virgins, half of whom were foolish and half of whom were wise. After His resurrection, for the continuance and spread of His church He commissioned His apostles to preach the Gospel and administer the sacrament among all nations. Under their ministrations the Gospel spread so far and wide among the nations of the earth that St. Paul informs us before his death it had come into all the world (Col. i. 6) and was preached to every creature under heaven (verse 23).

That this was a visible church can not be seriously questioned. No other church would have answered to the intention of Christ in founding it. Were she invisible, His admonition, "Hear the church," would be meaningless.

Did she consist merely of saintly persons, who as such can be known to God only, how could she be our unerring guide, the unfailing Teacher of truth? That there is what may be called an invisible church can not be denied. It embraces all souls united to God in the state of grace. But it does not come before the visible church; on the contrary, it is the result of the workings of the visible church on individual souls, and it rests and is founded upon it. The church operates to a great extent invisibly. She is compared not only to the spreading tree, in whose branches the birds of the air take refuge, but also to the hidden leaven that works unseen. She gives visible sacraments, but their grace is invisible, and all Catholics acknowledge that submission to the visible church is the divinely prescribed means of partaking of its invisible graces. This is in perfect harmony with the true idea of the Incarnation—the Word made flesh. God assumed a visible form, went about among men, and to His words and works were added the unseen power of His Divine Spirit. He selected visible representatives and promised that His visible church should be enlightened,

strengthened, and preserved by the indwelling of the invisible Holy Spirit.

Now the Church founded by the Apostles in so many different places throughout the world had but one system of truth, which was everywhere taught, and one form of government which was everywhere established.

The system of truth was found summarily in the Apostles' Creed, consisting of twelve articles; and this form of government in a ministry in three orders—bishops, priests, and deacons, with one supreme bishop holding the primacy as succeeding St. Peter. To this body, thus organized and officered, having a *form of sound words*, which Timothy (2 Epistle i. 13) was enjoined to *hold fast*, and which therefore was known and understood in the Apostles' days, was given the name of the Holy Catholic Church.

This *form of sound words*, called also in St. Jude (verse 3) the *faith once delivered to the saints*, must have had an existence in some document or tradition before St. Paul's Epistles to Timothy and the epistle of St. Jude were written (which was about A.D. 65), or they could not have been referred to by those Apostles.

Almost thirty years had passed after the dispersion of the apostles before the gospels and epistles were written, and it is natural to suppose that before they separated some standard of truth should be prepared whereby false teachers could be guarded against, and those seeking to introduce a different Gospel be discovered, and that those in charge might supply to the rulers of the different congregations they had gathered together, some compendium of Christian doctrine to which they could appeal when questions of faith arose; else, how could they fulfil the precept, "If there come any unto you and bring not *this doctrine*, receive him not into your house, neither bid him God-speed"?

The church is called Catholic in the ninth article of the Apostles' Creed. The meaning of the word, universal or for every one, gives us a characteristic or note of the Church of Christ.

The Jewish church was local or national. When Christ said, "Go ye into the whole world and preach the Gospel to every creature, and behold I am with you always to the end of the world," He made His church universal or catholic. This word

received among the primitive Christians a special or technical sense and was applied to the true church, spread throughout the world, in order to distinguish it from independent, rebellious sects.

The first instance on record of the use of the term "Catholic Church" is found in an epistle of St. Ignatius of Antioch, who was a disciple of St. John the Evangelist. He is the only disciple of the apostles who speaks *ex professo* on doctrinal matters in documents which are still extant. He says: "Where the bishop is, there let the multitude of believers be; even as where Jesus Christ is there is the Catholic Church" (Ep. ad Smyrn., n. 8). It is also found in a document written a few years later in the introduction to the "Martyrdom of St. Polycarp": "The church of God which dwelleth in Smyrna to the church of God which dwelleth in Philomelium, and all the members in every place of the Holy and Catholic Church."

From that time onward, of course, the term Catholic Church is met with on every side, and St. Augustine tells the Donatists that the question at issue is "Where is the church?" and appeals to the already ancient and traditional name "Catholic Church," which, he says, the world gives to one body only.

The Church is not only called Catholic but also Apostolic, which means, belonging to the Apostles, and being the same as theirs. Hence an Apostolic church is one that can trace its descent from the apostles through uninterrupted succession.

All doctrine and authority descended from the Apostles whom Christ commissioned to teach and baptize all nations. They ordained others and gave them power to confer like authority on their followers, who were to teach in Christ's name to future generations. "For this cause," writes St. Paul to Titus, "I left thee in Crete that thou shouldst set in order the things that are wanting and shouldst ordain presbyters in every city, as I also appointed thee."

Thus the teachings and doctrines, the orders and mission of the Church were to be Apostolic; and in writing to the Thessalonians, St. Paul had, no doubt, the whole church in view when he said: "Stand firm and hold the traditions which you have learned whether by word or by our epistle."

Furthermore, the Church is not only Catholic and Apostolic, but Roman. She is Roman, not, as some erroneously suppose, because of the Latin liturgy used by many of her children, for

she embraces multitudes of churches in which the Latin tongue and Roman liturgy have never been heard; but because Rome, the Apostolic see of Peter, is her head and center of unity, and because to live in communion with that see has ever been regarded as a test of orthodoxy.

In the second century, St. Ignatius acknowledged in the church a visible head, the church "which presides in the region of the Romans," and again as "the church which presides over charity" (Rom. ad init.)—a saying interpreted by Hefele, in his edition of the "Apostolic Fathers," as presiding over the whole congregation of Christians who are joined together by charity. If St. Ignatius, as some have said, meant to limit the primacy of the Roman Church to Rome alone, his words would be equivalent to this, that the Roman Church presides over itself—a meaningless assertion.

We may also learn from Tertullian, a famous writer of the second century, what were the claims of Rome at that distant day. Tertullian fell into the Montanist heresy, and then laughed at what he calls the "peremptory edict" of Pope Zephyrinus, and scorned the pontiff's pretensions to speak as "bishop of bishops." "I want to know," he says, "how you usurp this authority for the church." Then he replies to the question himself by taking it for granted that Rome does so on the strength of the words, "On this rock I will build my church. To thee have I given the keys of the Kingdom of Heaven. Whatsoever thou shalt bind or loose on earth will be bound or loosed in Heaven" (Tertull., *De Pudic.*, 21).

The most striking testimony, however, in favor of the Roman primacy in those early times is found in St. Irenæus. This Father received the faith from the disciples of the Apostle St. John. He was born and bred in Asia Minor, became bishop of Lyons in Gaul, and came more than once in close relationship with Rome. He possessed, therefore, unusual facilities for understanding the mind of the Church throughout the world.

In his work against heresies, written between A.D. 184 and A.D. 192, he treats of the succession of bishops from the Apostles, and speaks of the Church of Rome established "by two most glorious Apostles Peter and Paul," declaring that thus they put to confusion those who err from the right way by "pointing to the traditions which this has received from the Apostles, to that faith which has been announced to the whole world, and which

came even to us by the succession of bishops. For with this church, because of its more powerful principality, every church must agree—that is, the faithful everywhere—in which [*i.e.*, in communion with the Roman Church] the tradition of the Apostles has ever been preserved by those on every side." He then supplies a list of the succession of popes, beginning with Linus, the first from St. Peter, and the tenor of his writing is this, that the whole world must agree with the teaching of the Roman see.

The first General Council of the Church was not held until almost two centuries after the time of St. Irenæus. It was not, therefore, from General Councils, as some assert, but from the Apostles that Rome received the primacy. A Protestant writer on St. Irenæus (Ziegler, "Irenäus," 1871, p. 151) acknowledges that this Father of the early church, "passing, as it were, in prophecy beyond himself, anticipates the Papal Church of the future," that he distinguishes Rome "as the chief seat of Apostolic tradition, as the center which sustains and unites the whole Church."

Cardinal Newman, moreover, clearly shows ("Development," p. 280) that Roman and Catholic, in early days, were synonymous terms, particularly during the prevalence of the Arian heresy. "The Catholics," he writes, "during this period were denoted by the additional title of Romans. Of this there are many proofs in the histories of St. Gregory of Tours, Victor of Vite, and the Spanish councils, and the word certainly contains an illusion to the faith and communion of the Roman see." In this sense the Emperor Theodosius, in his letter to Accacius, exhorts him and others to show themselves "approved priests of the Roman religion;" and the Emperor Gratian, in the fourth century, ordered the churches which the Arians usurped to be restored to those who chose the communion of Damasus," the then reigning Pope (Theod., Hist., v. 2).

To associate Catholicism with the see of Rome was also the rule of that great doctor of the early Church, St. Jerome, Writing against Ruffinus, who had spoken of "our faith," he says:

"What does he mean by 'his faith'? that which is the strength of the Roman Church, or that which is contained in the volume of Origen? If he answer 'The Roman,' then we are Catholics who have borrowed nothing from Origen's error; but if Origen's



blasphemy be his faith, then, while he is charging us with inconsistency, he proves himself a heretic" (C. Ruff., 1, 4).

The world, then, recognized in the past a church that was visible, Catholic, Apostolic, and Roman, and the unprejudiced world of to-day acknowledges the identity of the present Catholic Roman Church with that ancient, widespread institution. For no more evident fact appears in the world's history than that of the historic continuity of the Church and the perpetuity of the Papacy. It is a fact that some might like to forget, but it is a fact that can not be ignored.

There is no need of quoting Lord Macaulay on the perennial youthfulness and vigor of Catholicism. It is a phenomenon that confronts us daily throughout the world. She manifests no signs of decay tho older than any institution man has thus far known. Her organization is as perfect and her influence as far-reaching as ever.

#### CONSTITUTION AND GOVERNMENT.

Man's duties to God hold the first place and of necessity precede those which he owes to his fellow man. The government of the family also precedes the civil government. The constitution of society, then, is threefold: religious, domestic, and political, and these three divisions should always work harmoniously together. For the development and preservation of the religious instinct we have the church.

The Church is an independent and perfect society among men, with constitution and laws of its own. Its members are divided into clergy and laity. The clergy are selected to communicate Christ's teachings, to administer His sacraments, and to govern His flock. Holy Orders confer an ineradicable character on the priesthood and thus separate the clergy as a distinct class apart from the laity.

The *ecclesia docens*, the teaching or ruling church, is composed (1) of the Pope, the head and center of unity, called the Vicar of Christ and the successor of St. Peter, who possesses immediate and ordinary jurisdiction over all the faithful. (2) Of the bishops who govern different portions of the Lord's flock committed to them and rule by divine appointment with ordinary jurisdiction, but still are united and in subordination to the Holy See. (3) Of the priests, who are subject to the bishops and are delegated by them to take charge of portions of the

bishop's diocese, representing him in various parishes. By the divine and unchangeable constitution of the church bishops govern their flocks with ordinary jurisdiction and are necessary to the church. The clergy who are not bishops are not necessary in this sense.

Thus the people are subject to the pastor, the pastor is subordinate to the bishop, the several bishops of a province are united under the presidency of an archbishop. In certain countries primates and patriarchs rule supreme, while all owe allegiance to the Pope.

This, according to Leibnitz, is the model of a perfect government.

Cardinals, patriarchs, primates, and archbishops are of ecclesiastical, not of divine, institution. The Pope as head of a vast empire is aided in the administration of his exalted office by many ministers and councillors, of whom the highest in dignity are called cardinals. When the sacred college is complete they number seventy. They assemble in conclave, when the Pope dies, and elect one of their number to succeed him.

The world-wide interests of the Church are attended to by Congregations of cardinals, each of which has a special range of jurisdiction. The most important of these congregations are the following:

*The Propaganda* : for the propagation of the faith, and the government of the church in non-Catholic countries. Attached to this, there is a congregation for Affairs of Oriental Rites, with a commission for the revision and correction of Oriental Books.

*The Holy Office* : for the examination and repression of heretical and depraved doctrines, etc.

*Index* : for condemning books contrary to faith and morals.

*Sacred Rites* : for liturgical questions, and for the process of beatification and canonization.

*Bishops and Regulars* : for judging appeals against Episcopal sentences; for questions relating to bishops and regulars; and for the revision and approbation of rules of religious bodies.

*The Council* : for the execution and interpretation of the decrees of the Council of Trent, and for receiving from bishops reports on the state of their dioceses. Attached to this there is a special congregation for the *Revision of Provincial Councils*. Besides these congregations there are thirteen others of lesser importance.

*General or Ecumenical Council* of the Church is an assembly of all the bishops of the world under the presidency of the Pope or his legates.

According to divine law bishops only have a voice in a General Council, but according to ecclesiastical law the privilege is granted to cardinals, mitred abbots, and the generals of religious orders of regulars, on account of the quasi-episcopal jurisdiction they possess over their own members. A *Plenary Council* is an assembly of all the bishops of a particular country under the primate or delegate-apostolic. A *Provincial Council* is composed of the bishops of a province, under their archbishop as president. A *Diocesan Synod* is a council of the priests of a diocese gathered under their own bishop.

What is called the Hierarchy of the Catholic Church consists of His Holiness, the Sovereign Pontiff, who is assisted by the various Sacred Congregations or permanent ecclesiastical committees, already mentioned; of the Patriarchs, Archbishops, and Bishops; of the Apostolic Delegates, Vicars, and Prefects; and of certain Abbots and Prelates.

The following is a general summary: His Holiness the Pope, Supreme Head of the Universal Church; the Sacred College of Cardinals, consisting, when it is complete, of 6 Cardinal Bishops, 50 Cardinal Priests, and 14 Cardinal Deacons.

The Patriarchates, of which there are 10, with 13 Patriarchal Sees—8 of the Latin Rite and 5 of the Oriental Rite. The greater or more ancient Patriarchates, are those of: Alexandria, *Latin*; Antioch with 4 Patriarchal Sees, *Latin, Maronite, Melchite, and Syriac*; and Constantinople, *Latin*; and Jerusalem, *Latin*. The less are those of Babylon, *Chaldaic*; Cilicia, *Armenian*; East Indies, *Latin*; Lisbon, *Latin*; Venice, *Latin*, and West Indies, *Latin*.

#### ARCHIEPISCOPAL SEES.

##### *Latin Rite.*

Immediately subject to the Holy See .....	19
With Ecclesiastical Provinces .....	152

##### *Oriental Rite.*

With Ecclesiastical Provinces:

Armenian.....	1
Greco-Rumanian .....	1
Greco-Ruthenian .....	1

Subject to the Patriarchates:	
Armenian .....	1
Greco-Melchite .....	3
Syriac .....	3
Syro-Chaldaic .....	2
Syro-Maronite .....	6
Total .....	189

## EPISCOPAL SEES.

*Latin Rite.*

Suburban sees of the Cardinal Bishops .....	6
Immediately subject to the Holy See .....	86
Suffragan sees in Ecclesiastical Provinces .....	622

*Oriental Rite.*

Immediately subject to the Holy See:	
Greco-Ruthenian .....	2
Suffragan sees in Ecclesiastical Provinces:	
Greco-Rumanian .....	3
Greco-Ruthenian .....	6
Subject to the Patriarchates:	
Armenian .....	16
Greco-Melchite .....	8
Syriac .....	6
Syro-Chaldaic .....	10
Syro-Maronite .....	2
Total .....	767

According to the latest list (1894) of the Hierarchy the number of Patriarchs, Primates, Archbishops, and Bishops, including those who were *retired*, and including also Archbishops and Bishops of *Titular Sees*, reached the grand total of 1,252.

Titular Sees, formerly called sees "*in partibus infidelium*" (that is, in infidel regions), are, for the most part, assigned to Archbishops and Bishops appointed either to Apostolic Delegations, Vicariates, or Prefectures, or to the office of Coadjutor, Auxiliary, or Administrator of a Diocese.

## WORK IN THE WORLD.

The supreme aim of the Catholic Church is the sanctification of the individual soul. This she accomplishes by uniting the soul to God through the mediation of Christ by means of the sacraments He instituted. Thus the Church may be truly

called a perpetuation of the Incarnation, and a world-wide distribution of its benefits.

But the battle with sin alone does not satisfy the charity and zeal of the Church. Like her Divine Founder, she yearns for the happiness of all men. Hence, in every age she has been noted for her fruitful missions among the heathen, and for her stupendous charities for the relief of the afflicted, regardless of race or creed; while the deeds of her great religious orders form many of the brightest pages in the world's history.

According to the latest official statistics, we have in the United States a Catholic population of 9,077,856. This body is under the direction of 17 Archbishops, 75 Bishops, 10,053 priests. It possesses 9,309 churches, 5,194 stations and chapels, 9 universities, 28 seminaries for the training of secular priests, 77 seminaries of the religious orders, 182 academies for boys, 609 academies for girls, 3,737 parochial schools with 775,070 pupils, 239 orphan asylums sheltering 30,867 orphans, 821 charitable institutions—the total number of children in our Catholic institutions in the United States being 918,207.

It would take volumes to treat in detail the work carried on by the Church in our land. For, small a part as it is of the universal Catholic Church, its labors, nevertheless, are colossal.

We may take, however, a typical diocese, such as New York, and from a cursory survey of the work it is accomplishing we may fairly judge what each diocese, according to its means, is proportionately doing in the United States, and throughout the world.

The Archdiocese of New York has 219 churches and 113 stations and chapels, 168 parochial-schools with 41,057 pupils and 107 convents, monasteries, and religious-houses. From 2 to 6 masses are celebrated every Sunday in the churches, which are crowded at each mass with a different congregation. Short sermons are delivered at the low masses, and a longer, formal sermon at the last, or high-mass.

Every parish has a group of church societies for the young and old of both sexes, the aims of which are entirely spiritual. A popular and typical society of this nature is *The League of the Sacred Heart*, which has a membership of 150,000 throughout the world. *The Rosary Society* is also found in every parish and attracts large numbers. Its object is the cultivation of the

habit of meditation on the mysteries of our Lord's life, by the practise of a regular and particular form of prayer. Another popular society found in most of the parishes is that of *The Holy Name*, for men. The members receive communion regularly, and promise to do all in their power to oppose the habit of cursing, swearing, or the use of profane and obscene language, and to be equally diligent in upholding the reverence due to the name of God and Christ.

Literary and social societies are likewise established in several of the parishes. The *Young Men's Union*, for example, the *Library Societies*, the *Temperance Clubs*, and the *Reading Circles*. For attending to the wants of the poor there is the *Society of St. Vincent de Paul*, exclusively for men. It is established in fifty-one parishes in New York and has a list of 1,000 members.

The objects of this Society, as set forth in its rules, are: To visit the poor in their dwellings; to carry them aid; to afford them religious consolation; to give elementary and Christian instruction to poor children; to distribute moral and religious books. In fine, to quote from its constitution, "No work of charity should be regarded as foreign to the Society, altho its special work is to visit poor families."

Besides these parochial and local works of mercy, the Church in New York has founded and built up the following asylums, hospitals, homes, etc.

The *Catholic Protectory*, under the care of the "Brothers of the Christian Schools."

Fifty-three brothers have charge of 1,549 boys, divided into 22 classes, and train them in the following industrial pursuits: printing, shoe-making and manufacturing, tailoring, blacksmithing, carpentry, chair-caning, silk-weaving, baking, farming, gardening, knitting by machinery, etc. There are 621 girls under the care of 40 Sisters of Charity, who train them in machine and hand-sewing, embroidery, kid-glove making, and household duties.

*The Mission of the Immaculate Virgin for the Protection of Homeless and Destitute Children.* This splendid institution cares for and trains in industrial pursuits 1,882 children, under the care of 4 priests, 52 sisters, 26 lay teachers, and 168 assistants.

Besides these two great institutions there are 13 other homes for destitute and wayward children, sheltering in all 1,758 boys and girls; 8 orphan asylums in care of different sisterhoods,

containing 2,450 inmates; 9 hospitals in charge of sisters, treating during the past year (1894) 4,568 patients of all creeds and none; 3 homes for the aged in care of the "*Little Sisters of the Poor*," with 873 old and destitute men and women; 4 day-nurseries, with an average attendance of 100; 1 insane asylum in charge of 16 Sisters of Charity, containing 60 inmates; 2 foundling hospitals caring for 2,431 foundlings during the year.

Something, then, of the nature and extent of the work of the Church may be gathered from these statistics, and, as it has already been observed, each diocese in the land and throughout the world has a like organization, and, in due proportion is accomplishing similar work.

#### MISSIONS.

With Rome as its center, and its thousands of faithful laborers spread over the earth, the Catholic Missions form a vast and complex organization.

Ever since the discovery of America, and of the new way to India by the Cape of Good Hope, Catholic missionaries have been busy in pagan lands. The wonderful success of St. Francis Xavier and the early Jesuits in the East was all but ruined by the suppression of the Society of Jesus in the eighteenth century, and the subsequent disorganization of its missions, followed shortly after by the outbreak of the French Revolution and the long and distressing period of war which ended with the downfall of the first Napoleon.

During this time the Orders and Congregations of Religions that were not actually dispersed found themselves in such trying conditions that they could scarcely maintain themselves at home, and to their sorrow were obliged to leave their distant missions without supplies of new laborers.

Thus multitudes fell away, and on the reorganization of the missions, a mere handful of Christians could be found where half a century before there had been thousands.

In spite of this, however, in India and the Chinese Empire to-day, the Catholic missions are in a flourishing condition, and each of those two regions contains more than a million of Catholics. Europe sends the greatest number of men for the work, France alone supplying more than half of the missionaries and contributing most of the funds for their support.

As in past centuries, the Religious Orders of the Church

continue to send abroad a large number of missionaries, and **Activity of** many new congregations of regulars have been **the Orders.** founded in our day for this special work.

The following Orders are engaged in the principal fields of foreign missions:

*Augustinians:* Philippine Islands and China (Hu-nan).

*Benedictines:* India (Eastern Bengal), Western Australia, United States (Dakota and the Indian Territory).

*Capuchins:* Aden, the Galla country, India (Agra, Patna, and the Punjab), the Seychelles, Turkey in Europe, Tunis.

*Carmelites:* Bagdad, India (Quilon, and Verapoly).

*Dominicans:* Philippine Islands, Tonking, China (Fokien), Mesopotamia, the West Indies, South America.

*Franciscans:* Syria and the Holy Land, Egypt, Tripoli, Morocco, Philippine Islands, China (Shantung, Shan-si, Shen-si).

*Jesuits:* India (Bengal, Bombay, Mongalore, Madura), China (Pechili and Kiang-nan), Indian Archipelago, Zambesi, Egypt, Syria and Armenia, West Indies and Guiana, the Rocky Mountains, etc.

*Lazarists:* China (Pechili, Che-Kiang, Kiang-si), Persia, Abyssinia.

*Marists:* Missions of Oceanica.

*Oblates of Mary:* Hudson's Bay territory, British Columbia, Ceylon, Natal.

*Peres des S. S. Cœurs:* Oceanica.

*Salesians of Anneaj:* India (Vizagapatam).

*Salesians of Turin:* Patagonia.

#### MISSIONARY COLLEGES, ETC.

*Missions Etrangères, Paris:* India (Cöimbatore, Mysore, and Pondicherry), China (Kwangtung, Kwang-si, Kwei-chau, Yunnan, Sze-chuen), Burmah, Siam, Cambodia, Cochinchina, Tonking, Tibet, Manchuria, Korea, and Japan.

*Missions Etrangères Belges:* China (Kan-su) and Mongolia.

*Missioners of St. Joseph of London and Baltimore:* United States (Negro missions), India (Madras), Borneo.

*Missioners of Steyl, Holland:* China (Shan-tung).

*Missioners of Milan:* India (Bengal, Hyderabad), China (Hongkong and Ho-nan), Burmah.

*Missioners of Issoudin:* Oceanica.



## FOR AFRICA.

*Pères du S. Esprit:* Senegambia, Sierra Leone, Guinea, Damara, and Namaqua Land, Zanzibar, etc.

*Missioners (African) of Lyons:* Gold Coast, Benin, Egypt.

*Missioners (African) of Verona:* Central Africa (Eastern Sudan).

*Missioners of Algiers:* Tunis, Equatorial Africa.

Here is evidence sufficient to prove that the Historic Church continues her missions to-day with all the zeal that signalized her in past ages. We see that members of the same Order of Benedictine monks who in the sixth century left Rome for England with the blessing of Pope Gregory the Great, and founding Canterbury cathedral, diffused the light of the Gospel among the pagan Anglo-Saxons, renounce to-day the comforts of civilization and sail for far more distant and benighted lands. While the Dominicans, Franciscans, Carmelites, and Augustinians who regenerated Europe in the Middle Ages are still busy carrying the glad tidings to nations unheard of in the days of their founders.

Such in brief is the Catholic Roman Church in her constitution and government, in her work at home and her missions abroad, and to conclude, I can not find more appropriate words **Mr. Mallock's** than those of a non-Catholic thinker who merely **Estimate.** studied the church from without, the author of "Is Life Worth Living?"

"Indeed, the more we compare her (the Catholic Church) with other religions, her rivals, the more, even where she most resembles them, shall we see in her a something that marks her off from them. The others are like vague and vain attempts at a forgotten tune; she is like the tune itself, which is recognized the instant it is heard, and which has been so near to us all the time, tho so immeasurably far away from us. The Catholic Church is the only dogmatic religion that has seen what dogmatism really implies, and what will in the long run be demanded of it, and she contains in herself all appliances for meeting these demands. She alone has seen that if there is to be an infallible voice in the world, this voice must be a living one, as capable of speaking now as it ever was in the past; and that as the world's capacities for knowledge grow, the teacher must be always able to unfold to it a fuller teach-

ing. The Catholic Church is the only historical religion that can conceivably thus adapt itself to the wants of the present day without virtually ceasing to be itself. It is the only religion that can keep its identity without losing its life, and keep its life without losing its identity; that can enlarge its teachings without changing them; that can be always the same, and yet be always developing." \*

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\* Mallock's "Is Life Worth Living ?" p. 313.

## CHAPTER FOURTH.

### THE CHURCH OF THE NEW JERUSALEM.\*

*By Rev. Theodore F. Wright, Ph.D.*

IF one enters on a Sunday morning a house of worship belonging to this body, he notices as its only peculiarity that a copy of the Scriptures lies in the center of the chancel as the leading object in view. The repository for "the Word," as the people love to call it, is sometimes a canopy of carved wood beneath which the book lies, and sometimes it is a structure in the form of an altar. The first act of the minister in conducting the worship is to open the book for use, while the worshippers stand with bowed heads.

This is due to the reverence in which the Scriptures are held as literally the Word of God, and this principle governs the service which follows. Appropriate passages are read, prayers from the Psalms are said, always ending with the Lord's Prayer, lessons from all the Old and New Testaments are reverently read, and portions of the Word are chanted. The benediction is a quotation.

The sermon is strictly Scriptural and thus expository. Whatever the passage taken as a text, the minister has not used it as a peg to hang an essay upon, but has given as thorough study to the passage as his means allow, and then has brought the ripe fruit of his labors to the people. Thus the effect of the sermon is impersonal, and it comes as from the Bible instead of being an expression of the preacher's opinions or moods.

The morning service is generally followed by a meeting of classes, composed according to age for the study of the Scriptures in series as laid down for the year in a lesson-chart. All ages, from that suited to the kindergarten methods to the most mature, are found in these classes. The teachers have been aided in their preparation by

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\* Popularly known as Swedenborgians.

the pastor. The term "Sunday-school" does not so well describe this as "Bible-school."

The reason that this distinction of the Word from all other books is made is that its preeminence is rationally seen. Nothing, indeed, is believed or done without a full understanding of its propriety. Inspiration is not a dogma but a perceived fact. It is seen that, while in its holy and historical literal meaning the Word is a record of a small nation, yet it contains at every point spiritual truths of present application. The first chapter of Genesis is seen to describe the stages of man's regeneration from brutishness up to full enlightenment and heavenliness; the Exodus of Israel describes, when spiritually understood, the progress of deliverance from a fleshly life; the wars are representation of struggles in temptation; the songs are the prayers of all in dependence upon the Lord. Thus as the Gospels abound in parables which contain spiritual lessons, so the Word in general is inspired likewise, and thus it speaks outwardly of earthly affairs, but actually contains lessons of life restricted to no period or region.

The "New Church" may be said to stand among the other religious bodies for the deeper things of the Word. It does not ignore the textual or the higher criticism, and its students are active in all Biblical fields; but its main work is in unfolding from the Word what the divine Author, making use of the Bible writers and of their language, has unfolded—namely, the spiritual history of mankind and the divine dealings with man, especially in the Incarnation.

In regard to the person and office of the Redeemer the highest ground is taken. He is God manifest. He is the one

**The World** God incarnate. By gradual development of self-**Made Flesh.** will man had lost childlikeness and religion and had become subject to the control of evil spirits, or wicked people deceased. This destructive influence, bearing mankind downward into the brutality of the Roman period, was conquered by the Son of Man. The word or wisdom of God, of which the written Word had hitherto been the expression, was made flesh in the virgin's son, the Divine took on the nature of fallen man. The redemption was not by the cross only, it was by the whole life of self-abnegation of which the Gospels tell. "He was tempted in all points like as we are, yet without sin." Thus victorious, He entered into the glory of the

Father by becoming filled with the divine Love and Life. The risen Lord Jesus Christ is the visible God, the Alpha and the Omega, and is the object of worship in the New Church. In Him the Divine, the Human, and the Spirit are as the soul, body, and outgoing life in man.

In keeping with this spiritual rather than material view of the redemption and of the Word is the doctrine in regard to **The Spiritual World.** Man is a spirit clothed in flesh. He is immortal. On the death of the body the real man lives on in the spiritual body already his own. Death is a step in life. The other world is the link between God and matter. By it matter lives. Every spiritual existence has its corresponding material form, and this is the type of it. Thus man's soul has its body. The thought has the uttered word. Love has its caress.

The spiritual world is not bound by space and time as this is, and it grows by the entrance of those of every nation. All dwell there according to their characters, and the right-minded form a wonderful harmony of humanity, all in heaven making one grand unit in the sight of God. Heaven is not idle; there are spiritual uses to be performed. It is not stagnant; there is growth for the soul in grace and truth.

New-Church people bury their dead with emotion, but they look in thought to the still waters and green pastures to which the friends have gone. The resurrection in which they believe is that of which we read: "After two days he will revive us, in the third day he will raise us up, and we shall live in his sight" (Hosea vi. 2).

What is commonly known as Spiritualism is abhorred on account of its disorderly and reason-destroying qualities. It is the Word which is the one guide of life.

The principles, a few of which have been stated above, forming a complete theology in which every point is viewed from a **Emanuel** truly spiritual side, were brought out in the writings of the scientist and theologian whose name is commonly used to designate the New Church. Perhaps no man has been more vilified by those ignorant of his life than this man. The facts have been studied so thoroughly that every year of the eighty-four (1688-1772) is well known. The son of a bishop, educated in the Swedish University of Upsala, he showed a marked taste for science in its theoretical and

practical forms, inventing many things, including a method of calculating longitude, and improving iron-working devices. He made his way in science to its topmost reach, the study of the brain, and received the usual rewards of such a life. He was the author of many scientific and philosophical books. Thus prepared in a luminous understanding of nature, he entered at fifty-five upon a higher study, that of the Bible, and was soon led to see rationally that it had a deeper meaning, that the theology of his day was gross and material, and that the new era of Christianity predicted under the name of the New Jerusalem was at hand.

Living quietly, purely, and in the respect of his fellows in the Royal Diet, Swedenborg passed his remaining years in studies and experiences which produced another series of works: the "Arcana Celestia," dealing with the spiritual meaning of Genesis and Exodus; "Heaven and Hell," describing the principles and phenomena of the other world; the "Divine Love and Wisdom," treating of God and creation; the "Divine Providence," showing its universal control; the "New Jerusalem and its Heavenly Doctrine," briefly expounding the new theology; the "Apocalypse Revealed," showing the true application of the Book of Revelation to Christian history; "Marriage Love," pointing out the mental symmetry of the sexes and the nature of true marriage; and the "True Christian Religion," as a compendious statement of the whole doctrine. He died in peace, having finished his work.

It is not strange that he has been spoken of by some as insane. Of our Lord Himself it was said, "He hath a devil and is mad." Every one who has spoken of new things has been deemed mad by those who doubted in ignorance the possibility of the alleged facts. In this respect Swedenborg may be classed with Columbus, Galileo, and Hahnemann.

As in so many other instances, so here the church at large would not accept the new ideas and cast out those who did

The accept them. Thus a distinct organization be-  
**Organization.** came a necessity. A first meeting was held in London in 1785. Soon after the books came to this country. They had been gradually translated wholly or in part from their original Latin, the learned language of Europe a century ago, into English, Swedish, Danish, German, Russian, French, Italian, Arabic, Dutch, Spanish, and Icelandic. Churches have

been planted in America and England, in both of which countries there is full organization with an established ministry, publication societies, and periodicals. There are also societies in Stockholm, Copenhagen, Berlin, Paris, Zurich, Florence, Vienna, Budapest, South Africa, India, and the islands. Numbers are not large, but they slowly increase.

In the United States there is 1 minister at work in Arkansas, 7 in California, 1 in Colorado, 1 in Delaware, 1 in the District of Columbia, 1 in Florida, 1 in Georgia, 5 in Illinois, 2 in Indiana, 4 in Iowa, 1 in Kansas, 1 in Kentucky, 4 in Maine, 3 in Maryland, 20 in Massachusetts, 2 in Michigan, 1 in Minnesota, 3 in Missouri, 1 in Nebraska, 1 in New Hampshire, 4 in New Jersey, 6 in New York, 4 in Ohio, 1 in Oregon, 10 in Pennsylvania, 1 in Rhode Island, 1 in Tennessee, 1 in Texas, 1 in Virginia. Canada has 4, Haiti has 1. This shows a wide distribution of workers.

It is a peculiarity of this church that as prejudice decreases persons becoming receptive of its doctrines are not disturbed,

**The** whether ministers or laymen, and are sometimes **Unorganized.** honored, so that they remain in outward connection as formerly and assisting their brethren to see the light.

It was recently stated by the librarian of the British Museum that the largest number of religious books added to that library **Greatest Issue** in a year came from the New Church. This extraordinary activity for so small a body is undoubtedly due to the interest which is felt in all such subjects when viewed in the light which flows into the mind from the opened Word—"In thy light shall we see light (Ps. xxxvi. 9).

As a religious body can be best judged by the lives of its members, it may be well to state that the Hon. C. C. Bonney, **Some of its** who planned the Parliament of Religions and was **Members.** its President, found his motive and guidance in the broad doctrines of the New Church of which he is a member. Samuel Crompton, inventor of the mule used in spinning cotton, may be mentioned as an English member; and so may Buchanan, who introduced infant-schools into that country. Oberlin was a reader of the doctrines, and an ardent New Church man was Mouravieff, who brought about the freedom of the Russian serfs. Professor Tafel of the University of Göttingen may be spoken of in Germany as one who edited a new edition of Swedenborg in Latin. Hiram Powers, the sculptor,

and his brother in the art, Harman, deserve mention. Isaac Pitman, inventor of shorthand-writing, has been recently knighted by Queen Victoria for carrying out a principle of universal language which he obtained from his faith. The late Chancellor Chauvenet of St. Louis, the late Professor Theophilus Parsons of Cambridge, Chief-Justice Albert Mason of Massachusetts, and many others in the walks of intelligent life, come to mind. But it is a religion for the humble as well, and not a few hard workmen have found help in the New Church.







LYMAN BEECHER

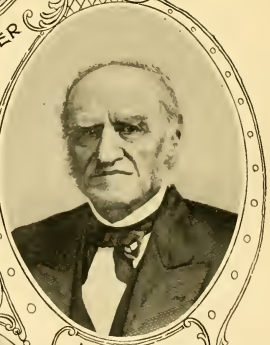
1775-1863

First President of  
Lane  
Theological  
Seminary.



HENRY WARD BEECHER

1813-1887  
The Great Pulpit Orator,  
Pastor of Plymouth  
Church.



MARK HOPKINS

1802-1887  
The Great Educator,  
President of Williams  
College.



EDWARD HITCHCOCK

1793-1864  
The Great Geologist,  
President of Amherst  
College.

## CHAPTER FIFTH.

### THE CONGREGATIONAL BODY.

THE Congregationalists, having New England as their original home in this country, and drawing their inspiration and traditions from the Puritan and Pilgrim fathers, have always exerted an influence entirely out of proportion to their numerical strength. The Great Awakening of the eighteenth century, so far as connected with the name and work of Jonathan Edwards, was largely within the sphere of Congregationalism. Much of the labors of Whitefield and Tennent was also devoted to New England.

The record of the work and progress of the Congregational body in this country will embrace the following papers:

1. Congregationalism, by Professor George B. Willcox, D.D.
2. The Congregational Churches, by Rev. Wolcott Calkins, D.D.
3. The American Board of Commissioners for Foreign Missions, by Rev. S. J. Humphrey, D.D.
4. The American Home Missionary Society.
5. The American Missionary Association.

#### SECTION FIRST.

#### Congregationalism.

*By Professor George B. Willcox, D.D., Chicago Theological Seminary, Chicago.*

##### I. ITS HISTORY.

Congregationalists claim that their church polity was that of the New Testament. An eminent clergyman, who came out from another communion, organized a congregational church. The writer asked him why he did not join some other denomination. He replied, in substance: "Well, we determined to

cut loose from all the sects and dig down to hard-pan—take our organization straight from the Bible. So we took our New Testaments, the Acts especially, and studied independently. We found that we must organize, in the simplest possible way, and with the sole condition or test of discipleship. We found that we must have a pastor, or bishop or elder, or whatever he might be called, and some deacons. So we constituted our church regardless of the sects. But, when we had fixed the institution, we opened our eyes and looked about, and found we were Congregationalists!"

*Primitive Congregationalism.*

The whole course of the New Testament goes on the assumption of this polity. The independence of each church was steadily maintained. Tho the converts from heathenism were, of course, crude and ignorant, and it might have excited no wonder had the apostles ruled them with a strong hand, the apostles jealously refrained from so doing. They called upon the brotherhood to conduct their own discipline, to elect their own pastors, to maintain in every way their own autonomy. We nowhere see the slightest sign of the disciples in any region being organized into one compact body. The brotherhood in any one city all constituted a single church. That church may have met in several buildings and had accordingly several pastors or elders. But while we read of "the church" in Jerusalem, "the church" in Ephesus, and so on, we read also of "the churches" of Galatia, "the churches of" [the Roman province of] Asia, and so on. No sign appears that the churches were subjected to any common ruler or convention or representative assembly whatever. Tho they sent mutual greetings

**Bunsen's** and in various ways had intercourse one with  
**View.** another, it was always as bodies coequal and independent one of another. All this is freely conceded by various writers not Congregationalists. Says Chevalier Bunsen:

"Every town-congregation of ancient Christianity was a church. The constitution of that church was a congregational constitution. In St. Paul's epistles, in the writings of Clemens Romanus, in Ignatius and Polycarp, the congregation is the highest organ of the spirit, as well as the power of the church."

Says Milburn, in his "Ecclesiastical History:" "Still, each church was an absolutely independent community." Says

Waddington ("Ecclesiastical History"), "Each church was essentially independent of every other." Says Whately's View. ly ("Kingdom of Heaven"):

"The apostles founded Christian churches, all based on the same principles, all sharing the same privileges, but all quite independent of each other. . . . Nor does Paul even hint at the subjection of one church to another singly or to any number of others collectively."

And says Mosheim:

"Neither in the New Testament nor in any ancient document whatever, do we find anything recorded from which it might be inferred that any of the minor churches depended upon or looked for direction to those of greater consequence. On the contrary, several things occur therein which put it out of all doubt that every one of them enjoyed the same rights, and was considered as being on a perfect equality with the rest."

But this grand principle of government "of the people, by the people, and for the people," was too far in advance of the age to be long maintained. There was no sufficient intelligence and self-reliance in the whole body of the disciples to stand against the aggressions of the priesthood. Gradually, through processes which the limits of this paper prevent our tracing in detail, the churches in each locality became subject to a bishop (not such in the New Testament sense), and the Complete hierarchy was carried up through archbishops Perversion. and cardinals to the Pope at Rome. He assumed supremacy because the imperial city served as a pedestal on which he was exalted above the pastors of other towns and cities.

The claim that Peter was foremost of the apostles, as well as the claim that the popes were his divinely authorized successors, finds no support in Scripture. His brethren nowhere recognized it, nor does he appear to have ever claimed it. The commission to him in Matt. xvi. 18, 19, often called "the power of the keys," doubtless refers to the authority granted him, with the rest of the apostles, to declare men penitent and so forgiven, or the contrary. But whatever it meant, the same authority was conferred on the local church (Matt. xviii. 18). There is no evidence that Peter was ever bishop of the church at Rome, or had any more than Paul to do with founding that church. Paul was not the man to build on another's foundations (Rom. xv. 20)—to be sending a letter to a church founded by a brother apostle. There is no sign of any prominence or

authority of Peter beyond all the others. Paul rebukes him openly and with no ceremony (Gal. ii. 11-14). It was the opinion of James, not Peter, which swayed the Jerusalem council (Acts xv. 19, 29). Peter was no less than

**Primacy**                    cil (Acts xv. 19, 29). Peter was no less than  
**Baseless.**                thirteen times rebuked by our Lord for greater or lesser faults and sins. There is no sign of any prominence among the apostles save that of ability, consecration, and efficiency.

### *Modern Congregationalism.*

The rise of Congregationalism in modern times, after the long and dreamy period of the Dark Ages, commenced with

**Struggle of**                the struggle of Puritanism, so familiar in Eng-  
**Puritanism.**                lish history, for the purity of the church and for religious liberty in the reign of Henry VIII. of England. The act by which that imperious monarch declared himself, instead of the Pope at Rome, supreme head of the English church, neither changed nor was intended to change the spiritual character of that church. The old, superstitious mummeries all remained essentially unaltered. Men who could not abide them and called for the unadulterated Gospel were cruelly persecuted. In the assumption of headship over the church by Henry there was one advantage. It was not merely a transfer from Pope Clement to him of the highest ecclesiastical authority, but from the pontiffs of Rome to the native sovereigns of England. There was some hope, some promise, in that.

The effect of old age with its irritating infirmities and of an increasing gloom of superstition in the king intensified his persecution of the Puritans.

The short reign of his son (crowned January 28, 1547) afforded some respite to the nation. Tho Edward was but nine years and four months old at his coronation and reigned but six years, he accomplished an excellent work for the purification of the church and for religious liberty. But with the accession of Bloody Mary, the pall of night came down again and the stake and fagot were set at their deadly work. In her brief reign (from July 6, 1553, to November 17, 1558) England was forced far back toward the Dark Ages. Some 270 persons, by the common estimate, were burned alive, foremost, both in time and character, among them being Bishops Ridley and Latimer of immortal memory.

Elizabeth, tho' professedly a Protestant, was so fond of a  
**Elizabeth and** gorgeous ritual and so imperious in her will  
**Gorgeous** as to afford but little relief to the persecuted  
**Ritual.** Puritans.

The Lords Commissioners had thrown scores of them into such jails as would to-day hardly be tolerated as stables. Many had been confined in those torture-cages called "Little Ease," so shaped that the prisoner could neither stand erect, sit, nor lie. Three at least, Penry, Greenwood, and Barrows, had given their lives for their faith on the gallows. It had become evident that, under the rule of Elizabeth, liberty of conscience was a thing yet to arrive.

There had already begun to arise a distinction between two classes, both of whom had in common an abhorrence of the corruptions and the tyranny of the Established Church. The Puritans were such men as persecution rather stiffens than bends. For new light on current questions some of them had been looking into their well-thumbed Bibles. Had Christ or His apostles authorized at all a national church? Among the things to be rendered to Cæsar was not Elizabeth demanding some that belonged to God? The questions, it seemed to them, answered themselves.

And, in answering, they begot among them a new body of advanced thinkers. It was as among their descendants, a century and a half later, who, beginning with a call  
**Their**            **Origin.**        for amendment to the tyranny of George III.,  
concluded with amending by substitution in the Declaration of Independence. The Puritans, as their name signified, aimed only at a purification of the national church. That a national church, supported and vindicated by law with pains and penalties for dissent, was a necessity they had held, far back in the reign of Elizabeth, as stoutly as the imperious daughter of Henry herself. In their zeal to tear away such parasitic growths as apostolic succession and the Romish ritual they sought only to save the tree to which these adhered. They had preached without the surplice. They had baptized with no sign of the cross. They had married without the ring which was the Romish token of marriage as one of the seven sacraments. They had passed the bread and wine, at the Lord's Supper, to communicants who were not called to kneel at the chancel-rail. In short, they had put away the Romish mummeries.

*American Congregationalism.*

But it was only a portion of the more advanced of them who, not content with the vain attempt to purify the church, adopted the motto of Robert Browne, "Reformation without Tarrying for Any," and became Separatists. Their antagonism to the

The national church was naturally more radical and Separatists. uncompromising than that of the Puritans. Bloody Mary had drawn no distinctions. All were alike heretics, all equally good fuel for the flames. But James I., while he could in some sort endure Puritans, would keep no terms with Separatists. It was these last, therefore, who, driven out of England and exiled first to Amsterdam and then to Leyden, finally, as the Pilgrim Fathers, reached Plymouth Rock in 1620.

The Puritan exodus occurred about ten years later and resulted in the settlement of Salem, Boston, and Charlestown.

Pilgrim and Puritan. It was much stronger in both numbers and wealth. But having never lived before outside England, the Puritans were narrower in their views and more intense in their adhesion to English usages. The Pilgrims, having seen life on the Continent, and discovered how much of the spirit of Christ was to be found in Christians of other communions, were far more liberal in their fellowship and tolerant in their policy.

But the free air of the wilderness ventilated the brains of the Puritans and brought them ere long into close affiliation with their Separatist brethren. They threw off their Episcopal forms and became as thoroughly Congregational in polity as the settlers in Plymouth.

As this paper makes no pretense to an elaborate history of the Pilgrims and Puritans, the remaining events to the present can be only briefly noticed.

Earnest efforts were put forth for the conversion of the Indians. Rev. John Eliot, known as the "Apostle to the Indians," was eminently successful in this good work. It was estimated at one time that there were as many as four thousand "praying Indians," so called, in the different colonies.

**The Controversy in New England over the Half-Way Covenant.**—While these efforts were in progress, arose the



famous discussion of what was known as the "Half-Way Covenant." There were in the colonies not a few, born of Christian parents baptized in infancy but not counted as regenerate persons, who wished their own children baptized, as they would have been in the Church of England. A council or "synod" of the Massachusetts churches, March 11, 1662, at Cambridge, came to a rather lame conclusion. These persons were allowed to be so far church-members as to have their infants baptized, but not so far as to partake of the communion or to vote in business-meetings of the church. This policy, once adopted, was maintained through the remainder of the seventeenth, the whole of the eighteenth, and the earlier part of the nineteenth centuries. It resulted in bringing into the **Unitarian** churches, in full communion, a multitude of god-**Defection.** less members who chilled the spirituality of the brotherhood and paved the way for the great Unitarian defection, early in the present century.

A second synod, September 10, 1679, indorsed this Half-Way Covenant and approved the "Savoy Confession." This latter was a revision of the (Presbyterian) Westminster symbol, by a body of Congregational divines, which met at the Savoy Palace, London, in 1658. It differed little from the Westminster, except in its adaptation to Congregational use.

In Connecticut, in the opening decade of the eighteenth century, arose a demand for a more closely compacted organization of the churches. It issued in what was **Saybrook** known as the "Saybrook Platform," which estab-**Platform.** lished the consociational system. This was too near to Presbyterianism to be permanently upheld by our churches, and the remnants of it are now rapidly disappearing.

There has been much querying why and how it was that Congregationalism, which had at first the ground in advance of other communions, should have fallen behind the progress of some of them and become one of the smaller denominations of the country. One reason has been the liberal, unaggressive spirit of the body, in which it has never striven with any jealousy for self-propagation. Another was the famous "Plan of Union" with the Presbyterian Church, early in the present century. As the two denominations spread westward, members of both were organizing churches in the new settlements. It was undesirable to waste strength in competing with one an-

other. Accordingly the General Assembly of the Presbyterian Church and the General Association of Connecticut, in 1801, proposed the arrangement that Presbyterian pastors might serve Congregational churches and Congregational pastors Presbyterian churches. If disputes arose, pastor and church might appeal to the Presbytery or Association to which the pastor belonged. If no satisfactory result followed, they might resort to a mutual council composed of Presbyterian and Congregational members. There was much other machinery provided, but the plan was too cumbrous to work smoothly. It was well and impartially intended. But many pastors diligently taught that Congregationalism was unfitted to regions out of New England, and the result was a loss to that polity of **Plan of Union** upward of 2,000 churches. The plan of union **Abrogated.** was repudiated by the Presbyterian Church in 1837, and by the Congregationalist Albany Council (the first really national one, after a "synod" in 1646, ever held) in 1852.

## II. PRINCIPLES AND POLITY.

Congregationalists hold that any body of regenerate disciples of Christ, united in covenant and meeting for the stated worship of God and the observance of the Christian ordinances, is a true and proper church of Christ, amenable to no authority on earth whatever. Such a body, standing in no affiliation or intercourse with any other church, is an *Independent* church. It can become *Congregational* only through recognition by a Congregational council and reception into some Congregational conference or association.

### *Constitution of Church Councils.*

A council is an assembly of churches through their "elders and messengers"—or pastors and delegates—convened by "letters missive" sent out by some church for advice on some matter presented in the letter. The letter-missive constitutes the constitution of the council, which has no right to discuss or **Council only by** deliver judgment on any other matter. A **Letters-Missive.** council may, from want of time or to secure further light, adjourn to meet again. But when it has reached a conclusion and made up its "result," it dissolves and can not be

reassembled. The same persons coming together again would not reconstitute the same council. They would be no council at all, unless summoned by a new letter-missive.

In theory, as was just stated, a council is an assembly of churches. This was anciently strictly maintained. But the practise later arose of inviting as experts eminent clergymen whose knowledge and experience were thought desirable. Thence came into vogue invitations to individuals, together with representatives of churches. Such invitations are now almost universal among us.

A council can not increase its own numbers. The election of non-members as corresponding members, with right to speak but not to vote, has been sometimes practised, but is not approved by our highest authorities and should not be continued.

The authority of a council is so great only as there is authority "in the *reason* thereof." If the church, advised, shall decline to accept the advice, that is its right. But the churches might in a clear case of unreasonableness support the council by withdrawing fellowship from the contumacious brotherhood, which in that case would lapse into an Independent church.

If a minority in a church or a single brother feels aggrieved by the action of the body, they or he may invite an *ex-parte* council so called. But this must not be till after the church has been requested in vain to unite with the complainants in a mutual council. The first duty of an *ex-parte* council, on assembling, is to invite the church to make it a mutual council; and not till that request has been refused can it properly proceed to consider the case. Should the council find a brother to have been wrongfully cut off from a church, they may give him a letter of commendation to any church that is willing to honor it.

There is now held periodically a National Council of our churches. The first of these bodies (after a synod of the churches of the colonies in 1646) was the "Albany Convention" so called, at Albany, N. Y., in 1852. The second was at Boston in 1865. Since that date they have been held triennially, in different cities of the country, East and West. It is a conference for comparing views and offering suggestions as to the general interests and relations of our churches. Its deliverances have

no more proper authority than those of a local council, but naturally they carry weight and are apt to be followed with acquiescence.

*Officers in the Churches.*

The only permanent officers recognized by our churches (save such minor functionaries as the clerk, treasurer, etc.) are the pastor and the deacons, perhaps with deaconesses.

In the New Testament, as Congregationalists hold, words rendered "bishop," "pastor," "elder," "overseer," "shepherd," all refer to one and the same office. No disparity of ranks in the clergy is anywhere suggested. The apostles were a peculiar body, selected by our Lord in person, and having no successors. As has been already said, the church in any community, if

**Parity of the Clergy.** large and meeting in several congregations, might have several pastors. This is true also, occasionally, of some of our modern churches. Ministers are ordained with the laying on of the hands of the clergy (1 Tim. iv. 14).

By the earlier usage in the New England churches a pastor who left his charge demitted the ministry. There were no ministers except pastors. But this was soon found to be impracticable, and a man now ordained remains in the ministry for life or good behavior. To be in good standing as a minister among us, one must have been regularly ordained, in our communion or some other, and must be connected with some permanent Congregational body, as an association or conference. Only such are entitled to a place in our "Year-Book."

The recognized method of inducting a minister into the pastorate of a local church was, till within a few years, by "installation." This was the act of a council called together by letters-missive from the church over which he was to be set. The ruling of many of our civil courts has been that a pastor so installed could be dismissed only through the calling of another council. His right to salary till after action by such a council has been affirmed by our courts.

But so large a number of our churches are now served by pastors not installed that a national council has recognized the propriety of what are called "recognition councils." This is a body, called, like any other council, by letters-missive, which simply *recognizes*, with appropriate formalities, in the name of the sister churches, the commencement of the new pastorate.

The only practical difference between installation and recognition is that a pastor "recognized" may retire or be dismissed without the action of a second council.

Among the Puritan forefathers, as well as the Pilgrims, the office of "ruling elder" was for perhaps a century maintained. The ruling elder was a layman, who prepared business for church-meetings, preserved order among children and youth in **Ruling Elders** the public worship, and might conduct devotional **Dispensed** meetings of the church and occasionally preach, but **With.** he could not administer the ordinances of baptism of the Lord's Supper or assume the rank or title of a clergyman. The office was found superfluous and finally passed out of use.

The seven brethren set apart by the apostles to minister to the poor (Acts vi. 1-6) were undoubtedly such deacons as are referred to in 1 Timothy iii. 8-13. Among the forefathers of New England men were chosen to this office for life. They were inducted into their positions with special solemnities and highly honored. In later years the practise has varied in different churches. Quite generally, especially in the larger brotherhoods, they are chosen for only a term of years, and are often made ineligible for a year after the expiration of their terms of office. They take charge of the fund for the poor, of the elements for the communion, and of evening meetings in the absence of the pastor.

There appear to have been deaconesses in the apostolic churches (Romans xvi. 1), and that "consecrated common sense" which is claimed as a ruling principle among our churches leads many churches to adopt the office in our day. Deaconesses can, of course, minister to the poor and afflicted of their own sex better than deacons, and for various functions may make themselves useful.

Discipline in our churches is generally initiated by the deacons or by a standing committee or prudential or executive committee, of whom they with the pastor constitute a part. In cases of scandal not appropriate to be brought before the whole church, this committee, or some other specially chosen, may be authorized to conduct the investigation to a final issue. As to

**Condition of** tests of admission and of good standing in the **Membership.** membership, the principle is coming to be more and more widely accepted that credible evidence of true discipleship is the only condition on which we have a right to insist.

*Doctrines and Ordinances of Congregationalists.*

As to doctrine, no authoritative standard, except the Scriptures, is recognized by Congregationalists. Probably a moderate Calvinism would best designate the faith of our churches. Old symbols, like the Westminster and the Cambridge confessions, are accepted "for substance of doctrine," but with many qualifications and exceptions. The "Burial Hill Confession," so called, adopted by the National Council of 1865, and the "Congregational Creed," as many entitle it, prepared and recommended by a Committee of twenty-five appointed by a

**Brief Creeds.** National Council at St. Louis, have been accepted by large members of our churches. The tendency is to a statement of doctrine so brief and so broad as to include only the great fundamental truths held by the church universal.

Baptism is administered to believers and their children. But baptism of children is held to be the act, not of the minister or of the church chiefly, but of Christian parents consecrating the child to Christ. The minister puts the sanction of religion upon it as he does upon marriage between parties previously pledged to each other. Only children, one of whose parents at least is a believer and disciple, should be presented for baptism. The mode of baptism is held as a matter of indifference, but is commonly by sprinkling. A few of our churches are provided with conveniences for immersion.

The Lord's Supper is celebrated commonly on the first Sabbath of each alternate month. Most pastors look for baptism and church membership in some evangelical body as a condition for the enjoyment of this sacrament. But this is by no means strenuously insisted on, and the number is increasing of those who regard it as a Christian, rather than a church, ordinance, and invite to it all, whether church-members or not, who love our Lord Jesus Christ in sincerity.

In our larger churches, in the cities, there is commonly an ecclesiastical society connected with the church and constituting the point of contact between it and the civil law. But,

**Church and Society.** very generally and increasingly, the church is the only body. It elects trustees who have charge of the temporal, as well as deacons who provide for the spiritual, interests of the brotherhood. This is doubtless the ideal

method, and, where members of the congregation, but not of the church, are willing to aid financially with no voice in the management, is much to be preferred.

*Education and Beneficence.*

Congregationalists have been eminent from the very outset for their devotion to Christian education. As this is a democratic polity in which the supreme power is lodged with the people, it is as necessary in such a church as in a republic that the people should be intelligent. The number of universities, colleges, and seminaries founded and maintained by Congregationalists has been always beyond the average in proportion to their numbers and wealth. Harvard, Yale, Dartmouth, Williams, Amherst, Bowdoin, Middlebury, Beloit, Olivet, Ripon, Illinois, Carleton, Drury, Colorado, etc., with Phillips and Exeter academies; for young women, Wellesley, Smith, Mt. Holyoke; for the colored people of the South, Howard, Atlanta, Fiske, Talladega, Tongaloo, Straight, etc., all testify as enduring monuments to the zeal of our churches for an intelligent ministry and lay membership.

Also the beneficence of the Congregational body has been remarkable. In 1892, the gifts of these churches, per member, were \$4.27, while those of the Presbyterian Church, North, were **Comparative** \$3.72; Episcopalians, \$2.07; Baptists, North, **Beneficence.** \$1.54; Presbyterians, South, \$1.27; Methodists, North, \$0.53; Methodists, South, \$0.44; Baptists, South, \$0.36; Cumberland Presbyterian, \$0.32; Lutherans, \$0.27.

The revival of interest in our simple polity within the last quarter of a century has rapidly increased our churches. So far from this polity being, as has been claimed, ill adapted to the new regions of the country, it is better adapted than any other. Its simplicity is such that Christians of different sects can more easily meet on its broad, free platform than on any other. As self-government for the people is coming to be more and more characteristic of the age, there is a reason to believe that the growth of our churches will increase as the years roll on.

The number of Congregationalist churches in 1895 is 5,342, and the number of ministers 5,287. The aggregate church membership is 583,539. The home expenses have been \$7,035,307, and the benevolent contributions \$2,190,111.

## SECTION SECOND.

## The Congregational Churches.

*By Rev. Wolcott Calkins, D.D.*

## CHURCHES DESCRIBED IN SCRIPTURE.

The Kingdom of Heaven is an expression which in varied form recurs incessantly in the four Gospels. But we have no evidence that our Lord mentioned the church at all except on two occasions. It was after He had purchased the church of God and washed it in His own blood\* that its organization and work were fully disclosed. These were among the many things which His disciples could not bear while He was with them in the flesh. The Holy Spirit came and guided them into all the truth in a later dispensation.†

But Christ's two recorded descriptions of the church are very significant. The definite article as well as the contents forbid any such reference as the exceptional one  
**Christ's View.** in Acts xix. 32 to "an assembly" or to anything else than the church which was then forming:

"Whom say ye that I am? Thou art the Christ, the Son of God. And thou Simon Bar-Jona, art a rock-man, and on this rock will I build my church, and the gates of hell shall not prevail against it." ‡

The church of Christ was built on the first rock-man, who discovered, not by flesh and blood but by the inward revelation of the Father in Heaven, the only possible foundation of a church—the person of Christ the Son of the living God. Lively stones were added to the building as fast as their inward experience united them to Christ, the only corner-stone.

A church composed of a mixed multitude, good, bad, and indifferent, united only by baptism and observance of religious formalities, is as far as possible from this description. It seems rather to be a select number of those who are previously within the kingdom of heaven. Not merely a genuine experience of regeneration, but a mature experience is the express ground of selection. If our Lord had said nothing more, we should infer

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\* Acts xx. 28.

† John xvi. 12, 13.

‡ Matt. xvi. 18.



that all who are in any way attached to Himself and are trying to do good in His name belong to His kingdom, out of which a few are chosen for special service to be His church; and that the actual transition from the kingdom to the church is a spiritual process of mature experience.

Does He mean, therefore, that the church is altogether invisible? Another significant saying precludes this inference. Rock-men are but men, who sometimes deny their Master and trespass against one another. "And if thy brother trespass against thee, go and tell him his fault between him and thee alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, take with thee one or two more. And if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be to thee as a heathen man and a publican." Does that mean, let him alone? Did Jesus ever let publicans and sinners alone? Church-work has only begun as yet; things are to be bound or loosed on earth which shall also be bound or loosed in heaven. Two of them must be agreed now, not too many, as touching this thing they shall ask: gaining back that alienated brother. And they must do more than pray, they must meet together; not too many—two or three will be enough, and two or three thousand might be too many to be agreed in their prayers and to act tenderly and resolutely in this delicate business.

Then at last comes the very thing which constitutes them a church: "There am I in the midst of you!"\* What a simple and sublime thing a church is! It is Jesus Himself in the midst and in the combined endeavors of two or three or of any number of His faithful disciples, not too great to be perfectly agreed in their prayers and efforts to do the most delicate and soul-saving work of His Gospel. It becomes visible by our

**The Church** recognition of one another as brethren, especially in emergencies when our own faults require healing by means which are divine and are also exercised by the combination of spiritual friendship.

Here, again, we observe a limitation. A church composed of all who profess and call themselves Christians in the whole world, or in any nation or in any denomination, is as far as possible from this description. It must not be too large to meet

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\* Matt. xviii. 15-20.

together. It must be spiritually united in prayer and purpose.

**Discipline.** And it has nothing to do with civil governments, nor with the government of itself by courts and pains and penalties. Its discipline is a process of reconciliation, of gaining and keeping brothers in an intimate and helpful communion.

If we try to identify this church described by Jesus Himself we shall be compelled to limit it to eleven of the apostles. One of the twelve trespassed and could not be reconciled. On many occasions its most delicate work was actually confided to two or three. With the eleven its sealing and perpetual sacrament was instituted. It was to extend a world-wide influence, and to welcome the cooperation of all who try to do good in His name whether they follow after the church or not.\* It must go into all the world and make disciples, baptizing them into the name of the Father, the Son, and the Holy Spirit.† But the church itself is to be as limited as possible, while the kingdom is to be as extended as possible. It is the kingdom, not the church, which is like a field sown with good seed, the children of the kingdom, and also oversown with tares, the children of the evil one; and like a net bringing to the shore all sorts, good and bad; and like a whole field purchased for a treasure hid in it; and like seeking goodly pearls and finding one pearl of great price.‡ The church is this pearl of great price, the hid treasure, the good only, the children of the kingdom; and it is elect for service and precisely for the most delicate spiritual and sanctifying work of His kingdom.

But a vast enlargement of this conception is disclosed at the very beginning of the new dispensation. It was to be a missionary church. "Ye men of Galilee, why stand ye gazing into heaven? This same Jesus who is taken up from you—shall he so come as you have seen him go into heaven?" Then they returned to Jerusalem and waited until He came there, as He had promised, in the midst of them, and added to the church daily, and gathered other churches in all Judea and Galilee and Samaria. Then he called a twelfth apostle expressly to be the missionary to the Gentiles. The new question of receiving them without the process of Jewish proselytism called for general consultation which was conducted by a council of apostles, elders, and of the whole church; with this enlarged liberty

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\* Mark ix. 39.

† Matt. xxviii. 19.

‡ Matt. xiii. 36-50.

vigorous churches were planted in Asia Minor, Greece, and  
 Among the Rome. They made choice of their own officers,  
 Gentiles. bishops, or elders, two or more in each church,  
 for teaching and discipline and deacons for alms and services.\*

In Paul's correspondence, many characteristics of these  
 churches appear which are of great importance. The church  
 where offenses most abound is the one chosen to receive the  
 Church Char- greeting which more exactly and more completely  
 acteristics. describes what a church is than any other one  
 text of Scripture: "The church which is at Corinth, *namely*,  
 they that are sanctified in Christ Jesus, called, and saints." †

The church in Rome has become too large to be one church;  
 there are many little churches in the houses of brethren. ‡ The  
 apostle speaks with authority, but insists that actual discipline  
 shall be exercised by each local church for itself; § in addition  
 to prophets and evangelists for missionary work at large, and  
 to elders and deacons in every local church, the churches had  
 also pastors and teachers; || and all these churches of the first  
 believers in Judea and of the Gentiles are glorious in the eyes  
 of the great apostle. ¶¶

Thus far, and in the later writings of John\*\* and in the  
 Epistle of James †† some local church or churches are clearly the  
 only subjects described. And out of one hundred and twenty-  
 four instances of the recurrence of the word in the New Testa-  
 ment no other reference is possible in at least ninety-six. But  
 Paul in very rare instances mentions *the* church, either as one  
 whole body of believers ‡‡ or else as the ideal church. §§ Nat-

The New urally this is the subject in the epistle to the He-  
 Jerusalem. brews; ||| and in some texts of the Apocalypse,  
 where, however, it is never called the church, but receives a  
 poetic designation, the New Jerusalem. ¶¶¶

But here a startling fact comes to light; in every instance  
 without exception the ideal church is expressly or by plain

\* Acts i. 10; ii. 47; viii. 1; ix. 31; xiii. 2; xiv. 23; xv. 22; xx. 17.

† 1 Cor. i. 2.

‡ Rom. xvi. 5; cf. 1. Cor. xvi. 19; Gal. iv. 15; Philem. 2.

§ 1 Cor. vii. 17 and v. 13. || Eph. iv. 2; 1 Cor. xii. 28.

¶¶ 2 Thes. i. 4.

\*\* 3 John 6, 9, 10; Rev. i. 4, 11, 20; ii. 1, 3, 22; xxii. 16.

†† v. 14. ‡‡ 1 Cor. xv. 9; Gal. i. 13; Phil. iii. 6.

§§ Eph. i. 22; iii. 10-21; v. 23-32.

||| Heb. ii. 12; xii. 13.

¶¶¶ Rev. iii. 12; xxi. 2, 10.

inference declared to be heavenly as well as earthly—a fact which received beautiful expression in one of the latest additions to the ancient creed. If this be rightly punctuated, it becomes the most perfect description of what the church is in all liturgical literature. “I believe” (that is, I trust and revere and love) “THE HOLY CATHOLIC CHURCH THE COMMUNION OF SAINTS.” Wiclif’s definition is the same: “Alle that shullen be savyd in blisse of hevene ben membris of holy chirche, and ne moo.”\* And Hooker’s also: “Whatsoever we read in Scripture concerning the endless love and saving mercy which God showeth toward His church, the only proper subject thereof is the mystical body of Christ which can be but one; neither can that **Definitions of** one be sensibly discerned by any man, inasmuch **the Church.** as the parts thereof are some in heaven already with Christ, and the rest are on earth, and the mystery of their conjunction is removed altogether from sense.” †

And whatsoever else we read in Scripture concerning the church, the only proper subject thereof is some local church, which is expressly invested by our Lord and His apostles with exclusive and complete responsibility and authority to organize itself, to choose and induct its own officers, to begin and end the discipline of its own members; which also is admonished to abide in loving fellowship with all other churches of Christ and with all who call upon His name in every place. And its perpetual authority resides in the person of Christ, spiritually present in the prayers and united endeavors of His regenerate and faithful disciples.

#### ORIGIN OF CONGREGATIONAL CHURCHES.

Modern Congregational churches owe their origin to the efforts of a few men near the close of the sixteenth century to return to these two principles so clearly set forth in the New Testament: church-membership based only on regeneration actually experienced, and church-authority restricted to the local church. Intolerable evils, now universally recognized, were prevailing because they were discarded. The Protestant establishments of the Continent and of Great Britain were filled with members who made no pretense of a Christian ex-

\* Select English Works, ed. Arnold iii., 447. Cf. Trialogus, iv. 22.

† Eccl. Pol., iii., 1.

perience or even of moral character, and were dominated by a hierarchy subservient to the political government. The early reformers who cherished the Scriptural ideal of the church had reluctantly yielded to what they believed to be the necessity of this domination on account of the ignorance of the people. Efforts had always been made to resist these evils; the most persistent and effectual up to this time, by a sect widely disseminated on the Continent and numerousy represented among the immigrants in England from Holland, who received the opprobrious epithet of Anabaptists. They were on the whole quite free from the excesses of the Münster fanatics of Luther's time, and were the forerunners of the Congregational reform.

The year 1567 is the earliest date of modern Congregationalism. A company of believers, assembled in Plumbers' Hall, London, was broken up by the arrest of fifteen persons. In 1571 they sent a petition to the Queen in which they declared **Earliest Modern Church.** without reserve that God had separated them from the Church of England; that they felt themselves bound in conscience to meet for worship and to exercise discipline on one another; that their pastor and deacon had died in prison, and that they asked only to be unmolested.

This congregation was suppressed and had no immediate successor. In 1580 or 1581 a church was organized in Norwich by Robert Brown, a clergyman of extreme Puritan sentiments in the Church of England, who had by this time despaired of waiting for reform and resorted to complete separation. Persecution banished a portion of this congregation, and Brown himself, after an erratic course and loss of health, returned to the Church of England. But his name was long associated with all Separatists; they were best known as Brownists.

The first Congregational church which was followed by successors until our own time, was organized in London in 1592. John Greenwood, a Puritan clergyman of the Church of England, had given up hopes of reform in the establishment and had been preaching to illegal assemblies ever since 1586. He was thrown into prison and was visited there by Henry Barrowe, a young lawyer who had been suddenly converted from a dissipated life in one of these conventicles. He was also arrested, and they continued to issue publications from their prison about the true church as described in Scripture. They agreed with Brown as to regenerate membership and

local authority, but restricted its exercise to the elders of each church. The Barrowists, as they were called from the more influential of these writers, made this aristocratic theory the more acceptable Congregationalism for about one hundred years.

John Penry, a Welsh Roman Catholic, joined the Separatist congregation in London in 1592. They were now so numerous that no less than fifty-two of their prominent members were in prison at one time. But Greenwood was allowed to go beyond the walls at times, and in September, 1592, a church was fully organized. Penry declined to be its pastor, as he intended to return to Wales for missionary work, and Francis Johnson was chosen, another clergyman of the Church of England who had been expelled from Cambridge University for a sermon too advanced for that Puritan stronghold, and had served an English church in exile at Middleburg. There he learned that Barrowe's and Greenwood's books were passing through the press, and at the command of the English ambassador seized and burned them, reserving two copies as a memento of his exploit. Out of curiosity he read them, was convinced, sought out their authors in the London prison, became a leader of the Separatists, and was now associated with two elders and two deacons as their first pastor.

Greenwood, Barrowe, and Penry were their first martyrs. Their books, full of loyalty to the sovereign in all legitimate exercises of her authority, were construed as maliciously attack-

**The First Martyrs.** ing her supremacy and exciting to rebellion, only because they justified separation from the Church of England. They were executed in 1593, and the horror excited by this atrocity of the bishops led to an act of Parliament which eventually turned the tide of Congregational history.

Forfeiture of goods and banishment instead of death were made the penalties of separation. Johnson and a few prominent members of the church were kept in prison, but the poor artizans of their flock went in exile to Amsterdam, where they lived in abject poverty, receiving their teaching and advice chiefly from their pastor and elders in bonds, but also choosing Henry Ainsworth, the most thorough scholar among the original Congregationalists and a man of sweet temper and moderate counsel, to be their teacher.

In 1596 the divided portions of this church in London and

Amsterdam published a confession of faith which may be

**The Forty-Five Articles.** regarded as the first Congregational symbol. The introduction is a detailed statement in very indignant language of their grievances, and the confession, in forty-five articles, is chiefly a statement of church polity.\*

The power of discipline lodged in the hands of the officers of the church, making them "a speaking aristocracy in the face of a silent democracy," † caused bitter controversies in this church, which were aggravated by the arrival of John Smyth with other exiles in 1606, and ensued in complete disruption in 1610—Johnson, who had been liberated, retaining those who preferred the more aristocratic government, and Ainsworth ministering to the rest with more moderate counsels. The divided church continued a feeble existence until it was absorbed in 1701 by the English Reformed Church of Holland, conformed to the Calvinistic establishment.

The permanency of Congregational principles was meantime secured by another movement in the north of England. John Smyth had gathered his congregation in Gainsborough in 1602. Just as it was extending its influence to the surrounding villages it was joined by John Robinson, a man of vast learning and of apostolic spirit, who above all others is justly esteemed the father of Congregationalism. After a brief ministry in the established church at Norwich, he became associate pastor with the venerable Richard Clyfton, of a portion of the Gainsborough church worshipping in the Manor House of

**The Two Mother Churches.** William Brewster in Scrooby. They were driven by persecution to Holland in 1607 and 1608, and to escape the quarrels of the Amsterdam church took up their abode in Leyden. To these two churches of London in 1592, and of Gainsborough in 1602, both English and American Congregational churches trace their modern origin.

#### ENGLISH CONGREGATIONAL CHURCHES.

Exile did not extinguish Congregationalism in England. Unlawful assemblies continued in London and in the north, and in 1616 a church was organized in Southwark. Another was

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\* Text in Prof. Williston Walker's "Creeds and Platforms of Congregationalism," p. 49.

† Rev. Samuel Stone, of Hartford, 1652.

added in the same place in 1621, which emigrated to Ireland to escape persecution, and finally to Holland. Sixty-six of their number were under arrest in 1640 and refused to acknowledge any supremacy in the church except the lordship of Jesus Christ. Their worst persecution now came from the Presbyterians, predominant in the Long Parliament. They were represented in the Westminster Assembly by Goodwin, Nye, Burroughs, Bridge and Simpson, who issued a "narration," pleading for a "middle way between Brownism and authoritative Presbyterian government." They were repressed with strong hand, but regained their liberties under Cromwell. From this time they were known as Independents, and their ministers were appointed chaplains in the army of the Commonwealth and to leading positions in the universities. Owen, Goodwin, Gall, Howe, Charnock, and other eminent writers made their theological literature conspicuous.

Just before the restoration of the Stuarts, at the Savoy Synod in 1659, they issued the most important symbol of original Congregationalism: "A Declaration of the Faith and Order owned and practised in the Congregational Churches in England." It is a modification of the Westminster Confession, making slight changes and great improvements in some of the

The Savoy doctrinal statements, but excluding everything "Declaration." Presbyterian in polity, repudiating the union of church and state, and denying all authority of magistrates to interfere with the independence of the churches.\*

They suffered with all other non-conformists under the Stuarts, and were included with all other orthodox dissenters and with Quakers in the Act of Toleration under William and Mary in 1689.†

They continued to increase during the eighteenth century and escaped the defection from orthodoxy which almost extinguished the Presbyterian churches of England. Under the lead of Watts and Doddridge and godly men of great learning, their churches multiplied and numbered about fifty in London in 1727. The Congregational Union of Scotland was formed in 1812, and of England and Wales in 1831. A few churches in Ireland have a similar union, and some such combination exists in all the colonies.

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\* Text in Schaff's "Creeds of Christendom," iii., 108.

† Text in Neal's "Puritans," ii., 483.



The churches of Great Britain are strictly independent. No association, conference, or council, much less a national union, **Strictly** has any hand in the placing or removal of ministers nor in any affairs of the several churches. **Independent.** Their only bond of union is one spirit and one work.

They have never been much disturbed by theological controversies. No alleged heresies can possibly bring ministers to an ecclesiastical trial which throws them into conflict with one another, and an independent church has a more peaceable remedy for these and all other evils. In the beginning Congregational churches of England were in substantial agreement

**Opposed to** with the Calvinism of all the reformed churches. **Formal Creeds.** But they protested strenuously against imposing any formal statement of doctrine, either upon churches, individual members, or ministers.\*

This protest is repeated with emphasis, in their declaration of 1833,† in which they claim that they are far more agreed in their doctrines and practises than churches which enjoin subscription and attempt to enforce a human standard of orthodoxy. Many of their churches have the custom of drawing up a full statement of doctrine, inserting it in their deed as the standard of teaching to be sustained by their property, and then reverently burying it under the corner-stone of their meeting-house, and none of them ever make any use of a creed except for testimony.

And yet their substantial orthodoxy can not be challenged. A writer in 1734 published the statement, which was never denied, that all the Independent ministers were strict Calvinists. This can not be repeated now. A moderate Calvinism, or else the great doctrines of grace without the features of metaphysical confessions of the seventeenth century, appear in general and in local symbols of our times. And in recent years theological writers and preachers, for the most part cautiously, a few with rashness, are dealing with the burning questions of biblical criticism and of the last things.

The London Missionary Society, undenominational in origin and constitution, is their organization for foreign work, and they have efficient societies for all sorts of home missionary and benevolent work. Their increase has been most rapid in later

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\* Preface to Savoy Declaration, Schaff, 708.

† Walker's "Creeds and Platforms," 548.

years, when democratic tendencies have drawn the people to a more adequate appreciation of their services. They have always retained affectionate relations with other non-conformists, and especially with the Baptists, who were at first united with them in the same church organizations; for, *e.g.*, in Southwark where the first separate Baptist church was organized by mutual consent about 1620; and in Bunyan's meeting-house, where they continued in one church during his life.

No statistics of church membership and of contributions in Churches detail are published by English Congregation-  
Estimated. alists. Their latest year-book enables us to form some estimate of their numbers:

	Churches.
In London .....	424
In England .....	3,403
In Wales .....	1,041
In Scotland .....	98
In Ireland .....	28
In adjacent islands.....	272
In Great Britain.....	4,842
In the Colonies .....	805
Total reported.. .....	5,647

There is a dearth of ministers for these churches:

In England and Wales .....	2,782
In Scotland .....	109
In Ireland.....	27
Total reported.....	2,918

The sittings in their meeting-houses are reported in part:

In England.....	1,238,270
In Wales .....	331,751
Total reported .....	1,570,021

A moderate estimate for the rest of Great Britain and of the colonies would raise the number of adherents to the English Congregational churches to quite two millions.

Their worship is animated and intensely interesting. Their choirs lead the singing, but seldom sing to the congregations. Anthems and chants as well as hymns are rendered with spirit by all of the people. Some of their churches use the Book of Common Prayer with the full liturgical service, and many of them habitually use selections from it. Mansfield College in

Oxford and Memorial Hall in London, near the scene of their first martyrs' sufferings, are monuments of their strength. The first international council of all the Congregational churches in the world was organized here in 1891. It provided for an other meeting in America, and will probably be followed by others at intervals of about ten years.

## American Congregational Churches.

### THE ORIGINAL CHURCHES.

The first Congregational church on this continent was organized in England in 1602 and transplanted to Plymouth in 1620. Impelled by their poverty and their fear that their children would suffer from Sabbath-breaking and other loose habits, as well as by their eagerness for missionary work in a new world, the Pilgrims left John Robinson their pastor and the larger part of their church in Leyden, and came with William Brewster their elder in the *Mayflower*. They found that they were about to land outside of the jurisdiction of their charter, and without the protection of any human government. They constructed a civil government by their *Mayflower* compact, which has proved to be the birth of popular constitutional liberty.\* It proved also to be the origin of the American principle of the Church of the separation of church and state, to which all American Pilgrims can churches now adhere, which also is destined to be universally accepted. American Congregationalism has followed the Pilgrim model in every essential feature.

It was a feeble church, without a pastor at first, and with pastors worse than none afterward. For nearly ten years it was alone in the wilderness. Then the Puritans began to arrive. They were not Separatists nor Congregationalists as yet. They sailed with warm expressions of love for the Church of England, and fully intended to reform it thoroughly, discarding only its corruptions along with its vestments and liturgies. An epidemic in their first colony in Salem summoned Dr. Fuller from Plymouth to their help. He healed a worse disease than their bodies were suffering. By his advice, the nonsense of perpetuating the Church of England by American Puritans

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\* Bancroft's "History of the United States," i., 310.

was removed, as John Robinson had predicted that it would be, as soon as the ocean rolled between the discordant elements.

The first Congregational church actually organized in America was this church in Salem, formed in 1629 by entering into a simple covenant. They made choice of Mr. Skelton for their pastor, of Mr. Higginson for their teacher, and Mr. Higginson with three or four of "ye gravest members of ye church laid their hands on Mr. Skelton, using prayer therewith. This being done, there was imposition of hands on Mr. Higginson also." Clergymen of the Church of England, in the Apostolic succession by the hands of bishops, ordained over again by the church they were to serve! This was at first the uniform practise of the Puritan churches. It has been perpetuated in our service of installation, which is reordination in everything except the laying on of hands, and its essential principle is still intact, the authority of the local church to induct its own ministers, instead of the jurisdiction of diocese or presbytery.

Another principle of American Congregationalism had partial recognition in this first ordination. The Plymouth church was invited, and some of its members came and approved of the proceedings and gave the right hand of fellowship.

The great immigration of the Puritans, occasioned by the severity of Laud, began with the arrival of over 1,000 in Massachusetts Bay in 1630, and was checked by the suspension of persecution in 1640. During the ten years over 20,000, among them many of the foremost clergymen, scholars, and statesmen of England, made their home on the new continent. And the churches imported or immediately organized by these immigrants are usually counted as the original churches of New England. Several others besides Plymouth entered into covenant and made choice of their officers in England: Dorchester and Windsor, Conn., as early as 1630. Others were transplanted; the first church of Christ in Hartford dates from 1633 when it was organized in Newtowne, now Cambridge, altho it

**Early Churches** did not reach its permanent home until 1635. **Congregational** In every place, the first business of the colonists was to organize and equip a vigorous church; and their necessities worked with the influence of the Pilgrims to make all of the churches thoroughly congregational.

In the following List of the Original Churches of New England, the date of permanent settlement is given:

1620. Plymouth.  
 1630. Charlestown-Boston, Watertown.  
 1632. Charlestown and Boston, separate; Roxbury, Lynn, Duxbury, Marshfield.  
 1633. Cambridge.  
 1634. Ipswich, Scituate.  
 1635. Newbury, Hingham, Weymouth, Hartford, Conn.; Windsor, Conn.  
 1636. Cambridge, separate; Concord, Dorchester, Wethersfield, Conn.  
 1637. Springfield, Taunton.  
 1638. Salisbury, Sandwich, Dover, N. H.; Hampton, N. H.; Exeter, N. H.  
 1639. Quinsey, Rawley, Barnstable, Yarmouth, Scituate 2d. New Haven, Conn.; Saybrook, Conn.; Milford, Conn.; Fairfield, Conn.  
 • 1640. Sudbury, Stratford, Conn.; South Hampton, L. I. (under the jurisdiction of the Connecticut Colony).  
 1641. Edgartown, Stamford, Conn.  
 1642. Woburn, Gloucester, South Scituate.  
 1643. Guilford, Conn.  
 1644. Wenham, Rehoboth, Branford, Conn.  
 1645. Haverhill, Andover, Reading, Topsfield, Manchester.  
 1646. Eastham.\*

The original churches were all constituted by men who believed themselves and one another to be of mature Christian experience entering into covenant. The brief covenant of Salem was enlarged in 1636 to nine explicit articles, including the pledge to "Shunn ydlenesse and to teach our children and servants." The Charlestown-Boston covenant of 1630, still in use by the First Church of Boston, now Unitarian, and set in a beautiful illuminated window of their meeting-house, probably from the pen of Governor Winthrop, is the sweetest and best constitution of a Congregational church in existence:

"In the name of our Lord Jesus Christ and in obedience to His divine ordinance:

"Wee whose names are herevnder written, being by His most wise and good providence brought together into this part of America in the Bay of Massachusetts, and desirous to vnite our

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\* Dexter's "Cong. as Seen," 412. *Cong. Quarterly*, iv. 269. Punchard, "Hist. Cong.," iv. A few of the dates are uncertain.

selves into one Congregation or church vnder the Lord Jesus Christ our Head, in such sort as becometh all those whom He hath Redeemed and Sanctified to Himselfe, doe hereby solemnly and religiously (as in His most Holy Proesence) Promise and bind o<sup>r</sup> selves, to walke in all our waies according to the Rule of the Gospell, and in all sincere conformity to His Holy Ordinances and in mutuall love and respect each to other, so neere as God shall give us grace."

As a rule, the Covenants, tho often enlarged to include all the details of Christian conduct, were devotional and practical. The imposition of formal articles of theological belief, written or printed, as a constitution of the church and as a barrier to the admission of new members, was a disastrous departure **Orthodoxy** and from original Congregationalism, of recent date.

**Character.** Orthodoxy of the sternest type was esteemed essential to Christian character, but a genuine and mature experience was the only qualification, and the Covenant the only instrument of a "church-estate."\*

The reordination of ministers continued, tho with some hesitation. Protests were made that no discarding of Episcopal ordination in England was intended. And yet George Phillips told Dr. Fuller that if the church in Watertown "will have him stand by that calling which he received from the prelates in England, he will leave them." Neither that nor any other church in New England had any such intention. Ministers derived their whole authority from the churches they served. It was very imposing, but it was exclusively a moral authority. "No charge is more baseless than that which represents New England as priest-ridden." †

The whole believing and interceding church was the only **The Minister** priesthood, and its minister was its servant. **a Servant.** He was revered and consulted on political measures, but was expressly excluded from civil office.

The meeting-houses of the original churches were built after a principle of architecture to which we might return with profit; that "faith cometh by hearing" not by seeing. The pulpit was placed at the middle of the larger side of a rectangle. Pews were reserved for dignitaries. The children were unwisely

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\* See *Andover Review*, March, 1890, for a full discussion of this disputed question.

† Walker's "Cong. Hist.," 114.

separated from their parents, and no small part of the duty of the tything-men was to keep them in order. The services of worship were simple: singing of rude versions of the psalms and very long prayers. Reading of Scripture without comment was generally discarded. The sermon was the principal thing, and it was esteemed worship in the strictest sense. Christmas, Good Friday, and Easter were not merely ignored, but rejected, and in some instances their observance was prohibited by law. The dead were buried in silence without prayer, so fearful were our fathers of encouraging superstitious prayers for the departed.

**The Holy Day.** The Sabbath was the only holy day. The Thursday lecture was also highly esteemed, and this with Thanksgiving and Fast days afforded opportunities for discourses on political duties which exerted a powerful influence.

#### DEPARTURES FROM CONGREGATIONAL PRINCIPLES.

##### 1. *Church Establishments.*

All of the colonies had the same political duties thrust upon them which confronted the Pilgrims on their arrival. The government took the direction in Plymouth of a democratic republic. In Massachusetts Bay an unprecedented and astonishing experiment was instituted—Cromwell's Commonwealth may have given it momentum. But it stands out in history, brief, unique, and with all its faults to be held in veneration.

Their charter of 1629 gave them full powers. Endicott, Winthrop, and their leading men, after consultation with their ministers, who wrote out at great length their conclusions, decided that "Moses his judicials" afforded the best model for a civil government! A monarchy was of course out of the question; as for a democracy, if the people governed themselves, who would be governors? So they deliberately set up a Biblical commonwealth to be governed by a spiritual aristocracy.

In May, 1631, the General Courts of Massachusetts Bay ordained that the franchise should be restricted to members of the churches. Hartford and the rest of the Connecticut Colony followed Plymouth in the democratic way, but the New Haven colonies adopted the Massachusetts law of restricted suffrage and office. The saints were to rule in one section of the earth at least. This continued to be the law until 1664 and practically until the revocation of the charter in 1691.

It involved serious difficulties. Some of the men who were most sorely needed in civil and military office were not in a "state of grace." And one saint who did not persevere and had been excommunicated was actually arrested and commanded for the love of God to repent, because he was the only man competent to lead their forces against the Indians! In manifold ways the saints needed some of the impenitent but very useful sinners.

But the wide departure from Congregational principles, which they deemed necessary, proved to be still more embarrassing. They not only erected meeting-houses, paid their **Church and State.** ministers' salaries, and provided for all church expenses by public taxation, but enforced the observance of the Sabbath and church attendance by law, and sometimes took a hand by civil process in church discipline and called their ministers to account for heresies.

The General Court also assumed authority to call Synods of all the churches. In 1648, in 1662, and in 1680 such general Synods were held in Boston, and proceeded to discharge the duties which were laid upon them by the civil government. Their platforms were adopted by the Court, and made binding by law. The same process made a change in the constitution of the churches in Connecticut in 1708, which was almost revolutionary; tho the adopting act of the court permitted churches which did not approve of it to follow their own way.

Both the Boston Platform of 1648 and the Saybrook Platform of 1708 declare explicitly that it is not only the privilege but the duty of magistrates to take care of matters of religion and to punish idolatry, blasphemy, heresy, and open contempt of the Word preached, and to put forth coercive power over any church which proves schismatical and walks in a corrupt way; and to regulate discipline both in particular churches and in councils.\*

Of course religious liberty was sacrificed to the establishment. And our Puritans made no pretense even of toleration. This was their section of the Lord's vineyard. There was room enough elsewhere for Baptists and Quakers. As for Papists, arrest and banishment were the penalties for their first intrusion, and death for a repetition of the offense; no occasion

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\* Walker, 235, 503.



occurred for the execution of this law. With all others they were patient, conciliatory, and long-suffering. But in 1643 a Baptist called infant baptism a "badge of the whore," and was again before the court "for saying that they who stayed whiles a child is baptized doe worship the dyvell." This led to the law of 1644 making banishment the penalty for opposing this ordinance. Roger Williams offended more grievously. He denounced the Puritan commonwealth root and branch, "and writt letteres of defamacion both of the magistrates and churches here," and lingered after his banishment to upbraid the churches for allowing their members to listen to ministers of the establishment when they were on visits in England.

The Quakers were excluded not so much for doctrinal heresy as for conduct which in our time would cause arrest and examination as to sanity. Repressive measures made their demonstrations more fanatical. They would not remain banished. In 1658 the penalty for their return was increased to death, and in 1659 two men, in 1660 one woman, and in 1661

**The New** another man suffered this penalty. Opposition  
**Charter.** to this rigor was strong from the first; the last punishment by whipping occurred in 1677, and the new charter of 1691 granted freedom to all protestants.

Ann Hutchinson's banishment was the worst example of the intolerance of the Puritan establishment. For she did not menace the government at all, but pleaded only for a deeper work of grace in the churches, after the manner of those in our own times who are aspiring to the "higher life." The responsibility for the prosecution of witchcraft in Salem was shared by officers of the Crown, and this atrocity was immensely surpassed in the old country. Indeed, persecutions of all kinds were characteristic of the times. In Virginia the law of 1623 imposing a fine of a hogshead of tobacco for wilful absence one Sunday, and of £50 for one month's neglect of worship in the established Church of England, was quite in keeping with acts of uniformity in the old country; so were the severer laws of 1611-1616, threatening the penalty, which was never enforced, of the galleys for neglect of daily services, and of death for refusing to come to worship on the Lord's day.

But the establishment worked better, on the whole, in Virginia and among the Dutch in New York than in New England. This is one of the things which Roman Catholics can do

most thoroughly; Protestants can make some approach to it with an Episcopacy or a Presbyterian system. Congregationalists can not do it at all. A political establishment is absolutely inconsistent with Congregational principles, and its only trial in history proved disastrous and has long since been abandoned.

## 2. *A Modified Presbyterianism.*

Our Congregational churches at present find no use for ruling elders. One man usually does the work which was distributed among four or five in the Apostolic churches—the pastor, the teacher, and two or more elders. That one bishop in every church, namely, the pastor, is a literal conformity to the Scriptures, none but very high-church Congregationalists claim. Our practise is defended precisely as moderate men vindicate the Historic Episcopacy, as expedient and sanctioned by the providence and Spirit of God.

But the Barrowists, whom our churches followed for more than a hundred years, made strenuous efforts to perpetuate the exact organization of the churches in the New Testament. They generally agreed that the pastor and the teacher were two elders, but at least one ruling elder must be added to make the church presbytery. They seem to be in doubt whether he is

**Ruling** exactly a minister or not; he never admin-  
**Elders.** istered the sacraments; but his ordination, by the laying on of hands, sets him quite apart from the deacons and from the "widdowes" or women who were also appointed in some churches for deacons' service.

The Cambridge Platform describes at great length their prerogatives and duties. To the ruling elders are given the keys of the kingdom of heaven. They must open or else shut the doors of God's house by the admission or excommunication of members! But this is immediately denied by the clause which restricts them to such only as the church shall approve or renounce; and it is discretionary with each church to dispense with them altogether.

The autonomy of local churches was intact in the Cambridge Platform. The Saybrook Platform was the first formal attempt to subject the churches to the rule of Presbyteries. The churches within each county, or neighboring churches of a smaller area if they preferred, were formed into a "Consocia-

tion," to which was given jurisdiction in all cases of church discipline which might be laid before it by appeal from the decision of the church. And any pastor and church **Consociation.** obstinately refusing such appeal, or obedience to the decision of the consociation, should be deemed guilty of scandalous conduct and receive sentence of non-communion.

The consociation might carry cases of great difficulty to a larger council composed of two or more contiguous consociations. And representatives of the churches in the consociations might be appointed for each meeting or serve for a longer period, as each church should prefer.

This Presbyterian system culminated in Associations, which, strangely enough, were not organizations of the churches nor of consociations, but consisted only of the pastors of each county meeting twice a year to consult the common interests of the churches, and to take notice of scandals and heresies, and to see **Associations.** that all pastors accused of such offenses be proceeded against by a council. It was not enjoined but deemed expedient that the county associations should be grouped again in a General Association of the whole State.\*

Many of the churches availed themselves of the enacting clause permitting them to follow their own way. But consociated churches have continued to our own times. Decisions of these courts grew to be more and more a dead letter. And the whole system has been recently abandoned.

This is another thing which Congregationalists can not do at all. They can take advice meekly, and refusal to acquiesce in the decisions of councils chosen by each church as emergencies may arise is astonishingly rare. But ruling elders in any church, and courts exercising authority over some or all of their churches, always die a natural death. Healthy Congregationalism sloughs off swellings.

### 3. *The Half-Way Covenant.*

There was an emergency in all the churches which more than any other accounts for both the political and the ecclesiastical departures from Congregational principles above enumerated. It began to be dangerous just as the second genera-

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\* Walker's "Cong. Creeds," 502.

tion were taking the places of the original immigrants. It was the real occasion of calling the Cambridge Synod, and was disclosed by the most important question submitted by the court.

Children of believers baptized in infancy, are they members of the church if they grow up without a gracious experience; and may they also bring their children for baptism? It was not at all a political question. It became burning at a time when the restriction of the suffrage was giving way, and was as urgent in Hartford, where the suffrage was never limited, as in Boston. It was undoubtedly a burden of conscience. The young people were drifting away from the churches. Something must be done to keep them within the fold. So in 1662 another Synod was called in Boston and made thorough work.

All who were baptized in infancy are members of the church, tho not in "full communion" nor welcome to the Lord's table while they remain unregenerate. They may claim baptism for their children, but not without assenting to the main truths of the Gospel, and promising fidelity and submission to the discipline of the church.\*

Thus was the celebrated Half-Way Covenant launched. "Owning the Covenant" became a common practise by parents of blameless life in order to secure a coveted ordinance for their children. It was a natural result of the severe examinations of experience for full church membership, and of the tendency of peaceful times to religious formality. But it was apostasy to the Scriptures and to the first principle of Congregationalism, and disastrous in effect. It divided churches, filled them with ungodly members, took the edge off the Gospel, and kept acrimonious controversy alive. One minister testified near the close of his life that to the best of his knowledge and belief he had baptized every person in his parish except a few Indians. Another invited all persons to the communion who were not guilty of indictable crimes. And in one of the original churches, a hundred years after its disruption by the quarrel

of its pastor and of its teacher over this question, only two out of six deacons and only fifteen out of several hundred members made any profession of a Christian experience; and its minister was a whisky distiller!

These evils grew so rapidly that another Synod was called

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\* Walker's "Creeds," 301.

at Boston in 1680. It did not remove the Half-Way Covenant, but rehearsed in affecting language the prevailing decay of godliness in the churches, and admonished them to solemn renewals of their covenant, to faithful discipline, and to a general reformation. It also adopted the Savoy recension of the Westminster Confession, and its declaration with some modifications; the latter is a much more logical and safe statement of polity than the Cambridge Platform.

The Half-Way Covenant is the worst spiritual, as the Saybrook Platform is the most flagrant formal, departure from Congregational principles in our history. The Cambridge Platform dodged the practical question, but led the way in this down grade by its monstrous definition of the visible church: "Mem-

**Monstrous** bers of particular churches are saints by call-  
**Definition.** ing who profess faith and repentance and walk in blameless obedience to the Word, *tho perhaps some or more of them be unsound and hypocrites inwardly.*"\*

Original Congregationalists protested against such a church as that, and it is safe to say that it is another thing which Congregationalists have never been able to manage.

Unconverted men need too much governing for our system. We have learned by this mournful period of declension that a Congregational church is a rope of sand unless it is a communion of saints.

#### RECOVERY FROM DECLENSION.

The remedy for this declension, after which our fathers were groping with their synod sand discipline and organizations, came from heaven in the Great Awakening and the series of revivals which are fully described in another chapter of this volume (page 9.) Only those influences of this movement which affected our own history need mention here.

It did not immediately remove the Half-Way Covenant. Some churches continued its practise until the close of the eighteenth century. But it was the beginning of a new life which finally eradicated the deadly disease.

It was also the beginning of the greatest theological controversies in our Congregational churches. It was natural that the metaphysical formulas of Calvinism should be accepted

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\* Walker's "Cong.," 206.

without controversy and almost without debate in 1648, 1680, and 1708. Our fathers desired to stand well with their orthodox brethren in England. They had sharper thrusts to encounter than the Five Points. And they were all convinced Calvinists. They did not doubt, and they did not attempt to explain philosophically, the system of doctrine to which they gave ready adherence.

This was precisely what Jonathan Edwards attempted. And he was impelled to it chiefly by his own experience in the Great Awakening. The questions which he started concerning the sovereignty of God, original sin, the atonement, free will, and the affections, have never been answered and never will be by the acquiescence of Congregational churches in metaphysical symbols of the seventeenth century. He followed Calvin at least as closely as Calvin followed Augustine. He was followed by others who were quite as strenuous to defend the Calvinism of the Congregational churches in its integrity. But they led the way inevitably to astonishing extremes. There are living persons who were trained in childhood to such convictions of the absolute sovereignty of God, that they answered in the affirmative without the slightest hesitation the question which was often asked in examinations for church membership: Are you willing to suffer everlasting punishment for the glory of God?

The reaction from this extreme culminated in the Unitarian controversy. The distinction between Trinitarians and Unitarians really belongs to a period of church history almost fifteen hundred years earlier. This was a far more practical question, the old question of the Half-Way Covenant in a new form: Have the churches any business to make these searching inquisitions after a change of heart? Is a conscious inward experience essential to Christian character and church membership?

The first church to take the liberal side in this controversy was the original church in Plymouth. All but one of the churches in Boston speedily followed. The Supreme Court of Massachusetts decided that any fraction of a church adhering to the religious society that held the property was in law the church. Thus, early in this century, the question so long in controversy was settled by a division, mournful and unspeakably bitter at the time, but merciful and fruitful of unmeasured

benefits in the end. The orthodox Congregational churches are best distinguished from Unitarian churches by this original test, the first principle of Congregationalism, a conscious and recognized experience of regeneration in their members.

But this was no longer consistent with the original tests of regeneration. Questions on the five points of Calvinism could not be employed for such practical work as this. All that was ever of the least spiritual value in the Half-Way Covenant was conserved, while its evils were eliminated, by Bushnell's views of Christian nurture. Not all children who were once baptized, but a multitude of children baptized or not, are actually regenerate in tender years. It is the business of the church, not to scare them, but to find them and tenderly train them.

The Great Awakening, and the continuous revivals since, have yielded the moderate Calvinism and the intense evangelical spirit of orthodox Congregationalism. It has no trace of a limited atonement, and no tendency to fatalism or to any limits of human responsibility. Recent approvals of the "faith and order of the Apostolic and primitive churches held by our fathers, and substantially as embodied in the Confessions and Platforms which our synods of 1648 and 1680 set forth or re-affirmed,"\* are so vague and rhetorical, and so overlaid by fresh expressions of the vital truths of the Gospel, that doctrines admitted to be held in controversy by evangelical churches can no longer be attributed to Congregationalists as a whole.

There was another blessing flowing directly from the great revivals. They made the missionary calling of our churches effectual. John Eliot's mission to the Indians began in 1646, the work of Edwards among the Stockbridge Indians in 1751, and a few feeble efforts, scarcely worth recalling, were their only previous labors for the heathen. In the midst of the Unitarian controversy in 1810, the American Board was formed, and began at once to send missionaries to foreign lands. It

**Impulse to** was undenominational, and in this feature its  
**Missions.** constitution is unchanged. But the successive withdrawal of Baptists, Presbyterians, and the Reformed churches leaves it practically a Congregational agency.

The American Home Missionary Society was organized in 1826, also undenominational, and long employed to assist Congregational and Presbyterian churches impartially, and to send

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\* Burial Hill Declaration, 1865; Walker, p. 562.

pioneers into new territory to found churches, and to become their pastors, with either polity at the choice of the congregation.

Other organizations for missionary work have followed: The American Missionary Association in 1846, at first both for foreign and home work, but since 1865 to sustain schools and churches among the oppressed races in this country, especially the Freedmen, Indians, Chinese, and the mountain whites of the South; the Congregational Education Society, successor to the undenominational Education Society of 1816, now devoted both to the aid of students for the ministry, and of schools and colleges in the West; the Congregational Church Building Society, for the assistance of needy churches, in erecting meeting-houses and parsonages; the Congregational Sunday-school and Publishing Society, with a self-sustaining publishing department, **Multiplied Agencies.** and a missionary agency to organize new Sunday-schools, and supply them with libraries, tracts, and lesson helps; and both a National and several local agencies for the relief of retired ministers and their families.

Previously to 1852, this missionary zeal was not distinctly denominational. A Plan of Union had long been working which resulted in the formation of Presbyterian churches in New York and the West, largely from Congregational resources and by Congregational missionaries. It was equally unsatisfactory to both denominations, and was repealed by the National Council which assembled that year in Albany.

This Council, the first of recent times to represent the churches of the whole country, recognized the responsibilities of the denomination for missionary expansion. It marks the complete recovery of American Congregational churches from the declension and apathy of the eighteenth century.

#### THE LAST THIRTY YEARS.

The beginning of our most healthful and rapid progress was at a still later date. One of our missionary societies was the best agency in existence for the new work opened by the emancipation of the slaves. Our new churches in the West were impatient for a more vigorous denominational policy. At their urgent and repeated prompting, another National Council was called, in Boston, in 1865. It was an enthusiastic mass-meeting of 502 delegates representing our own churches, and 14 repre-



senting Congregational churches in foreign lands. Its main business was to enter instantly the great and effectual door which was set open before us. It gave such an impetus to home and foreign missionary work as our churches had never felt before. This is best seen by a comparison of statistics covering the last thirty years:—

	1865.	1895.
Churches .....	2,059	5,342
Ministers .....	1,896	5,287
Church members .....	263,296	583,539
Families (not reported until 1877); then	145,012	405,821
S. S. members.....	272,684	753,935
Missionary and benevolent contributions	\$563,077	\$2,190,111
Contributions for church expenses (not reported until 1872); then only 848 churches reported .....	\$1,155,970	\$7,035,307

The contributions include only the amounts reported in the Year-Book as coming directly from the churches. But all of our **Enlarged** societies receive large gifts by legacies and **Gifts.** from individuals. According to their reports, combined with the figures of the Year-Book, the contributions acknowledged in 1895 are as follows:—

Foreign missions.....	\$733,051.53
Home missions .....	627,699.14
Freedmen, etc.....	340,469.80
Education .....	233,758.00
Building meeting-houses, etc., on missionary ground .....	155,138.16
Sunday-schools on missionary ground.....	52,287.89
Ministerial relief.....	26,769.00
Other objects .....	1,424,284.00
Missionary and benevolent.....	\$3,593,457.52
Church expenses .....	7,035,307.00
Total contributions .....	\$10,628,764.52

This shows an average of about \$18 from each church member.

The number of churches, ministers, and church members has doubled during the thirty years, and the area of their work has expanded to all parts of the country. The more efficient organization of the agencies as denominational boards has contributed much to this enlargement. The combination of the

churches in local conferences and State associations has been still more effectual. And, since the meeting in Oberlin in 1871, the National Council has become perpetual, convening every three years. This, and all of the State and local associations, are absolutely destitute of authority. No church nor minister nor member is bound, even by implication, by the action of any other authority than that of a council specially called by themselves, and no penalty attaches to the rejection of the decision of such a council acting for the church except the possible withdrawal of fellowship.

And yet all of our representative bodies have taken vigorous action which has been fully sustained by the voluntary support **Control Only** of the churches. In common with the **Moral.** Christian Association, and the Endeavor Society, we have discovered that a combination of spirit and purpose may work more effectually than ecclesiastical authority.

The Congregational churches in the United States are more numerous than in any other country. The latest reports accessible give the present number in the world as follows:

American churches.....	5,342
Churches in Great Britain and its Colonies.....	5,647
In Europe.....	252
In Madagascar .....	909
In other lands.....	94

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12,244

Churches which are Congregational in polity, including Unitarian and Universalist, are combined by H. K. Carroll, LL.D., superintendent of the United States Census for church statistics, to the number, 62,373; and he estimates that they include 38 per cent of our population.\*

Probably more than 50,000 of these churches, including Baptists, Disciples of Christ, and many other denominations, are agreed not only in polity but in the other principle which we deem more essential, that the real church in every local church-organization consists of those, and of those only, who are vitally united to Christ by the experience of a regenerate heart.

This has proved to be the origin and the inspiration of all our spiritual and permanent progress. It has involved mourn-

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\* American Church History Series: Vol. I. "Religious Forces of the United States."

ful tendencies to opposite extremes. Our fathers at first determined to try the spirits, and find out who were in a state of grace, and actually published nearly one hundred questions at one time, to be used in this examination. Then they went to the opposite extreme of the Half-Way Covenant. We have escaped both extremes. Members of the true church of Christ, which is both invisible to outward sense, and visible by its fruits and by mutual recognition, are known infallibly only by

**Practical** Christ whose spirit is dwelling in them. We do  
**Test.** not claim that Christians by experience form

any larger proportion of our organized churches than of others. We accept their own consciousness, attested by a blameless life.

And this is not a mystical theory, but the practical basis which we lay down for that Christian unity which this volume is designed to promote. It is a common misapprehension that we hold the two principles—membership by experience, and local church autonomy, to be sacred to Congregational churches. There may have been ground for this in the past. But it has been removed by the Burial Hill Declaration, and by the Oberlin Declaration of Christian Unity.\* We believe that every local church, of all denominations, consists of all those within its own organization who are Christians by experience; and that it has all authority to do all of those things which are committed by our common Master to church jurisdiction. We have no controversy with churches which seem to us to do some things that belong rather to the civil government, to families, or to individuals. We do not believe that they are forfeiting their authority in the least, if they choose to confide its exercise to the historic Episcopacy, to presbyteries, synods, and assemblies, or to any other convenient organization. For this all-sufficient reason we declare that we will cooperate with all who hold one faith, one Lord, one baptism; who together constitute one Catholic Church, the several households of which, tho called by different names, are one body in Christ. And it is our prayer and endeavor that the unity of the churches may be more and more apparent, and that the prayer of our Lord for His disciples may be speedily answered, and all be one; that by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to be our Savior.

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\* Walker's "Congregational Creeds," p. 575.

## SECTION THIRD.

The American Board of Commissioners for Foreign  
Missions, Rev. Richard S. Storrs, D.D.,  
LL.D., President.

*By Rev. S. J. Humphrey, D.D., District Secretary, Chicago, Ill.*

The American Board had its roots in the *Mayflower*. The Pilgrim idea contained in itself distinctly the missionary idea. Governor Bradford says, that "among the weighty and solid reasons for the voyage was an inward zeal for propagating the Gospel in those remote parts." Works wrought with the faith. The first Bible printed on this continent was in an Indian tongue, and before the end of the century nearly three thousand of the dusky natives were gathered into Christian churches.

The Puritan spirit, the revival spirit, and the missionary spirit are one. Each is a new forth-putting of the divine life in the soul, differing only in manifestation. Pentecost repeats itself. The baptism of the Spirit comes upon elect ones, revealing to them a new sense of the glory and blessedness of the Gospel that saves, and a divine and overmastering hunger for souls takes possession of them. The glad cry, "Christ died for my soul," cries also, "Christ died for all souls!" The new life of God in any heart instinctively puts itself out in effort for the lost, anywhere and everywhere.

## GENESIS OF THE AMERICAN BOARD.

The American Board was born out of the revivals that opened the century. And, indeed, its greatest successes abroad have always synchronized with "times of refreshing" at home. In its genesis, a divine leading went before all human agency. "Behold the stillness of God," says one, "when He rises to bless the world!" A subtile but mighty influence pervaded the spiritual atmosphere. It was big with clouds of blessing, and electric with a holy fire. Fathers began to look for the speedy coming of the Kingdom of God upon the earth. Mothers, in secret closets, wrestled in prayer, and laid their sons afresh upon the altar, and the attent ears of young men caught the sound of

the Lord's approaching footsteps. Some outward, forward movement could not long be delayed.

On a summer afternoon of 1806, five students of Williams College, driven by a thunderstorm from the maple grove where they were accustomed to meet, held their prayer-meeting under the lee of a haystack. As the clouds parted, and the sun burst

**At the Haystack.** forth, the clear light of a foreign missionary purpose broke upon their souls. They proposed to attempt to send the Gospel to the heathen, and one of them, Samuel J. Mills, gave the decisive word, "*We can do it if we will!*"

But the Kingdom of God cometh not with observation. They organized a society, but held their meetings in strict privacy, and their records were kept in cipher. It was a holy secret between themselves and the Lord. And yet, it is said that, at that very time, no less than twenty young men, *without preconcert*, were found deeply pondering the same momentous question.

Four years after the memorable haystack meeting, Mills and three of his associates, then students at Andover, went to the parlor of Professor Stuart to confer with six or eight ministers, convened for the purpose, and said, "God calls us to the heathen. What do you advise?" The counsels were divided. Some opposed: "The proposal was premature; the project savored of infatuation; we had work at home more than we could do; it would be impossible to meet the expense." But one member significantly said, "*We had better not attempt to stop God!*" The answer of the majority was, "Go in the name of the Lord, and we will help."

Two days after, these young men and their memorial were received with profound interest by the General Association of **The Board Organized.** Massachusetts, meeting at Bradford, and the next day, Friday, June 29, 1810, the American Board was duly organized, and these men were received under its care. The interest was intensified by the fact, that two young women of superior culture, engaged to be wives of two of the appointees, were ready to lay themselves upon the altar of sacrifice and danger.

The first movements of the Board were marked with great caution. They were feeling their way along untried paths. There were almost no precedents to which they could look, and the temper of the churches was largely an unknown quantity.

In the review we can clearly see that a divine hand was leading, but the human steps, as those of a child learning to walk, were faltering and uncertain.

In it all, the young men remained steadfast in their purpose to go abroad. A glimpse of their spirit is given in Hall's reply to a call from an attractive Connecticut pulpit: "No, I must not settle in any parish in Christendom. God calls me to the heathen. *Wo to me, if I preach not the gospel to the heathen.*" And Mills said, one day, as he walked with a friend: "No young man, living in the nineteenth century and redeemed by the blood of Christ, ought to think of living or dying without an effort to make his influence felt around the globe!"

But the obstacles along the path seemed continually to thicken. Six names had been originally attached to the Memorial, but two of these were stricken off by the young men themselves in the fear that the large number might defeat their application. The committee at first attempted to throw the support of the young missionaries upon the London Society, and one of them was sent to negotiate the matter. This failing, it was seriously proposed that the young men go without their wives, or, if this were not practicable, that they should start with only a half-year's salary.

It was now a full year and a half since the appointment at Bradford. Everything seemed to block the way. The war cloud of 1812, which actually burst six months afterward, was already black and threatening. The country, through the embargo followed by the decree of non-intercourse, was in a most discouraged condition. The expense for outfit, passage, and

**Lack of** salary for one year, of the four missionaries  
**Funds.** could not at the lowest calculation be less than \$5,000, while only \$1,200 were in hand. And just then a fifth young man thrust himself upon the committee, with such an eager desire to go that they did not dare deny him.

But now Providence seemed to take affairs into its own special keeping. Passage to India at any time was infrequent. But just as it was about to be shut off entirely by the war with England, Hall and Newell, who were studying medicine at Philadelphia, hastened to Boston with the news that the ship *Harmony* would sail for Calcutta in about two weeks, and would take them as passengers. At the same time it was found that the *Caravan*, of Salem, was about to sail for the same port, and

would take the remainder of the company. An ecclesiastical council was immediately called, to meet at the Tabernacle Church, Salem, and on February 6, 1811, in the presence of a crowded audience, with solemn prayer, and with the laying on of hands, the five young men were separated for the work whereunto they had been so divinely called.

Just then another providence intervened. Both ships were detained from sailing two weeks. Meanwhile, the tidings of the ordination had sped among the churches. Great enthusiasm

**The Needs** was kindled, and money began to flow in from all **Met.** quarters. It illustrates the excitement of the hour that in one case there was flung into a minister's door, by an unknown hand, a package of \$50 simply marked, "For Mr. Judson's private use." Before the ships sailed, more than \$6,000 had been received. All expenses were met, and the salaries of the missionaries were paid for more than a year in advance.

With such faltering steps, and yet with such steadfast faith, did the American Board begin its career of proclaiming the Gospel to the peoples that sit in the death-shade of heathenism.

Space does not permit a detailed history of the board. The object of this paper will perhaps be best secured by setting forth, in a comparative way, a few of its chief features.

#### A FRUITFUL PARENT OF OTHER ORGANIZATIONS.

The spirit out of which the Board grew gave it a broad catholicity. Four of the first nine commissioners were taken from Connecticut. Other State associations fell into line, and within a short time, the Presbyterian, the Associate Reformed, the Reformed (Dutch), and the Reformed German churches became integral parts of the corporation. The spirit of Christian union has seldom found a happier illustration than that furnished by the many years of this hearty and fruitful co-operation.

In process of time, feeling that each could better develop its own work and resources by separate action, these various bodies withdrew from the mother society, and formed organiza-  
**Denominations** tions of their own, and the Board, with its his-  
**Withdraw.** tory, its place in the heart of the churches, and the greater part of its missions, has reverted almost wholly to the denominational hands from which it sprang.

But it became, incidentally, the parent of another organization in a more striking way. Three of the first company of missionaries sent out by the Board, Mr. Judson and wife, and Mr. Rice, on the voyage to India, changed their views as to the subject of baptism. On their arrival at Serampore, they sought baptism at the hands of English Baptist missionaries, and sent home their resignations to the Board. In due time Judson sailed to Rangoon and commenced the mission to Burma, while Rice returned to America to arouse the interest of the Baptist churches, with the result that, in Philadelphia, May 18, 1814, was formed the organization, now known as the American Baptist Missionary Union, so fruitful in revival experiences among the Karens and Telugus.

Many other influences combined to produce this large increase in organizations, but it was divinely appointed that the American Board should lead the way, and that its shaping hand should be felt in all the movements of that remarkable period. Indeed, Dr. Griffin, speaking of that little society formed by Mills and his associates at Williams College, says:

“I have been in situations to know that from the counsels formed in that sacred conclave, or from the mind of Mills himself, arose the American Board, the American Bible Society, the United Foreign Missionary Society, the New York and New Jersey African School, besides all the impetus given to domestic missions, the American Colonization Society, and the general cause of benevolence in both hemispheres.”

#### ACCESSIBLE POPULATIONS.

In the first decades of the Board's history, the great question was not, Where shall we find missionaries? but, Where shall the missionaries find accessible populations? The burden of prayer was, “O Lord, open the doors!” And the daring enterprise of those earlier years, in seeking to answer the prayer, finds a parallel scarcely anywhere in the history of missions.

The very first company of missionaries, like mariners seeking to pierce the frozen gateway of the open Polar Sea, beat about the shores of India for nearly two years before they found a place to enter in. Various tribes of American Indians were tracked to their lairs in the pathless forests of the South and West. Expeditions were despatched by the Board in many directions. Delegations were sent to Palestine and Jerusalem;



to Arabic-speaking Beirut, and to the mountaineers of Lebanon. Missionaries explored the Nile to ancient Thebes. They sought openings in Patagonia, and the western coast of South America; in our own Northwest, "where rolls the Oregon;" on the west coast of Africa; in the Barbary States, and in Asia Minor. The mountain Nestorians and, later, the Koords were sought out. Athens and Constantinople were entered. Vigorous efforts were made to establish missions in Siam, on the islands of Java, Borneo, Sumatra, and at Singapore in the Indian Archipelago—efforts made forever memorable by the tragic fate of Munson and Lyman. In 1830, Bridgman and Abeel made an attempt to gain a foothold in China, supplemented by explorations in the valley of the Min, and an unsuccessful effort to gain a landing in Japan. It gives us a glimpse of the long step which had been made in faith and courage to read the call of the Board in 1835—scarcely more than twenty years from the planting of its first mission—for fifty ordained missionaries to supply existing missions, and "five or six first-rate men, of apostolic spirit, to place in the central regions of Asia, in Afghanistan and Thibet, to report the moral condition of those countries to the churches, and what can be done to bring the Gospel day upon their long and dismal night."

It is hardly conceivable by us, that there should have ever been a time when there were more missionaries than there were openings for their work. The growth of accessible populations

**Field Vastly** is one of the marvels of the century, and the **Increased.** change in the proportion of the number of missionaries sent out, and the number of these populations, is one of the most serious facts we can contemplate.

At the end of the first decade, 1820, the accessible populations did not, probably, exceed 150,000. This gave less than 6,000 for each of the ordained missionaries. In ten years more the number who could be reached had risen to not far from 225,000, and the gain in missionaries had kept even pace. The number of souls within reach of missionary influence in the different fields of the Board had risen, in 1840, to 1,200,000. In 1850, the number had advanced to 4,500,000; giving an average of 28,000 to each ordained missionary, supposing an even distribution over the entire field.

From this time on, the disproportion of the laborers to the opening harvest-fields gains with fearful rapidity. By 1860 the

accessible peoples had increased threefold with absolutely no increase in the missionary force. Ten years later, 30,000,000 waited for the reapers, giving to each missionary 200,000 souls. In 1880, the populations accessible, and looking to the American Board for the Gospel, could not be estimated at less than 100,000,000, or between 600,000 and 700,000 to each ordained missionary! And probably, since that time, there have been set off by

**Present** the common consent of other Missionary Boards, **Responsibility.** 30,000,000 more of the unevangelized, all of whom, so far as human wisdom can see, must receive the Gospel at the hands of the American Board if at all.

May we not believe that the same wonder-working hand which has so rapidly opened up the nations to missionary effort is also marshalling forces, human and divine, for like rapid success in proclaiming that Gospel in which are the hidings of God's purposes and power for a lost world?

#### STATISTICS OF GROWTH.

The income of the Board in its first year was the modest sum of \$999.52. Its annual receipts from all sources at the present time are about \$700,000.

In the eighty-four years of its existence there have come into its treasury not far from \$27,000,000. The care used in its management appears in the fact that only about six per cent. of its receipts are consumed in what are called "running expenses"—a showing said by business men to be unparalleled in secular corporations. Through all the financial vicissitudes of the country, the paper of the Board has never failed to be honored at the bank counters of the world.

The first foothold the Board gained on foreign shores, after a most persistent struggle, was at Bombay, in 1813. It was years before the first conversion of a Hindoo. We catch a glimpse of the almost hopelessness of the task, and yet of the faith and courage with which it was pursued, in the fact that at the end of two decades of this first mission of the Board, more missionaries had died than there had been converts made!

The Board now occupies more than 1,200 stations and out-stations in or near the principal cities and centers of population in unevangelized countries. It has 3 missions in Central and Southern Africa; 4 in the Turkish Empire; 3 in India; 4 in

China; and 1 each in Japan, Micronesia, Mexico, Spain, Austria, and the Sandwich Islands. The missionary force from this country has grown from the first seven, who sailed in the *Harmony* and the *Caravan* in 1811, to 534 (in 1893), comprising 201 men (of whom 24 are physicians), 183 of them being ordained missionaries (11 of them also being physicians), and 333 women. Of these, 4 are physicians, and 159 are unmarried missionaries. The gain in missionaries has been the least rapid of any arm of the work. But this discouraging feature is redeemed, in part, by the large growth in the *native force*. It was early seen that the chief evangelizing powers must come from the people themselves. Hence training-schools have been, for many years, a most vital part of missionary work, and with highly successful results. Twenty years ago the native force had become threefold greater than that from the homeland. To-day it has become nearly fivefold greater—the 534 American laborers being aided by a native agency numbering 2,600. Of these last, 824 are pastors and preachers. The others are mainly teachers and Bible readers. This growth in native agency is reaching forward to a still more rapid increase, since, of the nearly 50,000 native youths in the schools of the Board, there are not far from 7,000 in the higher institutions, a large part of whom, it is expected, will in due time engage in some form of missionary work.

Each company of missionaries, as it went out, usually organized itself into a church, and to this converts in due time were received. The *native church* was a later development.

**First Native Churches.** The first one was organized the last Sabbath in September, 1817, among the Cherokees. The next of which we find notice is one in the Sandwich Islands, formed in 1829. Other first organizations in the various missions followed slowly—in the Turkish Missions, 1846; Syrian, 1848; Mahratta, 1854; Madura, 1855, and Arcot, 1857.

There are now connected with the Board's missions (1893) 434 native churches, of which 24 were organized the past year. Many of these are self-supporting, having native pastors, chosen by themselves, and being dependent on the missions only for friendly advice. These churches contain 40,333 members, of whom 3,516 were added the past year. Those who may be considered as adherents number 133,734, and the contributions for all purposes reach \$92,723.

It is still believed by many that missions abroad are far less productive in the actual conversion of souls than is the home work. And to not a few the campaign in foreign parts seems to be simply a waste of money and men.

The facts hardly justify these conclusions. A careful examination of the official reports of the home churches, and of the foreign work, shows that the *annual average*, for the last twenty years, of persons received to the Congregational churches of this country on confession of faith is *five and fifty-three one hundredths* for each ordained minister; while abroad, for each ordained missionary and ordained native pastor, the number is *eight and sixty-nine one hundredths*. It further appears that for each one hundred *church members* at home, the annual average of converts is *five and nine one hundredths*, while abroad, for every one hundred native church members there are *thirteen* converts.

The significance of this comparison is heightened by the fact that the work at home is backed by hundreds of years of civilization, while the missionary abroad struggles against customs

**Task of the Missionary.** and corruptions growing and hardening through thousands of years of heathenism. It is to be remembered, also, that nearly all of the philanthropic and reformatory work, so largely done by laymen in this country, falls upon the overburdened shoulders of the missionary.

But greater than this, even, is the care that educational and literary matters must receive at his hands. There are now connected with the missions of the Board 16 theological schools with 252 students. Out of the 982 common schools, with 37,735 pupils, are gathered into 125 higher institutions, 143 of the advanced students, boys and girls, the future pastors and teachers of the people; all of which requires the most vigilant care.

And then for these awakening minds a literature must be prepared. The missionaries of the Board have *reduced to writing*

**Work, Linguistic and Literary.** nearly 30 different languages; and have printed in nearly 50 foreign tongues more than 3,000 different publications, religious and literary, with an aggregate of not far from 1,700,000,000 pages.

But these results which can be written in figures are perhaps the smaller part of the work accomplished. No tongue can tell the power for good of a missionary family; of the new homes made, and the new habits taken on of native converts. These

object-lessons, teaching silently, mightily, are scattered all through heathendom. They are working a divine ferment among the masses of the people. The natives themselves say, as they see the change wrought by the religion of Jesus—it is as if one should come out of perdition into paradise.

#### WOMAN'S WORK.

In the first year of the Board's existence, at a meeting of the Prudential Committee at the house of Mrs. Norris, Salem, Mass., that "elect lady," knocking at the door of their room, called out Mr. Bartlett and said, "I perceive you are in trouble for money. Now, if *you* will give \$30,000, I will!" Ever since, woman has been a graceful and efficient helper of the Board.

As far back as 1812, there were Female Missionary Associations. Soon after, the work was more thoroughly systematized, **Early Associa-** so that, in 1839, there were no less than 680 of **tions.** these associations with nearly 3,000 local agents of their own number collecting funds.

The Woman's Board, at Boston, and that of the Interior at Chicago, were organized in 1868. Five years later followed that of the Pacific. The work sustained by them in foreign lands is under the direction of the Prudential Committee, precisely as in other departments. And thus they make an integral and most helpful part of the general work. Their total contributions to the treasury of the American Board, up to 1894, had amounted to not far from \$3,000,000. The present annual receipts of these boards are about \$200,000.

From the first to 1860, the names of about 150 unmarried female missionaries are found on the lists of the Board. The whole number sent out from the beginning is 402; of whom, at the present time, there are 159 connected with the different missions, in charge of 50 seminaries, or engaged directly in what is known as field work. The number of young native women enjoying the advantages of higher Christian education, under the immediate care of cultured women from this country, amounts to over 3,000; while by them, and by the large number of Bible women working under their supervision, probably ten times as many more are reached in their abodes. In this way, the homes and the mothers of heathendom are affected as men could never reach them; so that women's work is more than

helpful. It has now become one of the essential elements of permanent success.

#### EVANGELISTIC WORK AND REVIVAL SCENES.

The chief end of the American Board is distinctively evangelistic. Its divine commission is, "Preach the Gospel to every creature." To prepare the way for this, and to secure substantial results, much else needs to be done. The Bible must be placed in the hands and in the homes of the people in their own language. The young must be educated to read it. Since the **Aids in the Work.** masses of the people to whom the missionary goes are of the humbler sort, ignorant, degraded, there must be training schools to raise up, out of these masses, men not only full of faith and the Holy Ghost, but men fitted by some degree of mind-culture to lead and instruct the people, and so to create self-sustaining and self-propagating churches to operate among the uncounted millions whom the missionary can never reach. As Christ healed the sick, every well-appointed mission has a medical department. It opens a way to the hearts of the people for spiritual healing, to care for their diseased and pain-racked bodies. The missionary must often literally stand between the living and the dead, to give help and courage to the panic-stricken multitudes in times of pestilence. When famine visits a people he is the one whose appeals to the outside world bring relief, and usually it is only to his honest hands that funds from abroad, or from the government at home, can be safely trusted for care and distribution; and more than one missionary has actually laid down his life in this philanthropic service.

But in all this various and exhausting work this missionary does not forget, never for a moment does he lose sight of, the **Salvation kept Supreme.** chief end whereunto he was sent of the Master—to save men's souls. Like the Lord Himself he does not meddle directly with civic laws or social customs. The fabric of society is made up of single strands, and the web can not differ materially from the threads of which it is woven. Foremost of all things he seeks, through the teaching of the Gospel and the power of the Holy Ghost, to convert the individual man. Regenerate men and women will inevitably grow into a regenerate society.

The prayer, then, of the missionary church at home, and especially of those whom it sends abroad is, "O Lord, revive Thy work in the midst of the years." The "times of refreshing" are something distinct from the ordinary life of the church; or rather, they perhaps may be more accurately said to be an intensifying of that life. There are "dews of divine grace." But

**Essential** there are also "showers of blessing." The **Equipment.** breathing of the devout spirit is for Pentecostal days, and he only is fully equipped for service who enters into the passion of Him of whom it is said, "He shall see of the travail of his soul and shall be satisfied."

All along the history of the Board there have been "times of refreshing," in its various missions. No tongue can tell, no heart can understand, unless it has had like experience, of the joy of a revival in a mission field. There have been years of patient sowing. Sometimes the precious seed has been borne forth with weeping. But there comes a time when the servant of God, in addition to the usual, every-day stress of duty, feels a burden laid upon him which leads him to wrestling prayer. Sometimes in the pressure of his anguish he cries, "O God, give me souls or I die." The Spirit maketh intercession within him. Then comes peace and the quietness of assurance. And he is not surprised at the unusual hush of the Sabbath congregation, and the tearful hearing of the Word. The same Spirit that wrought in his soul is working in their souls. When the rude and listless pupils of his school go to their rooms subdued and tender, it is only an answer to his expectant heart, and when the voice of weeping and of prayer reaches his ear, and when throngs invade his room with the earnest cry, "What shall I do to be saved?" his mourning is changed into "the joy of harvest."

There are many churches which suffer years of drought, in which only now and then one comes in by profession, followed by a revival in which some scores, it may be, are added to its communion. But if a church, say of 300 members, should regularly receive, each year, thirty or forty new converts, we should say that it was in a continuous revival state.

This is true in some good measure of the churches abroad. It is precisely true of them as a whole. But in the different

**Revival** missions, at various times, there have been special **Seasons.** and striking manifestations of the Spirit's power. To some of these we will direct our attention.

*Missions Among the Indians.*

The earliest successes of the Board were among the Indians of our own land. No people, anywhere, have responded more quickly, or in a more satisfactory way, than these. Not far from thirty tribes have shared the labor of the Board. And never one of these in which it had gained a substantial foothold has ever been at war with the United States. Up to 1877, the Board had expended on this work not far from a million and a quarter of dollars, supported more than a thousand missionaries and teachers, and gathered into more than fifty Christian churches between four and five thousand Indian communicants. The larger part of these were the products of "times of refreshing." For substantial reasons all these missions have now been transferred to other bodies.

The most striking revival was that remarkable work of grace among the Dakotas after the Sioux outbreak in Minnesota, in 1862. Goaded to madness by the frauds practised upon them, and led on by their medicine men, with torch and tomahawk, they had swept over an area of twenty thousand miles, had **Sioux Outbreak** killed with all manner of savage atrocities six or **Overruled.** seven hundred persons, burnt the mission premises and the homes of all the Christian Indians, and in two or three engagements had seriously pressed the forts and troops of the Government.

In their final defeat, four or five hundred of the Indians, by capture or voluntary surrender, fell into the hands of our troops, **Revival at** and were imprisoned at Mankato. Thirty-eight **Mankato.** of those who had committed the greatest outrages were hung, the execution being witnessed by the others through the chinks of their log prison. And now "the terrors of the law" begin to work.

It is the Sabbath morning after the executions. Captain Miller, for humanity's sake, lets the prisoners out into the prison yard. A fresh foot-deep snow has fallen, and here this company of chained men stand for hours, listening as for their lives, while missionaries Riggs and Williamson sing hymns, and pray, and talk to them of God's plan of saving men from death.

Their fears are thoroughly aroused. For aught they know execution awaits also them. It is a good time to tell them of



their sins, to tell them that God's own Son, Jesus Christ our Lord, died to save them from their sins, if they will only believe. The Word sinks deep into their hearts, and the marvelous work of grace begins. "In prison" for the winter, Dr. Williamson and his sister "visit them." A strange desire to learn to read springs up in their minds. The books and the religion of the missionary stand together. Among them are a few Christian Indians, but only two Dakota New Testaments and three hymn-books survive the mad whirlwind of the war. Eight or ten of them can read and write. Slates, pencils, and writing-paper are provided. The prison becomes a school, and withal a place of prayer. These hundreds of men have all their lives refused to learn, have refused to hear of the Christian's God. But now they must have some god. Their own gods have signally failed them, and their hearts are aching for faith in something or some one who can help. Led by the Christian Indians, they begin, morning and evening, publicly to sing and pray. Robert Hopkins, one of those who had been a leader on the Christian side, after a time, hands Dr. Williamson a list of ninety men who have led in public prayer. This, to them, stands for a profession of faith, and this work of God's Spirit, thus commenced, continues all the winter, as one writes, "deep and powerful and very quiet."

In the spring, the desire strongly grows among these converts to make a more positive profession of the Christian faith. After careful examination and prayer their wish is granted, and **Great Trans-** on one Sabbath, a day of the Lord! three hundred **formation.** of these men—the most of them only a year before cruel savages—stand up together and are baptized into the name of the Father, the Son, and the Holy Ghost.

Soon after, these prisoners, being transferred to Davenport, Iowa, as they pass St. Paul, gather on the deck of the steamer, in chains indeed, and sing that penitential hymn of the ages, the fifty-first psalm. Many years of testing have since elapsed, and all who know these men unite in declaring that this was a genuine work of God's Holy Spirit.

During the memorable winter, revival scenes, very like **Revival at** those in the Mankato prison, went on in the camp **Fort Snelling.** at Fort Snelling, a hundred miles down the river. Here, in a few enclosed acres, were living the families of the prisoners in tents and *teepees*.

The same fears plowed their hearts and made them ready for the seed of God's mercy in Jesus Christ His Son. Like the prison, their camp became a school. A number of men not implicated in the massacres were among them, some of them the leaders of the Christian party. Rev. John P. Williamson, who had been a missionary among them, returning from a vacation, felt such a drawing to the Indian camp that he took quarters near-by, and ministered to them in spiritual and temporal things during the winter, following them ever since in all their years of wandering and disaster. Such devotion re-

**A Modern** ceived its reward. It is said that the men in the  
**"John."** prison, during all the four years of their confinement, scarcely ever uttered a prayer without the petition that God would remember and bless "the one who is called John!"

As the skill in writing grew, many letters passed between the camp and the prison, carrying back and forth the news of the blessed work of grace. At one time, Dr. Riggs, in coming down from Mankato to the camp, brought several hundred letters, and his account of the revival scenes at the prison produced a most powerful effect. By gradual steps, but with overwhelming power, the heavenly visitation came. A *teepee* could not half hold the people that thronged to hear the Word. For a time the meetings were held in the open December air, and then in the great dark garret of a warehouse, with no fire save that glowing in the hearts of the people; with no light save that glistening in their tearful eyes. Here hundreds, crouching down among the rafters, heard the Word, confessed their sins, cast away their treasured idols, and laid hold on Christ as their only hope.

The next summer, the camp, sadly decimated by exposure and disease, was transferred to Niobrara in Nebraska; and three years after, their husbands, brothers, and fathers, also greatly reduced in number, released by order of the President, rejoined  
**The "Pilgrim** them; and all the professors of religion, now  
**Church."** numbering about four hundred, were gathered into what they chose to call the "Pilgrim Church," the nucleus of a large evangelistic work which continues to the present time.

*Missions in the Turkish Empire.*

The entrance of the Gospel into the Turkish Empire, and its subsequent successes, are a series of marvels. It is no won-

der that an attempt to plant again the pure Christian faith in its ancient home—in the land where prophets saw visions, and Christ walked, and Apostles labored, and where the sacred books of Christendom were written, should awaken a deep interest in American Christians. The record of the whole movement is second in importance to that of no other mission field. “There are scores of villages, each of which would furnish materials for a volume; and multitudes of cases that reveal the fervor, faith, and fortitude of Apostolic times.”

About one third of the funds and the force of the American Board are expended on this field, and with such wisdom and **Its Special** success that, by the common consent of the other **Field.** great missionary organizations, both of England and America, it is left almost wholly to their care.

In 1831, William Goodell began the work in Constantinople. But such was the opposition that it was not till the first of July, 1846, the first Evangelical American church in Turkey was formed. Now there are (1893) 126 churches with 12,674 members. The average weekly audiences reach nearly 40,000. The native force cooperating with the missionaries numbers 896, of which 216 are preachers, 87 of them ordained pastors of native churches. And out of the nearly 20,000 under instruction, 2,457 are in theological seminaries, colleges, and high schools, many of whom will in due time enter evangelistic work.

Not a few precious seasons of revival have marked the progress of the Turkish Missions. A volume would hardly suffice **Revival at** to set forth the scenes and incidents attending **Aintab.** these blessed visitations of the Spirit, but space allows only a brief allusion to one, that at Aintab, in 1889.

This city of Asia Minor, lying inland seventy-five or one hundred miles from the northeast corner of the Mediterranean, and having a population of about 35,000, is one of the strongest stations of the Board. Work began here in 1846, amid great persecutions. Mr. Johnston, the first missionary, was expelled by the governor, and was stoned out of town by Armenian schoolboys and teachers. Now there is a large female seminary; a college, founded in 1874; a medical institution, with its hospital and dispensary; and three large Protestant churches, one of them with a stone building into which two thousand people can be pressed. The common schools are on the graded system, supported wholly by the people; and the

Protestant community is one of the most influential in Turkey—all directly or indirectly the result of missionary work.

The anniversaries of various institutions and religious bodies, continuing from June 23 to July 10, had filled the homes of the brethren with pastors and leading Christians from all the section. It was a great religious jubilee for the churches in Aintab. Every evening earnest sermons were preached, and during the day momentous themes were discussed. For some time thirty neighborhood female prayer-meetings had been held, in which nine hundred women weekly met to pray and study the Word. Among them was one whom they call "Sister **A Modern** Varteni," aged ninety, who, like Anna of old, "**Anna.**" departed not in spirit from the temple, day nor night, but "entered into the secret place of the Most High," and wrestled for souls. The air of all assemblies seemed charged with divinely electric forces.

Meanwhile, a missionary lady in this country wrote, "*For years I have prayed* for some native pastor who should, like Moody, **A Native** be filled with the Spirit, and have power to win "**Moody.**" souls to Christ." The man was found in answer to the good woman's prayer. July 2 Rev. Haratune Jenanian, of Tarsus, who had shown great skill in adapting modern revival methods to the conditions in Turkey, preached in the smallest of the three churches. One hundred and fifty were present. The next evening 300, half of them Gregorians, intently listened to the call, "Son, give me thine heart." Among the 500 of the next evening 22 decided for Christ, and 16 backsliders were reclaimed. The revival fire immediately spread to the other two churches, and the whole Protestant community was in a glow. Rev. T. D. Christie, who had gone back to his station, upon hearing the news, returned to aid. All the force of missionaries and helpers joined in the work. Every day, union services were held, and even the largest church was not sufficient to receive the throng of eager listeners. A sentence here and there from Mr. Jenanian's diary shows the progress of the work:

"Sabbath morning, preached on 'Christ our Pattern.' Over 1,000 present, church full, hundreds in the yard. Evening in first church; 1,600 present; one-third were Gregorians (of the old Armenian Church). Jesus was the theme. Evening service; church and yard so full, pulpit was placed in the open door that

all might hear. All seriously thinking about their souls asked to raise their hand; nearly 100 responded. A mothers' meeting; 400 present; over 20 took part; earnest prayers in Turkish, English, and Armenian remind us of Pentecostal days. Three or four hundred could not enter the full house, crowded near the windows and doors. 'Almost Persuaded,' was my subject. Over 100 arose, deciding for the Christian life."

The meetings grew more deeply solemn as time went on. "The awful hush of the Spirit's presence often became most strikingly manifest, and conviction of sin seemed to have smitten all hearts." Remarkable conversions occurred. Family altars were set up. Gamblers and drunkards were reformed. After a temperance sermon to a full house, nearly the whole audience rose, pledging themselves never to drink wine or *raki* again.

Concerning the progress of the work Mr. Christie writes:

"Wonderful things have almost ceased to be wonderful—I scarcely ever saw such broken-hearted contrition for sin. I pointed them to the Lamb of God, prayed for them, and had them pray for themselves. Oh such prayers, mingled with sobbing! I just now said to a rather hard-looking man: 'Why do you love Christ? What has He done for you?' 'What has He done? *He gave Himself as a ransom for my guilty soul.*' And one said, 'The night after I surrendered to Christ I could not sleep, I was so full of joy!'"

On August 5, 248 were received into the three churches. As they rose to enter into covenant, they repeated in concert the words, Rom. viii. 35, beginning, "Who shall separate us from the love of Christ?"

The work continued in power for several weeks. Sister Varteni had set her heart on 500 souls for Christ. The gracious Spirit wrought mightily in new hearts at every meeting, and on the last Sabbath of August, the crowning day of the revival,

**The Great** 288 more entered into covenant with the people  
**Ingathering.** of God. The influence of the gracious visitation spread into all the adjacent parts, and it is believed, as the final result, that more than a thousand souls were born into the kingdom of God's dear Son.

#### *Missions in Micronesia.*

The myriad islands of Micronesia lie well over toward the western shore of the Pacific, and along the Equator. They are

gathered into groups which stretch across the sea a distance of two thousand miles from east to west. The work of the American Board, assisted by the Hawaiian Board, began here in 1852.

It is difficult to say in which the grace of God has been most magnified—the faith and endurance of the missionaries, or **An Unprom-** the transformations among the natives. The **ising Field.** story, so familiar among “the miracles of missions,” is more than marvelous—the natives sullen, suspicious, sometimes violent, naked, beastly, repulsive in everything save that they were a part of the lost whom Christ came to seek and to save; the missionaries in perils oft, by sea and by land, sometimes in hunger, and in heart-sickness for the homeland, sometimes in failing health, the bodily frame shriveled, and the life-juices sucked out by the fervid heat of the tropics; yet patient, persevering, bearing all things, hoping all things, gathering up the fugitive words of languages that existed only in the breath and memory of the men that uttered them, pouring into this turbid stream the life-giving power of the Gospel, and at last, after eight long years of toil, seeing the first native soul hopefully born into the dear kingdom of Christ. It is not possible for any human philosophy to account for the **Divine Trans-** moral transformations, rapid and total, that have **formations.** taken place in some of these islands. Whole companies of men and women, sodden with every beastly abomination, in a few months’ time changed into pure and humble Christians, their persons clothed, their homes made tidy, their hearts cleansed, honoring the marriage bond, and looking back upon their former thefts and revelings, adulteries and murders, only with shame and utter loathing; and then seeking, with a yearning and Christ-like love, to draw into the same blessed fellowship those of their kind who still live in the old condemnation—this can only come from the inworking and omnipotent grace of God. And this outreaching of heart does not circumscribe itself by the shores of the one island in which they live. The old hate led them across to other islands in deadly warfare. Why should not the new love take them to the same islands **The “Morning** with the Gospel of peace? And they go. Not less **Star.”** than twenty of these newly transformed people, carried by the *Morning Star*, are laboring in evangelistic ways on islands distant from their own, some of them with people

speaking a different language, so that it is as really foreign missionary work to them as ours in Turkey is to us.

A single instance selected from many will show the wonders of grace wrought by these simple-hearted natives. Mr. Sturges, voyaging among these islands in 1871, touched at Pingelap. He had been there before, and his offer of Christian teachers had been sullenly rejected. Now they receive him. He sails 150 miles away to Ponape for teachers. But as he returns, they will have none of him or his teachers. They produce an agreement with a dissolute trader by which they have bound themselves to have nothing to do with missionaries. He returns grieved and disappointed. But God has other plans. He uses natives to circumvent the wicked. Six natives of this

**Special** same island drift to Ponape, come under the care  
**Providence.** of the missionary, are taught to read; they, in their eagerness, sitting up often till midnight to study by the light of a cocoanut-oil lamp—the Gospel touches their hearts; they are baptized, and after eight months of this schooling, advised by Mr. Sturges to go back to their people, and tell them what they have learned of Jesus and the Word of life, they make their way home. They tell “the old, old story.” Violent opposition is aroused. The heathen high-priest tries to kill them by incantations. Frenzied, he falls as one dead. The natives can not arouse him. They believe him dead. But one suggests, “Call the teachers.” They come and pray. Before the prayer is finished the priest returns to consciousness, and the people, as at Carmel of old, cry, “*The teachers’ Lord, He is the God!*” and all, at once, declare that the new religion has triumphed. Now they listen, and the Word lays hold of their hearts with power. A more experienced native teacher is sent from Ponape. Converts are made. A beautiful site is selected, and the old kennels in which they have lived give place to a village of neat houses. A church to seat six hundred is built, and a commodious parsonage. The day-school numbers three hundred; the Sabbath-school fills the church; week-days, morning and evening, as well as on the Sabbath, nearly the entire population assemble to hear the Gospel. Liquor and tobacco are

**Ponape** banished from the island, and the Ten Command-  
**Transformed.** ments become their code of laws. And it is not a transient wave of enthusiasm. Twelve years after, there is found there a church of two hundred and fifty members, with

an ordained native pastor beloved and respected by all, and this church sends and sustains one of its members as a missionary to the islands beyond.

The missionaries of the American Board have reduced five or six of the Micronesian languages to writing, and have prepared and printed in them school-books, hymns, and portions of the Scriptures. They have occupied more than thirty islands, in full one half of which heathenism has disappeared.

The last Annual Report (1893) gives: Ordained native pastors, 21; other preachers, 23; number of churches, 44; with 3,559 members, of whom 369 were added the past year. The adherents number 21,000; 2,191 are under instruction, of whom 53 boys and 75 girls are in higher schools, the larger part of whom, it is hoped, will engage in evangelistic work at home, and in the islands beyond.

*Missions in the Sandwich Islands.*

The revivals at the Sandwich Islands are among the marvels of modern missions. The missionaries of the American Board first sighted the snowy summit of Mauna Kea, March 30, 1820. They found a people in the utter moral and physical degradation of savage life. To their own unutterable corruptions had been added the worst vices of civilization. Through infanticide, and other crimes, three fourths of the women were childless, and the population of the islands was diminishing at the rate of many thousands each year. It was under these desperate conditions that the remedial forces of the Gospel began their work in these islands.

The process was very slow at first. When the great revival broke out, sixteen years after the beginning (1836), the language had been reduced to writing; schools, chiefly of adults, had prospered; about one fourth of the population could read, and the grosser vices had been forbidden by law. Many thousands attended the preaching, but the fifteen churches contained

**The Great Revival.** only a few over a thousand members. But now the spring of the years of mighty refreshing comes on apace. The hearts of the multitudes in the homeland are wonderfully drawn out in prayer. The spirit of grace and of supplication is poured out with unusual power upon the missionaries. Protracted meetings are held. Great throngs, from two to six thousand in number, flock to the thatch-covered places



of worship, or lift up their cries for mercy, and their rude songs, in the shade of tropic groves. The missionaries—with a wisdom, zeal, and power which seem from above—preach, guide, instruct, warn, entreat, rebuke. And the mighty converting grace of God comes upon the people.

This continues several years. The converts, that the reality of their experience may be tested, are kept as candidates for from six months to two years, and then comes the ingathering. In 1839, 5,402 are received into the churches; in 1840, 10,725; in 1841, 4,179; in 1842, 1,473; from the commencement of the mission only a little more than a score of years, 22,806.

The details of this work would require a volume. Only one or two pictures can be given here. At Hilo, the village of ten

**Work at Hilo** hundred has suddenly grown to ten thousand.

**Pictured.** Fifteen thousand natives are scattered up and down the coast for a hundred miles, hungry for the Word. The missionary can not go to them. They must come to him. And here literally goes on, for two years, the most remarkable camp-meeting the world, probably, has ever seen.

Let us look in upon one of the great congregations. The old church, 85 feet wide by 165 feet long, is packed with a sweltering and restless mass of 6,000 souls. A new church near-by takes the overflow of 3,000 more, while hundreds press about the doors, crowding every opening with their eager faces. What a sight is there to look upon! The people sit upon the ground so close that no one, once fixed, can leave his place. You might walk over them, but to walk among them is impossible. It is a sea of heads with eyes like stars. They are far from being still. There is a strange mingling of the new interest and the old wildness, and the heated mass seethes like a caldron. An effort to sing a hymn is then made. The rude, inharmonious song would shock our ears, but the attempt is honest, and God accepts it as praise. Prayer is offered, and then the sermon comes. The view is most affecting, and calls for all the power of the reaper to thrust in the sickle.

Mr. Coan, the missionary, writes:

“I would rise before the restless, noisy crowd and begin. It wasn't long before I felt that I had got hold of them. There seemed to be a chord of electricity binding them to me. I knew that I had them, that they would not go away. The Spirit would hush them by the truth till they would sob, and cry, What shall

we do? and the noise of the weeping would be so great I could not go on.

"The themes preached were the simple, old, standard doctrines. It has been an object of deep and uniform attention to keep the holy law of God constantly blazing before the minds of all the people, and to hold the claims and sanctions of the Gospel in near and warm contact with their frigid hearts. . . . I preached just as plain and simple as I could; applied the text by illustrations until the whole congregation would be in a quiver; did not try to excite them; did not call on them to rise and show interest." It was God's truth sent home by the Spirit that seemed to do the work.

One other picture is the scene of the greatest reception of members at Hilo—a scene never to be forgotten. On the first Reception of Sabbath of July, 1838, 1,705 men, women, and Members at children are baptized, and about 2,400 communicants sit down together at the table of their Lord.

**Hilo.** We look in upon the scene with wonder and awe. The great crush of people at the morning sermon has been dismissed, and the house is cleared. The missionary then calls upon the head man of each village to bring forward his people. With notebook in hand, he carefully selects the converts who have been previously accepted. They have been for many weeks at the station. No pains have been spared, no test left unused with each individual, to ascertain if he be truly a child of God. The multitude of candidates is then seated upon the earth-floor, in close rows, with space enough between for one to walk. There is prayer and singing, and an explanation—made many times before, lest any shall trust in the external rite—is given of the baptism they are now to receive. Then, with a basin of water in his hand, rapidly, reverently, he passes back and forth along the silent rows, and every head receives the sealing ordinance. When all have been baptized, he advances to the front, and, raising his hands, pronounces the hallowed words: "I baptize you all into the name of the Father, the Son, and the Holy Ghost."

Then followed the sacrament. And who are these that take into their hands the emblems of the Lord's death? Let him tell who broke the bread and gave the cup:

"The old and decrepit, the lame, the blind, the maimed, the withered, and the paralytic, come hobbling upon their staves, and led or borne by their friends, and sit down at the table of the Lord. Among this throng you will see the hoary

priest of idolatry, with hands but recently, as it were, washed from the blood of human victims, together with the thief, the adulterer, the sodomite, the sorcerer, the highway robber, the blood-stained murderer, and the mother—no, the monster—whose hands have reeked in the blood of her own children. All these meet together before the cross of Christ, with their enmity slain, and themselves washed, and sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God."

The rejoicing angels are there. And heaven catches the joy. Joy in Heaven. "The bright seraphim in burning row" ring out anew the praises of the Highest, as they hear recounted these marvelous triumphs of Almighty grace.

Up to 1870, Mr. Coan had been permitted to baptize and receive into the church at Hilo, 11,960 persons.

It is estimated that from the beginning not far from 60,000 of the Sandwich Islanders have been the subjects of redeeming grace, and at one time about one fourth of the entire population were reputable members of the Christian church.

#### *Summary of Results.*

Since the first messengers of the Board went to India, in 1812, it has sent out 2,130 missionaries and assistant missionaries, 867 of the number being men, of whom 664 were ordained. Of the 1,263 women sent out, 415 were unmarried missionaries. Four of the present number are physicians.

During these 82 years, the 520 native churches have received on confession of faith 122,123 souls redeemed out of the darkness of heathenism and unbelief, the greater part of them today among the nations of them which are saved, walking in the light of the glory of God and of the Lamb.

## SECTION FOURTH.

### **The American Home Missionary Society, Major-General O. O. Howard, President.**

The American Home Missionary Society was the original Congregational organization in the work of the home field,—the American Missionary Association having originated in the anti-slavery agitations in 1846. From 1825 to the present time it has carried on a great work, covering all the States and Territories of the Union. Only a brief summary of the work is here given.

## I. STATISTICAL VIEW OF THE WORK.

The Annual Report of the Society, being its 68th, furnishes the following statistics for the year 1893-94. During the year,

**The Vast** 2,029 missionaries have been employed in 47 States  
**Field.** and Territories as follows: Maine, 140; New Hampshire, 64; Vermont, 61; Massachusetts, 124; Rhode Island, 14; Connecticut, 55; New York, 104; New Jersey, 14; Pennsylvania, 45; North Carolina, 2; Maryland, 3; District of Columbia, 1; Virginia, 1; West Virginia, 2; Louisiana, 12; Georgia, 27; Alabama, 32; Arkansas, 10; Florida, 32; Texas, 13; Indian Territory, 14; Oklahoma, 35; Tennessee, 4; Ohio, 47; Indiana, 34; Illinois, 79; Missouri, 46; Michigan, 119; Wisconsin, 82; Iowa, 114; Minnesota, 112; Kansas, 61; Nebraska, 108; North Dakota, 40; South Dakota, 96; Colorado, 37; Wyoming, 12; Montana, 14; New Mexico, 6; Utah, 9; Nevada, 2; Idaho, 7; Arizona, 2; California, 99; Oregon, 28; Washington, 66; in all 2,029.

They have been apportioned thus: New England States, 459; Middle States, 168; Southern States, 112; Southwestern, 136; Pacific Coast, 193; Western States and Territories, 981.

Of the whole number, 1,004 have been pastors or stated supplies of single congregations; 631 have ministered to two or three congregations each; and 394 have extended their labors over still wider fields.

The aggregate of missionary labor performed is 1,437 years.  
**Aggregate of** The number of congregations and missionary  
**Time.** districts fully supplied, or where the Gospel has been preached at stated intervals, is 3,930.

Among the colored people, 6 missionaries have labored; 2, among Welsh congregations; 54, among Germans; 97, among Scandinavians; 23, among Bohemians; 8, among the Poles; 16, among French; 2, among Mexicans; 2, among Italians; 2, among Spanish; 3, among Finns; 4, among Danes; 4, among Armenians; and 1, among Jews.

The number of Sunday-school and Bible-class scholars is not far from 164,000. The organization of 274 new schools is reported, and the whole number under the special care of the missionaries is 2,407.

Of the missionaries, 321 report revivals during the year,—

several reporting respectively 590, 400, 308, 175, 142, 95, 90, 85, 80, 75, and 65 hopeful conversions. The whole number of conversions reported by 808 missionaries is 10,798.

The additions to the churches, as nearly as can be ascertained, have been 12,784; 8,508 on confession, and 4,276 by Progress in letters from other churches. In connection with Churches. the labors of the missionaries, 119 churches have been organized within the year, and 36 have assumed the entire expense of their own Gospel ordinances.

There have been 81 houses of worship completed, and 192 materially repaired and improved. Of chapels, 3 are reported as having been built within the year, and 81 parsonages have been provided.

The gross amount of receipts for the year was \$635,131.82; of which \$221,298 was by auxiliary societies. The largest contributing States were Massachusetts, \$212,849; New York, \$54,529; Connecticut, \$52,218; Illinois, \$26,000; Michigan, \$20,455. A very considerable portion of the money raised by auxiliary societies was expended on their own fields.

## II. REPORT FROM A MISSIONARY FIELD.

The following account of a revival in Utah, sent from Salt  
**Revival in** Lake City, June 21, 1894, by Rev. W. S. Hawkes,  
**Utah.** Superintendent of Congregational Home Missions  
 for Utah and Idaho, will illustrate the work of this Society.

"In Utah we have never had any thing that might really be called revivals until within the last two years. The hearts of the people seemed so hard, and the Gospel seemed to make so little impression on them, that some had wondered if the Holy Spirit did not pass us over because He was so dishonored by the Mormon Church, they making Him to be a 'fluid' which passes through man like electricity. There had been religious quickenings in the churches, but such quickenings mostly confined to the non-Mormon families. B. Fay Mills held services with us at Salt Lake and Ogden a year ago last fall, and there were many converts. But the past winter, when business was so depressed, so many pinched with want, the power of the Holy Ghost began to be seen in many places in Utah. It was not confined to any one denomination or locality. All churches felt His power. Our Presbyterian brethren were particularly blessed in strong Mormon localities.

"The revival might be compared to April showers in gentleness and effect. While the work progressed we began to see

the development of God's providence in strange ways. The Mormon Church has always taught, till within three years, that polygamy, or plural marriage, was their corner-stone; their whole system (that is, of the *Utah* Mormons) was built on it. When Congress passed the Edmunds-Tucker law against it they were still defiant. But when the Government began to really enforce it, the leaders ran to hiding: this shook the faith of many in them; it was felt they should stand up and take martyrdom, as they had preached. When the Government pressure became so hard that a large part of their people became rebellious against it, the leaders had to do something to save a rupture; and they proclaimed a 'suspension' of the practise to comply with the law of the National Government. Most of us believed it was simply a trick to secure statehood for Utah. We still think so. But during the religious quickening we discovered that that action of the Mormon leaders in suspending, for policy's sake, a doctrine on which they had built their system for years, had shaken the faith of the devout and sincere believers in Mormonism, and some of them had been questioning the truth of a revelation which can be so manipulated for policy's sake. Some of those people have been converted.

"Then in the plan to secure statehood, the Mormon leaders were obliged to dissolve their 'People's Party,' which was the Mormon party, and let their people join the National parties in politics. Again, we thought, a trick! and it undoubtedly was so. But God seems to have overruled it all, and the Mormon people are 'taking their politics hard,' and it is evident that the church leaders will never be able to again control them as in the past. All this has made the bonds lighter on the people, and they do more thinking. And it almost looks as tho the day of Utah's redemption was drawing nigh. The Christian schools have done much seed-sowing in past years. During the winter many converts were from the pupils of those schools.

"I believe the time has come when we ought to have a few  
**Revivalists** accepted revivalists, preachers and sweet singers,  
**Needed.** to go up and down Utah, and that the result would be great.

"All the Home Missionary Societies are crippled by lack of funds, and out of the regular appropriations we can not do this much-needed work. If you know of any large-minded rich Christian who wishes to do a great thing for God's kingdom, I recommend to such a one to give special aid sufficient to put two or three couples of preachers and singers into Utah for six months, from October to April next. I would have them undenominational, and under the direction of a committee representing the five denominations which work together with wonderful harmony in this territory—Presbyterian, Baptist, Methodist, Christian, and Congregational. I believe one cause

of the blessing last winter was because the Protestant Christians here were so united. Those five named held their meetings together in groups in this city, in a most delightful manner, and the Lutherans (of four languages) and the Episcopalians are members of the Ministerial Association, and work together in many causes. This makes seven denominations banded together.

"Bear in mind, that the revival in Utah was of the April-shower type, spreading over the whole territory where Christian work has been done, visiting all Christians alike; not of the August-thunder-shower type, a tumultuous and abundant outpouring, confined to a limited locality."

## SECTION FIFTH.

### The American Missionary Association.

*By Rev. M. E. Strieby, D.D., Secretary.*

The American Missionary Association was formed in Albany, N. Y., September 3, 1846. It was preceded by four recently established missionary organizations, which were subsequently merged into it. They were the results of the growing dissatisfaction with the comparative silence of the older missionary societies in regard to slavery, and were a protest against it.

#### I. PLANTING OF SCHOOLS AND CHURCHES.

The Association began the first decided efforts, while slavery existed, for the education and religious instruction of the white people of the South, on an avowedly anti-slavery basis. The missions in the Slave States gave rise to some of the most stirring events in its history.

These efforts were necessarily confined to the white people, for in the domain of slavery, anti-slavery churches and schools for

**Pioneers in the** the blacks were impossibilities. Rev. John G. **Work.** Fee was the pioneer in this movement. A Kentuckian by birth, the son of a slaveholder, disinherited by his father on account of his anti-slavery principles, he collected a church of non-slaveholders, and applied to the American Missionary Association for aid. The Association was ready to welcome such a man, and gave him a commission, dated October 10, 1848. Mr. Fee preached in many places, and organized

a second non-slaveholding church. Sunday-schools and day-schools were established. The beginnings were made of what has since become Berea College. He was repeatedly mobbed, sometimes almost miraculously delivered, yet finally driven to the North for a time.

Rev. Daniel Worth, born in North Carolina, attempted the same work in that State, preaching to six small non-slaveholding churches. He was threatened, arrested, tried (pleading his **Stirring** own cause), fined, and imprisoned. In October, **Times.** 1859, came the march of John Brown into Virginia, bringing universal terror to the South, and with it the expulsion of all its missionaries from the Slave States.

When the Union armies entered the South in 1861, the Association, having relinquished some of its missions, felt specially called and providentially prepared to concentrate its energies upon this new field in the South.

Large numbers of "contrabands," or escaping fugitive slaves, were gathered at Fortress Monroe and Hampton, Va., and, in consequence of the burning of the latter place, were homeless and destitute. The Association commissioned Rev. L. C. Lockwood as a missionary, and sent him to make investigations. He reached Hampton, September 3, 1861, and in the evening found a number of colored people assembled for prayer. They hailed his coming as the answer to their supplications, and the next day arrangements were made for meetings in several places, the house of ex-President Tyler being one of them. A Sabbath-school was opened in that house on the 15th—a new use for that mansion, and a new era for the colored people. Other Sunday-schools soon followed. Appeals were promptly made by the Association, and relief was furnished in food and clothing.

But the great event in Mr. Lockwood's mission was that, on the 17th of September, 1861, he established *the first day-school* **Among** *among the freedmen.* The teacher of that humble **the Freedmen.** school was Mrs. Mary S. Peake, an intelligent Christian woman. Her mother was a free colored woman, her father an educated Englishman. That little school laid the foundation for the Hampton Institute, and was the harbinger of the hundreds that have followed. The schoolhouse stood on the coast where, 241 years before, the first slave-ship entered the line of the American continent. That first slave-ship and



this first Negro school will hereafter be contrasted as the initiators of two widely different eras—of barbarism and of civilization.

This work was continued, and increased until at one time the Association had 528 teachers and missionaries among the freedmen. It has also work among the mountain white people of the South, and among the Indians and Chinese of the West.

These beginnings were followed by other schools. The freedmen, newly emancipated, seemed more anxious for schools than for food, even in the midst of pinching want amounting almost to starvation. This desire found ready response at the North. Hundreds of ladies volunteered their services, and the Association rapidly extended its work, sending ministers and

**Opening** teachers to various points. Old and young flocked  
**Schools.** to these schools, some of the children walking many miles with bare feet in mid-winter, over cotton fields and through jungles. The opening of one school is thus described:

“Here,” writes one of our missionaries, “is seated a middle-aged man, intently studying the first principles of arithmetic; yonder is his wife, as diligently poring over her primer. Here, a mother just commencing to read; there, her son of sixteen, trying to conquer the multiplication-table. In this class is a man just learning his letters; by his side are children five years old at the same lesson; and so on.

“Some who had families could attend school but three or four days in the week, the rest of their time being spent in ‘earning something to eat.’ Many refused to go out to work for *high wages*, preferring to work for their board, and go to school while there was opportunity. I have often been asked if colored children learned as rapidly as the whites. Taking all their circumstances into consideration, I never saw any school that, *as a whole*, advanced more rapidly.

“One old woman said she was willing to work as long as she *could stand*, if by so doing she would be able to read the Bible; when, about three months afterward, she was able not only to read her Bible but *write* a little, her cup of happiness was full; she thought she could never thank the Lord *enough* that he had placed her where she ‘could *learn* beautifully.’”

A few incidents of these early days are too interesting to be lost sight of.

One reports: ‘We have a night-class of promising men. One scholar deserves mention. He is forty years old, and very dull; but his gift of perseverance excels anything I ever heard of. He lives two and a half miles from the station, and works

very hard every day on his farm; yet, for five years he has scarcely failed once of being present at night-school. **Punctu- A Persevering** ally as the hour arrives, in walks John with book **Scholar.** and slate. Such patient continuance in well-doing deserves better reward than he has received."

**Learn to Spell the Name of Jesus First.**—"One old colored woman, nearly eighty years of age, and who is afflicted with the rheumatism, works for her board, and goes to school. She had to commence with the alphabet, but so great was her application and eagerness to learn, that she had learned all the letters in a week's time. As soon as she had conquered them, she said, 'Now, I want to learn to spell Jesus, for 'pears like the rest will come easier if I learn to spell that blessed name first.'"

These schools were some of them in strange buildings, two in Savannah being in "Bryant's Slave Mart," whose platforms were occupied a few days before by bondmen for auction, and we give a description of two others:

"I am teaching in what was, till the fall, the *poultry-house*. Had the comfort of the feathered tribe been more thought of **A Georgia** in its erection, *mine* would have been better **Schoolhouse.** secured at present. The crevices are numerous, and the keen winds easily find them. On the most exposed side I have nailed up an army blanket, and if I could only get more to *tapestry* the rest of the building, it might make the hens sigh for their old quarters."

A teacher's experience in Arkansas, in 1869, is given as follows:

"The only schoolhouse which we could rent here is a building consisting of a frame, covered with boards on the outside—**Well-Venti-** I might almost say, at intervals, so large are the **lated School-** cracks between them. It has a fireplace, four **house.** doors, and four windows, and the wind comes through every crevice, so that some days it is impossible for us to keep warm, even with a large fire."

But whether in slave-mart or poultry-house the pupils made wonderful progress, and it was soon seen that permanent edu- **Enlarged** cational institutions must be formed among the **Plans.** recently freed people. With the aid of the Freedmen's Bureau, and gifts from Northern friends, land was purchased, school buildings were erected, and a systematic educational and religious work was undertaken—the design being to plant a school of high grade in each of the principal centres of population, and one college or university in each of

the large Southern States. Industrial and theological institutions were to be added. Soon the higher institutions at Hampton, Berea, Atlanta, Nashville, Talladega, Tongaloo, Straight, and Tillotson were in full operation, with normal and common schools scattered in favorable localities all through the South.

But while opening the door of education to the millions of Negroes so earnestly entering in, the Association could not neglect the two and a half millions of white people in the mountain regions of some of these same Southern States, who were substantially without schools, and with few church buildings. It started with equal success schools and churches among these Highlanders. Among the Indians, too, in the West, and the Chinese on the Pacific Slope, its schools increased and were prospered.

Now it has in successful operation chartered institutions at Nashville, Tenn.; Talladega, Ala.; New Orleans, La.; Tongaloo, Miss.; Austin, Texas; and Charleston, S. C.; with industrial departments in five of them, and theological departments in four, with a special theological department at Washington, D. C.; 1 normal school in Virginia, 5 in North Carolina, 1 in South Carolina, 7 in Georgia, 2 in Florida, 7 in Alabama, 7 in Tennessee, 2 in Kentucky, 3 in Mississippi, and 1 in Arkansas; and 42 common schools through the States of the South, with 12,604 pupils. In most of these schools industrial work is also taught. Besides these, its schools among the Indians number 11, and among the Chinese on the Pacific Coast 21. Hampton, Va., Berea, Ky., and Atlanta, Ga., tho founded by the Association, are now under the control of their own Boards of Trustees.

## II. REVIVALS IN SCHOOL AND CHURCH.

Church planting was early begun. The churches were formed mainly in connection with the schools, and the life and growth of these schools and churches were so intimately blended that the revival that gladdened the church often began in the school and always reached it. Revivals of religion were sought earnestly in both schools and churches, and these efforts have been so graciously blessed that there has never been a year in the history of the Association when there have not been most powerful revivals in many of its institutions. Indeed, we do not think there has ever been, in all these years, a month in

which the Spirit of God has not been notably present in one or more of the schools or churches of the Association. The remark of one young man who entered Fisk University in 1876 might be equally applicable to many other institutions each year of the Society's existence. "I supposed they would have preaching on the Sabbath, and open the school with prayer, but I did not suppose they would pray all the time, all over the building; the young men's hall is full of prayer."

It would be impossible in the space allowed to give a history of all the marked revivals in connection with the work of the Association. We can only give a very few incidents as samples of the work that is going on all the time, each year adding to the number of precious awakenings recorded in the Reports of the Association, and recorded also in the book above, the pages of which can never be effaced.

**From Atlanta, Ga.,** the First Church reported in 1868 as follows: "During the spring months we were blessed with a quiet and thorough religious awakening, during which 39 were added to the church, mainly from the most promising pupils in our schools." And five years later the following: "The first communion of this church was celebrated five years ago, and at its communion yesterday, instead of 10 the number was 116, of whom 90 sat down together. This year, the church has raised \$50 for the American Board, and \$60 for the A. M. A. In 1874, 36 persons were added to the church, with a continued religious interest during the year. Ten years from its organization 217 persons had been enrolled as members, 183 joining by profession; 17 had died, 15 had been excluded, and 26 dismissed by letter."

This church has been so blessed with repeated revivals, **Often Refreshed.** that for many years hardly an Annual Report of the Association was issued without mention of the outpouring of the Spirit upon this people.

The following is the record of Atlanta University, Atlanta, Ga.:

"Union Church was organized in 1874, to meet the growing need of a congenial Christian home for the young people receiving their education here, many of whom had been led to Christ since entering school. In 1876, it enjoyed an unusual work of grace, in which at least 20 found the Lord. In 1878 the pastor writes: "A deep solemnity has pervaded the school since the opening of the term, and every week some have been coming to Christ. In 1879, the alumni of the University numbered 52,

of whom at graduation 50 were professing Christians. With the exception of 3 who were then pursuing a higher course of study and 1 who had died, they were all doing active work for the Master among their own people. This church received large accessions in 1881, 22 having joined. A revival prevailed for the last five months of the school year, during which more than 50 persons were converted, some of whom united with churches at their homes. In 1881, about 75 members of the church were engaged in teaching summer schools."

**Fisk University, Nashville, Tenn.**, has had a remarkable history. Here the religious interest has been so conspicuous that we might almost say that the revival begun years ago has continued to the present time. In 1869, it is reported: "Out of the 50 who have been under the influence of the Home, nearly all have become Christians since they entered the school. In 1879, it was reported that there had been several additions to the College church at every communion season, beginning with January, and that many converts had connected them-

**Conversion of** selves with other churches." In 1882, we have **Students.** this remarkable record: "All the college students are professing Christians, and out of the 32, 21 have become so while students here." In 1891, we have this report:

"A most precious and wide-reaching work of grace has just occurred in Fisk University. Meetings were held every night. As the result, 30 were hopefully converted, making 40 conversions in the University during the year. Since the beginning of the University, there has not been a year without the conversion of from 12 to 70 of the students. The teachers and workers who go out from Fisk are in general imbued with the Spirit of Christ."

**Central Church, New Orleans, La.**—In 1876, Rev. W. S. Alexander writes of a revival which continued several weeks, resulting in the addition of 23 adults at one time. In 1879 the pastor writes: "For four weeks we gathered every night, with an attendance ranging from 80 to 150. I have never witnessed a revival of greater spiritual power." In 1880, it is my happiness to record one of the most precious revivals in the history of the Central Church. For 27 consecutive evenings we met in the lecture-room. Of the 30 converted in the meetings, 24 were received to the fellowship of the church. Of the 250 present in the audience, 150 received the sacrament." In 1881, a revival of great power occurred, resulting in 50 conversions.

In 1882, the truth preached was owned of God in the awakening of nearly 100 souls. On many occasions 30 were on the anxious seats. During the five weeks of continuous service, 60 professed hope in the Savior, 25 of them students in the University.

In 1890, President Hitchcock writes:

"Our meetings during the 'week of prayer' took on the character of revival meetings, and I have never before seen the school so stirred. Every girl boarding in Stone Hall is professedly converted, and there are not more than eight or ten boys who are not in the same good way, and every one of them is interested and has asked for prayers."

In 1893, he writes:

"Every Sunday evening the young men of our church go out into the highways and hedges of the city and compel the people to come in. Every Sunday we have the great joy of seeing some one born into the kingdom of God. Daily, men and women come to be prayed for, and instructed in the way of salvation."

The general report of 1893 is that—

"The year has been one of frequent and blessed revivals. In Washington, D. C.; in Raleigh, Hillsboro, Dudley, and Cedar Cliff, N. C.; in Macon, Marietta, Athens, and Thomasville, Ga., and in the churches of Alabama, Louisiana, and Texas, many conversions are reported, and frequent accessions to church membership. Over twelve hundred members have been added to our churches on confession of faith, proportionately twice the number thus added to our churches throughout the country at large."

Accounts of similar revivals are given in the reports from the normal schools of that year: from Avery Institute, Charleston, S. C.; from Le Moyne Institute, Memphis, Tenn.; from Beach Institute, Savannah, Ga.; from Lincoln, at Meridian, Miss.; from Lincoln, in North Carolina; from Orange Park, Fla.; from Gregory Institute, at Wilmington, N. C.

In 1894, Mr. Wharton, the evangelist, writes:

"During the last winter, I have visited and held revival services at Dudley and Raleigh, N. C.; Hampton, Va.; Howard University, Washington, D. C.; Oaks and Hillsboro, N. C.; Athens and Thomasville, Ga.; High Point, N. C.; and at each place the ministers and teachers of the schools have worked admirably, with the result that the churches have been quickened, and scores of the most promising young people have been

led to trust in Jesus as their Savior. It has been a great joy to me on returning to places formerly visited to find, after years of absence, the converts going on still in the 'good way,' witnessing for Christ and working for the welfare of others, and, in many cases, settled for life in comfortable frame-built houses where once it was the one-roomed log cabin with its evil influences."

In 1893, the report from Fort Berthold, from the Indian Mission, was as follows:

"Fort Berthold, North Dakota, has enjoyed a most blessed year. In May, 1893, the Indian Mission Council met here, and one of the most interesting features of the Council was the communion service. Seventeen Indians were admitted to the church on the confession of their faith. It was the ingathering of years of seed-sowing. Most of those who joined the church were young married people who brought their children for Christian baptism. Two venerable Christians, Mr. Poor Wolf and his wife, were among the number of those who joined this prairie church. Mrs. Poor Wolf is a cripple, and could not stand, but sat on the floor of the little chapel during this interesting service. Two Christian daughters of Poor Wolf had long prayed for the conversion of their father and mother. When Poor Wolf gave his Christian testimony he said, with evident feeling and sincere devotion, 'I want to follow after my daughter's God.' Two hundred and sixty-nine pupils have been enrolled in the Sunday-school of this church, and all are enthusiastic and interested Bible students."

In 1894, the following is the record:

"The church at Fort Berthold, N. D., has had another year of remarkable spiritual quickening and growth, 24 having been added on the confession of their faith. In connection with this church 275 Indian children have been enrolled in the Sunday-school. Red Fox came six miles on Sunday evening (thermometer twenty degrees below zero) to tell me that he had decided to join the people of God. These Indian people are eager for Christian light. Shall they continue in darkness because the American Missionary Association lacks funds for its great work?"

These simple facts and sketches are enough to indicate the great work that is being done by this Association, so greatly blessed and honored of God.

## CHAPTER SIXTH.

### THE EVANGELICAL LUTHERAN CHURCH.

*By Rev. H. W. Hoffman, D.D., Albany, N. Y.*

**Name.**—The Lutheran Church has been known by various names. Her own earliest and strongest preference was for the title "Evangelical" (1525). At the diet of Spires (1529), the followers of Luther entered their solemn *protest* against the government by bishops, and the enforced introduction of the mass, and from this circumstance were called Protestants, a name in diplomatic use up to the Westphalian treaty of 1648. To this day they are known by this name only in some parts of Europe. In Poland and Austria her official title is "Church of the Augsburg Confession." The name "Lutherans" was first used by Dr. Eck when he published his famous bull against Luther and his followers in 1520. Hadrian VI. also employed the name as an epithet of reproach to all opposed to the Pope. Luther himself strongly disapproved of the title, and the church, while she tolerates the name for obvious reasons, does so under protest against the imputation that she considers Luther more than an earnest witness for the pure doctrine of God's Word. The now generally accepted title of the church, by which she sharply distinguishes herself from the Roman Catholic Church on the one hand, and from the denominations on the other, is "The Evangelical Lutheran Church." (Krauth's *Conservative Reformation*, pp. 114-122).

**Doctrine.**—The fundamental doctrine of the Evangelical Lutheran Church, the "article of the standing or falling of the church" as Luther called it, is that we are justified before God, not through any merit or worthiness in us, but by His mercy, through faith in Christ. The ground of our justification is solely and absolutely the blood and righteousness of Christ; the condition of our justification is the faith which accepts this. Because of the total depravity of his entire nature, man is incapable of working out his own salvation.



Through the influence of the Holy Spirit, working through the Word and the sacraments, faith is produced, whose effect is justification. Christ offered a perfect propitiation for our sins. Faith in Christ presupposes true penance. The renewed man, working together with the Holy Spirit, progresses in sanctification, which, however, is not perfected in time. According to

**The Means of Grace.** the Lutherans are three means of grace; the Word and the two sacraments—Baptism and the Lord's Supper. The *Word*, the canonical Scriptures of the Old and New Testament, divinely inspired, is the only infallible rule of faith and life. It must be believed. Whatever is not defined by its letter or spirit is a matter of Christian liberty, and becomes a matter not of conscience but of order.

(1) The Word is a means of grace, in that it not only teaches concerning sin and salvation, but delivers from sin and conveys salvation to the believer. It not only tells of the Holy Spirit but conveys the Holy Spirit to the believer.

(2) The sacrament of Holy Baptism is necessary for salvation, but not absolutely. Unbaptized infants are saved not because of their innocence, but through the mercy of God, who, tho He has bound us to the use of the means of grace, has not bound Himself. In general, it is taught that not the want of the sacrament but the contempt of it condemns. Baptism is not a mere sign or form, but a means of grace, conveying the Holy Spirit and the remission of sins to the believer.

(3) In connection with the *sacrament of the Lord's Supper*, the Lutherans teach that in, with, and under the bread and wine the true body and blood of Christ are received by every communicant. But the body and blood of Christ are not locally present, but sacramentally. The body of Christ is not spiritually eaten, neither is it actually manducated, but sacramentally. The church regards this sacrament as a holy, incomprehensible mystery, and makes no attempt to explain it. The sacrament is a means of grace, for, sharply distinguished from the agape, or love-feast, it actually conveys to the believer the remission of sins, while the unbelieving recipient eats and drinks it to his condemnation.

In the ecumenical creeds, the Apostles', Nicene, and Athanasian, and in the unaltered Augsburg Confession (1530) the Evangelical Lutheran Church has the bond of her distinctive life throughout the world. To these are added, as symbolical

books of the church, the "Apology for the Augsburg Confession" (1530), the larger and smaller catechisms of Luther (1529) the, Smalcald articles (1537), and the Formula of  
**The Creeds.** Concord (1577). All these were issued together (1580) with a preface signed by 51 princes and representatives of 35 cities. The volume thus formed was called the "Book of Concord." There have been controversies in the Lutheran Church, especially during the earlier times, but so strong is the spirit of unity within her, that the most heated controversy failed to split her into denominations.

**Divine Worship.**—The very heart and soul of Lutheran worship is the Word of God. It is preached in the sermon and proclaimed throughout the service, which employs as far as possible the very words of the Holy Scriptures. The sermon holds the place of prominence in her service, and must be in the language understood by the people. The rights of the spiritual priesthood of all believers are carefully guarded, and not only the minister, but the entire congregation takes active part in the worship through the liturgy provided for it. The form of service has varied considerably, tho in the fundamental principles there was agreement throughout the world. There has been a growing desire for uniformity of service, and this demand has called forth the Church Book of the General Council, the fruit of the untiring efforts of the most eminent theologians of the Lutheran Church of America during twenty-five years. The church year is observed with its great festivals. The ancient system of gospel and epistle lessons is retained, and prayers for every Sunday and festival introduced, the ancient collects being used. The church is especially rich in her hymns. She has produced over 35,000 hymns, and much of the grandest church music. The hymns are sung by the congregation to organ accompaniment. The service concludes with the celebration of the Lord's Supper. This is previously announced to afford communicants time for special preparation, and is preceded by a preparatory service, or public confession, which all communicants are required to attend. There is no auricular confession, tho in some places private confession is introduced. This does not mean an enumeration of sins, however. The private absolution is but the proclamation of Gospel grace. Admittance to her communion is by confirmation, which is preceded by catechetical instruction extending over a period of a

year or more. The ministers during the performance of official duties wear a distinctive garment, usually a black robe with white bands. In Denmark, Norway, and Sweden the surplice and cope are retained, and the archbishop may even wear the mitre, and carry the crozier, upon special solemn occasions.

**Polity and Government.**—The question of church government has been regarded by the Lutheran Church as a matter of Christian freedom, since the Scriptures do not enjoin any particular form. The form varies in different countries. In Denmark, Sweden, Norway, Finland, Iceland, and Transylvania, the episcopal form of government is found. The bishops of Sweden embraced the Lutheran faith during the reformation period, and the old form of ecclesiastical government remained. In Germany the case was different. The bishops did not accept Lutheran principles, and refused to ordain to the holy office those who did. The congregations were thus driven to resort to the exercise of their inherent authority to provide for the pure administration of the Word and sacraments. But the arrangement was believed to be only temporary, until matters should change, and their rights be recognized. After various changes in the form of government, the established form to-day is the government by superintendents, consistories, etc. Where the Lutheran Church has come into closer contact with the Reformed Church, the influence of the latter made itself felt upon her organization. The synodical form of government prevalent in our own country is due in a great measure to this influence. There are now 60 synods in the United States and Canada. To preserve and further unity in doctrine, uniformity in worship, and to concentrate their forces in general mission work, the synods have united into large general bodies. The General Synod organized in 1820 numbers 26 synods. The United Synod of the South, founded 1863, numbers 8 synods. The General Council, founded 1867, numbers 10 synods. The General Conference, founded 1872, numbers 5 synods. Eleven synods stand independent, and only 50 pastors and 112 congregations are without synodical connection.

**Membership.**—The Lutheran Church is numerically the strongest among the Protestant churches. In no less than 35 countries she is the established or state church, as in Bavaria, Saxony, Mecklenburg, Hanover, Württemberg, Hamburg, Alsace-Lorraine, Denmark, Danish West Indies, Norway,

Sweden, Iceland, Faroe Islands, Finland, and others. In many other countries the Lutherans predominate, or form a most im-

**Wide**           portant part of the entire population, as in Prussia  
**Extent.**       (where she is united with the Reformed Church),\*  
the Baltic Provinces of Russia (Esthonia, Livonia and Cour-  
land) 1,379,091, Poland 300,000, Lapland 17,500, etc.

The growth of the Lutheran Church in the United States, however, is a matter of special interest. It stands without a parallel in history. Until the middle of the present century she occupied but a humble position among other Christian churches of our land, as far as her strength of numbers was concerned. There was a reason for this. Those countries of Europe in which the Lutheran Church prevailed, like Germany, Norway, and Sweden, took no part in the early colonial enterprises which brought a European population to our shores. Spain and France were Catholic nations, Holland and England were Reformed. But few Lutherans, in consequence, found their way hither. There was, it is true, a congregation in New Amsterdam (New York) composed of Dutch Lutherans, also one at Rensselaerwick (Albany) as early as the middle of the seventeenth century. The Albany congregation even had a church edifice as early as 1669. In 1638, a Swedish Lutheran colony was founded on the Delaware near Wilmington. In the beginning of the eighteenth century, the oppressed Palatines came and settled along the banks of the Hudson (1708), and in 1732 the Salzburgers sought refuge in Georgia. Yet in 1780 the Lutheran Church in America numbered only 70 ministers, who served 300 congregations and 15,000 communicants. Then from 1830 on, the flood of immigration poured into our country from Lutheran Germany and Sweden, thousands upon thousands of Lutherans coming annually. The following table shows the consequent rapid growth of the church by decades:

Year.	Ministers.	Churches.	Members.
1850 .....	757	1,624	143,543
1860 .....	1,134	2,017	235,000
1870 .....	1,933	3,417	387,746
1880 .....	3,092	5,388	694,426
1890 .....	4,692	7,948	1,099,868

The Government Census for 1890 shows the increase in the membership of the Lutheran Church for the last decade to have

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\* Prussia numbers over 18,500,000 members of the Evangelical Church.

been 487,000, or 68 per cent. Rev. Dr. H. K. Carrol, who had charge of the religious census, writes: "The growth of the Lutheran Church during the decade last past has been phenomenal. While the rate of increase in the entire population since 1880 has been a fraction over 28 per cent., the Lutheran Church has increased by 68 per cent., or more than twice the rate of increase of the population of the country." In 8 of the 18 largest cities of the United States the Lutherans take the lead: in Chicago (42,506), St. Louis (9,225), Cleveland (8,199), Buffalo (11,129), Detroit (10,153), Milwaukee (20,599), Minneapolis (5,490), and St. Paul (5,100). The increase in the value of church property has been correspondingly great. While in 1840 it was only \$2,854,280, it is given as \$34,218,234 by the census of 1890.

The fact that the extraordinary growth of the Lutheran Church in the United States is due to immigration explains the polyglot character of the church. The Gospel is preached from Lutheran pulpits to English, Germans, Swedes, Norwegians, Danes, French, Icelanders, Finns, Letts, Wends, Slavonians, Slovakians, Hungarians, and Bohemians in their native tongues. The Lutheran population of the world is given as follows:

Europe .....	45,370,308	baptized members.
Asia.....	114,350	" "
Africa.....	100,863	" "
Oceanica.....	137,294	" "
South America.....	115,545	" "
North ".....	7,012,500	" "
Total.....	52,850,860	" "

**Theological Science.**—The leading theologians of the Reformation period (1517-1650) were: Exegetical theology—Luther (1483-1546); Bible translation and commentaries; Melancthon (1497-1560), lectures on the Epistle to the Romans; Strigel (1524-1569), commentaries on various books of the Old and New Testaments; Flacius (1520-1575), *Glossa compendiaris* in Nov. Test.; Chemnitz (1522-1586), harmony of the four Gospels; Brenz (1499-1570), commentaries on the Old Testament books; dogmatic theology. Besides those already mentioned Calixt, 1586-1656; Gerhard, 1582-1637; Hutter, 1563-1616; Quenstedt, 1617-1688. Bugenhagen, 1485-1558, distinguished himself in the sphere of church polity. Historians were Flacius ("Magdeburg Centuries") and Seckendorf, 1626-1692.

Many rulers were won over to the cause of the Reformation

and aided it by the establishment of Lutheran universities. Such were Wittenberg, Jena, Tübingen, Strasburg, Heimstaedt, Leyden, etc.

During the period of "dead orthodoxy and pietism" (1650-1750) we find Loescher (1709-1747), the last of the old school. Among the pietists we have Spener (1636-1705) and Francke (1663-1727). The following may be classed as conservative pietists, avoiding the mistakes of these while adopting what was good: Hollaz, 1648-1713; Mosheim, 1693 or 1694-1755; Bengel (Gnomon, 1742), 1687-1757.

The period of rationalism (1750-1814) has on the rationalistic side: Ernesti (grammatico-historical interpretation of the Scriptures), 1707-1781, the father of rationalistic exegesis; Michaelis (Mosaic Law), 1717-1791; Semler (historico-biblical interpretation), 1725-1791. These paved the way for the later wild rationalism.

The period of the reawakening and new life (1814 downward) has as leaders the men who gave direction to the theology of the nineteenth century: Schleiermacher (mediating theology), 1768-1834; Neander ("pietistic supernaturalism"), 1789-1850; De Wette (historico-critical rationalism), 1780-1849. There follow men like Nitsch, Dorner, Martensen, Bleek, Meyer, Tischendorf, Winer, Delitzsch, Luthard, Tholuck, Wieseler, Harnack, etc.

In the United States Lutheran theologians have devoted themselves rather to practical work. Among them are S. S.

**In the United States.** Schmucker, C. P. Krauth, late president of Pennsylvania College, C. P. Krauth, Jr., C. D. Schaefer, C. W. Schaefer, J. Seiss, G. F. Krotel, C. F. W. Walther, A. Spaeth, W. J. Mann, H. E. Jacobs, W. Passavant, G. and S. Fritschel, J. Fry, D. W. Conrad, J. G. Morris, etc.

There are 20 publication houses in the United States. Four English, 10 German, 3 Norwegian, 2 Swedish, and 1 Danish. There are published 151 periodicals: English 55, German 52, Norwegian 17, Swedish 16, Danish 4, Finnish 4, Icelandic 1, French 1, Hungarian 1, besides many parish papers.

**Education.**—From its very establishment the Lutheran Church has been most active in the advancement of education. Recognizing language as the "sheath of the sword of the Spirit," Luther urged the establishment of schools for the masses in which they could learn to read. In 1520, in his address to the German nobility, and in 1524, in his address to the civil magistrates, as well as in his sermon on the marriage state, and in the preface of his "German Mass" (1526), he discussed the matter and advocated compulsory education. In his translation of the Bible, his "Smaller Catechism and Hymn-Book," he gave the first means of education. He has been rightly

called the "father of the common schools." What Luther together with Melanchthon has done for the German universities is of imperishable value. The percentage of illiteracy is exceptionally low in Lutheran lands. In Saxony it is 2; in Württemberg 2; in Bavaria 4; in Prussia 6; while in Denmark, Norway and Sweden, and Finland it is actually less than 1 per cent. The common schools in these countries are distinctively Christian, each day's session opening with instruction in the Catechism, Hymn-Book, and Bible History. Of the world-renowned universities of Europe, twenty-five are purely Lutheran or have a Lutheran faculty together with others. The German universities may be classified as follows: 1. Purely Lutheran:

**Universities.** Leipzig, Rostock, Jena, Kiel, Göttingen. 2. Lutheran and Reformed: Heidelberg, Greifswald, Marburg, Königsberg, Halle, Erlangen, Berlin, Strasburg. 3. Three confessions represented: Tübingen, Giessen, Breslau, Bonn.

The purely Lutheran have libraries: Leipzig 500,000 volumes, Rostock 140,000, Jena 180,000, Kiel 200,000, Göttingen 500,000. Denmark has Copenhagen, library 240,000. Sweden has Lund with 120,000 and Upsala with 250,000 volumes in library. Norway has Christiania, 280,000; Finland, Helsingfors, 150,000; Russia, Dorpat, 150,000 volumes.

In the United States the Lutheran Church has 26 theological seminaries, 35 colleges, 12 young ladies' seminaries, 44 academies, a total of 117. There are besides over 1,600 parochial schools, in which 1,700 teachers instruct 151,000 children.

**Foreign Missions.**—The missionary activity of the Lutheran Church dates back to the middle of the sixteenth century when Gustavus Vasa, King of Sweden, began (1559) to missionate among the Lapps. The Danes undertook the work of Christianizing the heathen on the Coromandel coast (1620). Peter Heyling was sent to Abyssinia (1634), while Tornæus labored among the heathen Finns (1648), and Campanius among the Delaware Indians (1643-1683), into whose language he translated Luther's "Small Catechism," the first Christian book appearing in the language of the natives. But it was rather from the beginning of the eighteenth century that the missionary life in the church began to develop. The pious King Frederick IV. of Denmark established the East-India mission at Tranquebar, to which Ziegenbalg and Pluetschau were sent

(1706). The former translated the Bible, Luther's "Small Catechism," and many hymns into Tamil. Among his successors Schwarz (1798) must be mentioned. Isaak Olsen labored in Greenland from 1716 to 1722. Hans Egede, the apostle of **Missions Organized.** Greenland, arrived at his post in 1721. Toward the close of the eighteenth and in the beginning of the nineteenth century the great missionary societies were formed to carry on the important work.

"The Lutheran Church has 40 chartered missionary societies at work among the heathen. These societies have 185 stations in Asia, 505 in Africa, and 12 in Australia. On these 700 stations, occupied as centers of mission labor, there are over 1,000 missionaries, 100 native preachers, and 4,000 other native helpers. On the 700 mission-stations there are 210,000 members, 1,000 schools, and 60,000 pupils. The annual income of the societies is \$1,200,000. Its fields of labor are: Japan, Southern China, Sumatra, Borneo, Farther India, Central and South India, Persia, Palestine, in Asia; Bogssland, Gallaland, German East Africa, Madagascar, Natal, Transvaal and Orange Free State, Cape Colony, Namaqualand, the Kongo, the Cameroons and Togeland, Slave Coast, Gold Coast, Liberia, Senegambia, in Africa; Queensland, New Zealand and New Guinea, New South Wales, South Australia, in Australia. Greenland and Lapland are not counted because they are almost Christianized through her efforts. The four general bodies of the Lutheran Church in the United States are all actively engaged in foreign mission work. The General Synod has been engaged in the work in India since 1842 (Father Heyer); the chief station is Guntur. At the last meeting (1893) it reports 7 ordained pastors and 184 other mission-workers. There are 328 congregations with 14,311 baptized members. In 1860 a mission was also established at Muhlenberg, Liberia; it reports 2 missionaries, 2 native ordained pastors, and 180 members. The total receipts of the General Synod for foreign missions for the two years ending March, 1893, were \$126,012.37, while the expenditures have been \$117,007.45. The General Council has been actively engaged in the work among the Telugus of India since 1869. Its chief station is Rajamundry. At the last session of the General Council (1893) there were reported 4 missionaries and 104 other mission-workers. There are 6 principal stations and the Gospel is preached in 146 villages. There were 3,757 Christians. The total receipts for the two years ending September, 1893, were \$32,856.52, while the total expenditures were \$30,844.30. Besides this the Iowa Synod has been assisting the work in Australia and New Guinea, and the Swedish Augustana Synod spends \$3,000 in Jewish missions begun in 1879. The United Synod South began work in Japan in 1887



and spends \$4,500 annually on the mission. The General Conference is about to enter upon the work in India. Mission work among the Jews has been carried on since 1883.

**Home or Inner Missions.**—The range of home or inner missions is so wide, and the work carried on by the Lutheran Church in the world so great, that we are compelled to confine ourselves to the work carried on in the United States and Canada. We have grouped the different departments for the sake of convenience.

*Mission Work Proper.*

1. What is now usually known as home missions is the gathering of the scattered and uncared-for people into congregations and supplying them with pastors. The work begun in 1804 by the Ministerium of Pennsylvania is now carried on by the great general bodies of the church through mission boards or by individual synods. There are reported 2,162 missions, which were supported with \$848,234. The General Council has an English, German, and Swedish Home Mission Board.

2. Closely connected with the foregoing is the *Emigrant Mission* to assist and protect emigrants. The work was undertaken in 1862 in New York city. The importance of the work appears when it is considered that during the twenty-five years of its establishment over 200,000 persons have passed through the German Emigrant House on State Street, New York, alone, many thousands of whom were harbored and fed free of charge. There are now 9 emigrant-houses, 3 German—in New York 2, Baltimore 1; 1 Norwegian, in New York; 2 Danish—in New York 1, in Brooklyn 1; 2 Swedish, in New York and Boston; and 1 Finnish in Brooklyn.

3. The Scandinavians have followed their seamen through the Seamen's Missions, and influenced by their success the Germans, Danes, and English have followed. Four Seamen's Missions are reported in America: in Brooklyn, Quebec, Pensacola, and Wilmington, N. C.

**The Female Diaconate.**—Since 1836 a lost office of the church has been restored to her, the "Female Diaconate." The work so humbly begun by pastor Theodore Fliedner in Königsberg, Germany, has grown until to-day there are numbered 8,478 deaconesses at work on 2,774 stations. Deaconesses were first brought to the United States from Königsberg by Dr.

Passavant, of Pittsburg, in 1849. The work has during the last few years become very prominent in the Lutheran Church. There are 7 deaconesses' houses in the United States: in Philadelphia, Pittsburg, Milwaukee, Omaha, Chicago, Brooklyn, and Minneapolis, with 50 deaconesses. The sisters are engaged in

**The Mother House.** hospital, school, and parish work. The grandest institution of its kind in the world is the Mary J. Drexel Deaconess Mother House on Girard Avenue, in Philadelphia, erected at a cost of \$500,000.

*Work for Orphans and the Aged.*

1. Since 1837, when the Orphan Asylum at Middletown, Pa., was founded, the church has given attention to this part of her duty. There are now 37 orphan asylums in the United States, giving a home to 1,800 orphans.

2. There are 8 Homes for the Aged: 2 in Brooklyn; 1 each in Philadelphia, Washington, Allegheny, Wellesley, Ont., Monroe, Mich., and Arlington Heights, Ill.

*Hospital Work.*

1. Hospitals have been established by the church in Philadelphia, Brooklyn, New York, Pittsburg, Milwaukee, 2 in Chicago, Washington, Jacksonville, Ill., St. Louis, Grand Forks, N. D., St. Peter, Minn.—total, 15 hospitals.

2. There are 2 institutions for the training of deaf-mutes, at Omaha, Neb., and Morris, Mich.

**Literary Notes.**—The following are some of the more important literary productions of Lutheran authors: "American Church History," Series IV., Jacobs. "The Lutherans in America," Wolf. "Die Lutheraner in Amerika," translation of the former with many valuable additions, Nicum. "Geschichte der Lutherischen-Kirche in Amerika," Graebner. "Geschichte des New York Ministeriums," Nicum. "The Conservative Reformation," Krauth. "Dogmatik," Schmidt. "Symbolische Bücher," Mueller. "Church History," Kurtz. "Kirchengeschichte," Guericke. "Real-Encyclopedie," Herzog-Plitt. "Lutherans in all Lands," Lenker. "Handbook of Lutheranism," Roth. "Lutheran Manuel," Remensnyder. United States Census 1890, Carrol. "Mission Tract," Wackernagel. "Allgemeine Missions-Zeitschrift," Warneck. "A Study on the Female Diaconate of the New Testament," Jacobs. "The Office of the Deaconess," Wenner. "Wegweiser der Kirchen- u. Dogmengeschichte," Harnach. "The Way of Salvation in the Lutheran Church," Gerberding.

## CHAPTER SEVENTH.

### SKETCHES OF JUDAISM.

THE three great systems of theistic religion—Judaism, Christianity, and Mohammedanism—all originated among the Semitic peoples of the Orient. The second and third forms grew out of Judaism which has its basis in the Old Testament Scriptures, and was the original revealed form of monotheism. Naturally it has played a most important part in the history of the human race, standing as the sole monotheistic religion during one half of that history. The following papers are by leading adherents of that faith, either in its old form or in its new.

#### SECTION FIRST.

##### Judaism and Its Claims.

*By Rev. C. Taubehaus, Rabbi Congregation Beth Elohim, Brooklyn.*

The Jews had their origin in mythical antiquity. As a nation they ceased to exist long ago, and are divided into as many nationalities as are the Gentiles with whom they live and with whom they work for the general good and prosperity. The Jews in England are, as far as their duties as citizens and men are concerned, English; the Jews in France are French; the Jews in Germany are German; and the Jews in America are Americans by birth or choice. They are Jews in religious

Religion the belief, inasmuch as they reverence the traditions  
Central Idea. of their fathers and adhere to the system of divine teachings which has come blazing from Horeb, and has been fanned and spread by their prophets and illuminated by their sages.

They justly claim that they have had the largest number of people who placed the spiritual above the temporal, the ideal above the worldly; whose faith was unshaken, whose will was invincible, and whose courage was heroic, in facing death and

enduring torture, when the world was arrayed in hostility against their religion. If martyrdom proved a source of benefit to mankind, they deserve some acknowledgment for having set the first example of it, and for having suffered it longest.

*Key to their History, National and Post-National.*

The interest of the history of the Jews is not confined to Palestine. The history of a people that was the constant companion of developing mankind, the witness and participant of the greatest events and movements in the annals of humanity, must *a priori* be regarded as having more than local importance. Fanaticism only will rejoice in the unwarranted assumption that the destruction of Jerusalem was the sad close of the religious existence of the Jewish people. But the facts before us show that their post-national history is not less significant and glorifying than was their national history.

Palestine was the indispensable preliminary for subsequent development. By no other method could the Israelites have become identified with those divine principles for which they stand than by national existence. The destiny of every idea or system of ideas depends upon the school it establishes or the following it acquires in its incipiency. Taking hold of one individual, he has to implant it somewhere to strike deep root and resist the shocks of opposition. The Socratic idea, for instance, asserted itself in spite of persecution, because the wise Socrates imprinted it indelibly upon some susceptible minds who stand out for it with all their might. We can not remember Plato and Xenophon without reverently thinking of their master who instructed and inspired them. Nor can we remember Socrates without gratefully thinking of his ardent admirers, who immortalized his wisdom and placed it, so to speak, as a fountain of intellectual stimulation in the realm of thought. Socrates lived in his disciples, especially in Plato; his disciples lived in him. No wonder that, knowing how little the paralysis and decay of his body will interfere with the progress of his spirit, he philosophized on the immortality of the soul when he was about to drink death out of that fatal goblet.

But Judaism is not an idea or system of ideas to crown or to please the mind of the thinking classes as a new theory or prop-

osition. Judaism is a religion to permeate the heart and to control the entire inner being, and a far superior method had to be selected for its ascendancy. Judaism has come with the object to wipe out the degradation of idolatry, to overthrow the altars from which the smoke rises into the vacuum of imagined deities, to cut off the groves dedicated to superstition, to exterminate falsehood and covetousness, the roots of all evil. Judaism has come with the object to redeem man, to raise his hopes and aspirations to his Creator, to reorganize and reunite mankind on the broadest principles of love and justice, of brotherhood and consanguinity.

The mere proclamation of the Word of God without securing a home for it to be fostered and cherished, embraced and absorbed, by at least a small portion of humanity, would have been tantamount to throwing seeds upon the sea. For though there is a religious element, a propensity of worship in human nature, it goes in the direction of the visible and has given rise to forms of worship most deteriorating and abominable.

It is said in the Talmud that before the Sinaitic declaration the Almighty addressed Himself to all nations in behalf of the Law, but they refused to accept it. Revelation alone does not vitalize. The children of Israel in the desert were not much better after the communication of the decalogue than they had been before. Planted as a nation, with the object of becoming the emblem of the "Word of God," and the conservators of the best moral principles on a soil regarded the special gift of God; with a government to typify the justice of God, a sanctuary to symbolize the unity of God; with traditions that cluster about radical development; with patriotism, habits, and practises that grow upon long settlement; separated from the rest of mankind by spiritual and temporal concerns, by creed, cult, legislation, language, and nationality; under the awakening influences of the prophetic voice and mutual encouragement—the Jews gradually became imbued and saturated with the grandeur of their mission. Deviations and idolatrous indulgence recurred

even in the Holy Land, but only as an immigration, an inundation from without, which was each time repelled and removed by the manifestation of divine grace, as which even the ruins of the temple must be regarded.

The removal of the Jewish state was, like its institution, the

initiative of higher accomplishments and wider activity; and the history that follows it has singular importance and points of suggestiveness. The assertion to the contrary—namely, that with the forfeiture of the national center the religious prerogative was annulled—is a slur upon prophecy, an impeachment of the Bible, and a hazardous denial of historical facts. Is the fruit at its best when depending upon the tree for nutrition and maturation, or when ripe and consummate it leaves its nursery? Does the child, that draws happiness from the milk-bottle and finds in the cradle more room than it needs, present a more perfect phase of animation than the boy that goes crying or whistling to school, or the young man who unassisted and with self-reliance launches into the opposing world to battle for a subsistence? Independent of national union, and outside of its original sphere, Judaism continues to influence and to perpetuate the unflagging religious zeal, devotion, and perseverance of its votaries, and to encourage and to stimulate the cultivation and expansion of a progressive literature, in which religion has the most convincing and most sacred expression. Does not this evidence growth and development of a noble calling?

We can not reasonably give preference to the post-national history, which would be an utter impossibility without the preceding events. But just as little can we afford to turn all our attention and admiration to the national history, which, without the phenomena of the post-national history, could have no higher import than of a farce or of a tragedy. The source and the current both constitute the river, and either is in its way and function as important as the other. The period from the capture of Jericho to the destruction of the first Temple, inlaid with miracle, blessed with the leadership of brave judges, lighted with the holy fire of prophecy, glittering with pompous royalty, and marked with political surprises, does not concern us more than the short period of the Babylonian captivity, when deep religious conviction became a moving power and pure monotheism the rule of the Jewish life. The construction of the Temple by Solomon was no greater triumph for religion than when away from the fatherland the oppressed Jews opened their heart that the Lord of Hosts might enter! The Babylonian captivity was the grand prelude to the second period in national history which, crowned with the genius of Ezra, radiant with

intellectual constellation of the great synagog, fringed with the luster of the Maccabean victories, suffused with the holi-  
**Post-National** ness of a God-fearing people and their wise  
**Glories.** leaders, fixed the groundwork and foreshadowed the greatness and glory of the post-national period that, beginning with the destruction of the second Temple, has not come to a close yet.

The differences between the period of Palestine settlement and that of dispersion do not diminish the excellence of either. In the former, divine grace is manifested in penetrating revelation; in the latter, divine grace is manifested in the obedience and adherence of Israel to the revealed Word. In the former prophets and men of consecrated wisdom instruct and work upon Israel; in the latter the Gentiles are to fall into the line through the agency of Israel. "For from Zion the Law shall go out, and the Word of God from Jerusalem" (Is. ii. 3, Micah iv. 2). The former is a time of planting and preparation; the latter a time of growth and fulfilment. The former presents Israel as a national union cemented by a mixture of religious and political interests and advantages; the latter presents Israel as a religious community parceled and scattered all over the earth, yet united by the same cravings and hopes, the advocacy of the same principles, and the worship of the same God in the tabernacle of His creation. "The heavens are my throne and the earth my footstool, which is the house you could build for me and here is the place of my rest" (Is. lxvi. 1). In the former, the sword is brandished in the interest and defense of religion and country; in the latter, the sword is no factor. "Not by power and not by might, but by my spirit, saith the Eternal" (Zech. iv. 6). A few futile attempts are made to shake off the Roman yoke, and then the sword of Judah is given up to its rusty fate and the learning of war discarded forever. With weapons that have no piercing blade, no wounding power—forged in the spirit of God—with faith, hope, and self-abnegation; with a spirit bent upon martyrdom—the Jews of the dispersion enter upon the religious career which has no example in the history of the nations.

*The Jews of the Dispersion.*

Robbed of their fatherland, the homeless Jews were compelled to seek shelter in an unfriendly world. Where a number

of them settled, thorns were put in their way and misery and lamentations were carried into their dwellings. Even if tolerated at first, they were soon made to feel that they pitched their tents amidst hissing serpents and venomous humanity. No cruelty was cruel enough, no humiliation was sufficiently humiliating, if it was to be inflicted upon Jews. Mercy was mockery, law was violation, and love sinful, in dealing with the people that carried the holy ark of the sacred tablets. There was rivalry and competition among the Gentiles in the severity of punishment, in the laceration of scorn, in the enormity of extortion, in the intensity of torture, and in the profusion of bloodshed to be perpetrated upon the progeny of Jacob. The peccability of human fury reached its climax in the oppression and mutilation of the people of whose spiritual treasures the Gentiles were to obtain such a large share. Where is the place of Jewish colonization in Europe—not to mention other continents—the air of which was not, at one time or other, vibrating with the groans and mercy-cries of maltreated and

**Ages of** bleeding Jews? Continuous restrictions and **Persecution.** humiliations, frequent extortions and plunders, persecutions, massacres, and exiles were the lamentable facts in the heartrending experience of the Jews in almost every part of Europe up to a comparatively recent date.

Now and then, here and there, a little sunshine of freedom fell upon them. The just and enlightened rulers, it is true, always appreciated the genius of the Jews and extended amicable relations to them. But they were deplorably scarce. Yet when such a one came upon the throne, the crushed could raise their heads and take deeper breath. Under such circumstances the Jews recuperated with wonderful rapidity. In the genial atmosphere of a more considerate legislation, they exerted their energies and exercised their faculties also outside of the province of strictly religious thought, and gave ample proof that the mind had not become rusty under the iron hand of the oppressor. They began to grow and climb towering heights of intellectual excellence and social distinction.

Not only the religious and moral world, but the scientific **Intellectual** world, is under obligation to the disgraced Jews of **Achievement.** former ages. In those centuries when the gloom of ignorance hung heavily upon Europe, the Jews were the chosen people also as to philosophic thought and scientific inves-



tigation. "They were the teachers of bishops, nobles, princes, kings and popes" (see Draper). Had more freedom, more favorable opportunity been granted to them, they might have shed the beauty of a culture upon Europe during the Middle Ages to vie with that of modern times!

But no sooner did the Jewish genius and industry begin to blossom and to bear fruit, than the old cry was repeated with heightened madness, and persecution broke out with more virulence. The payment of the penalty dreadfully exceeded the enjoyment of the prosperity, which, short and deceiving, was like the sun coming out at noon of a rainy day, streaming for a while golden light into the city and inviting animation into the streets, but soon beclouded again; then there is increased gloom and a heavier storm rages.

Exile is perhaps the severest blow, the most unbearable misery, of all. To have a home without safety and without protection against the plunderer and mortiferous invader was enough; but to be chased from place of birth and habitation, to which they had devoted their labor, skill, and love, and pushed into unknown regions of animosity to be scorned and shunned on all sides as intruders and impostors, is a calamity more appalling than death. "Oh! thrice and four times happy are they who were permitted to die before the faces of their fathers under the lofty walls of Troy!" is the lamentation of the wandering Æneas. -But the more authoritative voice of Jeremiah wails over exile when crying: "Weep ye not for the dead, neither bemoan him, but weep sore for him who goes away (Jer. xxii)! "Where shall we go?" was the bitter cry of the Jews who survived the destruction of Jerusalem and groaned under the Roman ax. "Where shall we go?" was the bitter cry of the Jews almost everywhere in Europe.

But the overthrow of the Jewish kingdom was no fiercer calamity, the kindling of the Temple was not a more exasper-

**European** ating blasphemy, the captivity in ancient times **Proscription.** was not more woful and atrocious, than was the proscription of the Jews from Spain, Portugal, France, England, and other countries that have been benefited and enriched by the products of Jewish zeal and intellectual superiority. In Spain the Jews actually performed phenomenal work in the increase of culture and the advancement of civilization. The fertility of their mind and the versatility of their knowl-

edge were prodigious (Maimonides). In France Jews established and filled colleges and breathed a spirit of scientific inquiry into the nation (Rabbi Solomon Yitzhaki). In Italy Jews worked in every department of thought and mental acquisition with acknowledged results (Elia Cretensis). In England Jews cultivated medicine, and to what extent inductive philosophy is indebted to them may be judged by the fact that Roger Bacon, the forerunner and maker of Francis Bacon, utilized their library. Shall I point to the states of Middle Europe, to Germany, where the Jews, crushed politically and socially, debarred from every favorable opportunity, exemplified in their life an immaculate morality and deep religious thought? The Jews everywhere during the Middle Ages formed the religious and intellectual aristocracy of the population, superior in every respect to their ignorant and debauched neighbors. The very stars must have wept when to the misery of persecution and massacre the ignominy of expulsion was added, by which every ray of hope was dispelled and new sufferings beyond description were experienced.

Apostasy would have saved them. Submission to baptism would have averted their trouble. The profession of the religion of their neighbors could have secured to these wretched Jews safety, peace, and honors. Such Jews as lacked the courage to assert the creed of their fathers, and bent their knees to a strange shrine, enjoyed a cordial reception, high compliments, and flattering rewards. But they were few compared with the vast numbers of the faithful who, bound up with Judaism, braved danger and preferred the agonies

**Martyrdom.** of the outspoken Jew to the ease and success of the hypocrite. What surer guaranty can sincerity give them than the sacrifice of the worldly? Has truth a more sacred altar than martyrdom?

That Jews still live, that they did not all perish in the Middle Ages, that a handful of people could not be overcome by hosts of infuriated adversaries, is not less noteworthy than the passing of their ancestors through the Red Sea. Going through thorns, fire, water—yea, through the valley of the shadows of death—the Jews have survived their enemies and witnessed their downfall. Hadrian, Sisebut, Dagobert, Edward I., Charles VI., Ferdinand, and all those stern accusers and persecutors of the Jews, who left nothing undone to exterminate the holy seed, would be amazed if they could rise from the dead for one

day to find the Jewish people a living illustration of the prophetic expression: "The grass withereth, the flower fadeth, but the Word of our God shall stand forever" (Is. xl.).

*Modern Improvement of Condition.*

As civilization advanced and became more general the condition of the Jews improved. In the seventeenth century the horizon of these pitiable wanderers widened. Jews prospered in Holland, returned to England, and found a home in America.

More favorable still was the outlook in the eighteenth century. Sicily was open for Jewish settlement. In England the Jews enjoyed the respect of their neighbors, and efforts were made for their naturalization. The stage began to be more exact in the presentation of the Jew. Shylock was no longer the favorite personification of the house of Israel. In Berlin a Jew named Mendelssohn attracted the attention of the thinking world and was revered for his writings, in which force of philosophic thought and beauty of classic expression are harmoniously blended, and for his moral fortitude and religious invincibility. Lessing, one of the greatest German poets, the dearest friend of that Jewish philosopher, surprised his country with a dramatic production, the tendency of which is to glorify Judaism and to exalt the people who in those days were treated as objects of scorn, and which will nevertheless be ever cherished by all lovers of genuine poetry as one of the most fragrant blossoms of the German muse. In Austria the edict of toleration was quite a relief. France was most kind to her Jewish residents, and the emancipation was the sunrise of a new era.

The grandest work in the interest of the Jews, however, was accomplished in our own century. They were **Emancipation.** emancipated all over Europe with the exception of a few states. Portugal abandoned her former method, and Spain even renewed flirtations with her jilted lover.

Have not the Jews good reason to rejoice over the favorable change and transformation? They have rejoiced, and do rejoice. Altho they have proofs that the wild oats of fanaticism are not all removed yet, that barbarous traditions are still accepted as sterling truths by millions of benighted minds, and that denominational jealousy and sectarian hatred are still threatening forces. We do not refer here to the lamentations of the beaten Jews in barbarous Russia! Nor is the reference

to the so-called anti-Semitic agitation in Germany, which was inaugurated and is conducted by heartless politicians, who find enjoyment in infamous slander and seek to plant their notoriety upon the defamation—and the ruin, if they could accomplish it—of thousands of innocent families. We refer to our own country. Our Republic, consecrated by its founders to religious liberty, is not free from the stain of intolerance and the offensive odor of medieval principles. What can we expect of

Relic of *conservative* Europe, where by mere accident of *Barbarism*. birth crowns are obtained, if in our land of independence, when a *divine* constitution grants equal rights to all, it is still regarded by many an act of piety to snub the Jew, and to make him feel—pardon the vulgarity—that “he is not in it”?

Yet notwithstanding the bitter pills that the Jews are made to swallow, at the exit of our much-boasted century, they too look forward with increased confidence to the realization of their sweet dream of a reunion of the human family. Civilization will continue to broaden the sympathies and to spread a nobler conception and a sounder interpretation of religion. The anti-Jewish sentiment and agitation are taken to be the dregs of the empty cups. After each shower rain-drops drizzle from roofs and trees. Every roaring thunder-storm winds up with harmless murmurs of exhaustion. The worst is over. The occasional outbreaks of religious prejudice in our own day are the last flickers, the last convulsions of an evil that has existed too long and is on the point of dying and disappearing forever. The claims of the Jews will be better understood and their history read with due consideration.

*Appeal to Unprejudiced Judgment.*

The misfortune to-day is, that the Jews are yet judged by the scanty information which unreliable and biased sources afford about them, and it is not considered worth while to give a thought to the testimony they themselves have to offer in the case. What would you think of a civil court of justice that should be so one-sided in the decision as to condemn you solely upon the testimony of your accuser? This is precisely what the Gentile does who speaks sneeringly and disparagingly of the Jewish people, about whose history, which covers a period of well-nigh four thousand years, he is so little informed. When, at the beginning of the sixteenth century, ignorance

directed its fury against the Talmud, that famous Thesaurus of Jewish thought, and decreed to consign those helpless volumes to the pyre, Reuchlin, a Christian scholar, stepped forward as an advocate of Jewish wisdom and cried: "Study the book before you burn it." Was he not right? When Napoleon occupied the throne of France he convened representative Jews from all parts of the world to define their duties to God and the country they live in. That august statesman refused to act upon the promptings of the other side of the house. Do the Gentiles know better how the Jews feel, what they believe, than the Jews themselves? The Almighty has supplied man with two ears. With one only he should listen to accusations, but with the other he must listen to the defense.

It is not expected that every one should read "The History of the Jews," in eleven volumes, by Professor Graetz, which is being translated into English and published at reasonable rates by the Jewish Publication Society in Philadelphia. But what might be expected is, that Jewish life be viewed without the spectacles of inherited prejudice. The Jews are not so far away from observation as to give everybody a right to suppose and to believe all sorts of things about them. They are not in the clouds, which at times present such forms and shapes as are drawn by your own fancy. They live with the rest of the **To be Judged** people. There is nothing to be believed, or **by Facts.** supposed, or assumed about them. These are facts, plain and distinct, by which the Jews should be judged and are judged by the good and wise of all creeds.

Are the Jews not good, patriotic, and law-abiding citizens, largely represented in every important undertaking to increase culture, heighten the moral tone, and improve the condition of suffering humanity? What sect sets such a splendid example of religious steadfastness as do the Jews, in whose synagogues—which you can find even in cities of small Jewish settlement—the oldest anthems are sung, the oldest book is expounded, and the oldest of positive religion is enthroned? As to the diffusion of knowledge appertaining to religion, they do proportionally as much as any other religious body. They have Sabbath-schools, free schools for rudimentary Jewish studies, colleges—one in New York, and a larger one in Cincinnati—chairs for Oriental studies at several universities—in New York, Philadelphia, Chicago, and San Francisco—numerous weeklies

and some monthlies, and many societies and associations for the promotion of biblical and historical learning.

Nor are the Jews behind in the performance of acts of charity. Consider their orphan asylums, hospitals, homes for the incurable, homes for the aged, nurseries for poor children, various orders, and the multiplicity of their benevolent societies that shelter, feed, and clothe the poor, carry relief and comfort to indigent families, and give generous assistance to such as need a helping hand to become self-supporting.

In their daily pursuits the Jews are active and industrious. *They are not all merchants*, tho it would not be to their discredit if they were, since commerce is one of the chief factors in **Among the** civilization. They are identified with every **Cultured.** profession and every field of honest toil. They number in their ranks poets, philosophers, scientists, artists, littérateurs, financiers, statesmen, mechanics, and day-laborers.

In their family relations you will find the Jews to be good husbands and wives, tender fathers and mothers, obedient sons and daughters, loving brothers and sisters. Socially they are friendly, sympathetic, hospitable, faithful to the friend, and well-wishing to all. The Jews are not afflicted with the leprosy of intolerance. There is no such thing among the Jews as an ill feeling against the people of other creeds. They do not regard themselves as the children of God and all nations as rubbish and scum. At the opening of the Bible God does not appear as the God of the Jews but of the universe. The "golden rule" is of Mosaic origin.

That there are many vicious Jews, who have no other ambition than to acquire wealth and seek happiness in the avenues of worldliness, the Jewish people are not ashamed to admit. Let the sect that is free from malicious individuals professing its creed throw the stone! The sun has dark spots, gold has its dross, the diamond its flaw, man his weakness, and every large body of men has an element that is full of blemish and iniquity. Should the Jews be an exception to the rule? But to throw avarice and infidelity at the door of the Jews as a class, as a people, is most unjust, most cruel, and should for the sake of Christianity be stigmatized as *unchristian*. Had the Jews been as they are painted by their enemies, they would have been wiped out of existence long ago, because sensuality is no armor against temptation, worldliness is no tonic that

tends to prolong life, and avarice is an altar upon which the spiritual is sacrificed in adoration of Mammon. For over two thousand years the Jews had the alternative either to keep up Judaism and suffer for it, or to abandon it and live in peace. To-day, even, there are thousands of Jews whose fate would be pleasanter and less burdensome if they could be persuaded to seek convenience outside of the pale.

Why have the Greeks disappeared from the face of the earth? They were decidedly a gifted people. Their song, how charming! Their philosophy, how musical! Their statuary, how beautiful! Yet they left the stage of history after glittering a short period upon it, and were heard no more. Why? Because they sought the sensual and lived for the temporal. In favorable circumstances they sported with their nude gods, and enjoyed the frolics of their merry ideas; but when the tide of foreign influences came upon them they weakened and prostrated themselves before the new master. The same holds good of the Romans and the other nations who at one time or other attained tremendous sway and frightened and oppressed the world for a brief period, and now are sleeping in the sepulchre of ages. Worldliness is no redeeming power, but a stumbling-block, to nations as well as to individuals, a burning fever that feeds upon vitality, and tho it manifest great strength and a rosy color for a while ends most fatally in the extinction of the life to which it has lent such a dazzling appearance.

The Jews survive the mightiest nations and the most potent dynasties because they never dropped the hem of the garment of Him who is everlasting, because they lived for truth, for an immortal idea. Religion was the fountain of their salvation, and God, not the world, was their master, their support, their rock and shield. They made the worldly subordinate to the spiritual; the earthly to what is *divine* in man. They do not expect to be congratulated upon the religious victories which they have achieved in the history of man, but they have a right to insist upon *fair dealing* and *just treatment*. Mercy is not the thing they look for at the tribunal of denominational opinion. Mercy is the attribute that well becomes the Supreme

**Justice** Judge above; and if we mortals have a spark  
**Demanded.** of that heavenly possession, let the criminal and wrongdoer be treated to the pleasantness of it. The Jews demand *justice*. Let the various sects try to know

and to understand one another better, and base opinion upon facts.

Measures like the one which the venerable compiler of this book has adopted aid in bringing about a better acquaintance and correcter judgment in the ranks of religion. May God bless the sweet old man for his noble attempt!

## SECTION SECOND.

### Jews and Judaism in America.

*By Max J. Kohler, A.M., LL.B.*

The history and status of the Jews have for many years been subjects of interest to the public at large, far in excess of what the mere number of adherents of their faith would warrant. The total number of Jews on the face of the globe to-day is probably about seven millions, a number which may well be regarded as the maximum of adherents that their creed has ever had; yet how low that figure appears compared to the numbers claimed by all of the other leading religions of the world! The historian of Judaism, therefore, especially if of another faith, has felt called upon to account in other ways than by their numerical strength for this continuing interest in the fate of the chosen people. Thus, as long ago as the beginning of the eighteenth century, a French clergyman emphasized in his history of the Jews their survival throughout the ages as itself a miracle, justifying a study of the post-biblical history of that people. Others have been content to regard Jewish history as of interest chiefly because that religion gave birth to the other two leading religions of the civilized world, Christianity and Mohammedanism, thus ignoring the later history and continuing mission of the Jew. Still others, like Renan, have eagerly turned to the study of Jewish history as "one of the three histories of prime interest, constituting, with Greek and Roman history, the history of civilization, which has been the result of the alternate cooperation of Greece, Judah, and Rome."

**A Conscious Mission.** To the Jew himself, besides the interest naturally attaching to his own ever-existing activity in human affairs, the principal factor is his consciousness of his holy mission preserving his identity and integrity throughout



human history, and leading him on to work out his divinely ordained task along lines of historical continuity and development.

The history of the Jews in America forms an element in each of these plans, but it is also of interest for additional reasons peculiar to itself. Our blessed land was the first—tho by gradations and advances covering many years—to confer full civil and political rights upon the Jew, and his history here is therefore of interest as affording a striking example of the patriotism and good citizenship of the Jewish residents; for here alone for many years were there no denials of these ordinary rights, to be used as pretexts for onslaughts on the Jew for failing to distinguish himself in lines of activity which bigotry and prejudice had effectually closed to him. Here also, in a land where the beginnings of its institutions and their development are a matter of comparatively recent times, the opportunity is afforded to the historian of showing that from the start Jews were active at every stage in our national colonization and growth. The history and status of the Jews in America ought, therefore, to command the interest of all students of religious history and religious liberty, and to a degree far in excess of their numerical quotas, which would appear to-day to be about one per cent. of the entire population of our country—a proportion approximately the same as that to be derived from **A Race and a Sect.** the religious portion of our last national census. Besides, as our title indicates, the Jews have a history both as a race and as a religious sect, unlike other religions, and both will receive our attention herein.

The influence of the Jews upon America antedates the discovery by Columbus. Jews in Spain and Portugal made important contributions to geographical science, and Columbus himself had several Jews with him upon his first voyage, acknowledged his obligation to Jewish scholars with whom he had discussed geographical matters, and employed the charts of a Jew named Abraham Zacuto to guide him on his first voyage of discovery. So, also, several influential Jews, by race at least, in Spain, did much to interest the Spanish monarchs in Columbus's plans, and made the financial advances which the voyage required; so that as eminent an historical student as Prof. Herbert B. Adams, of Johns Hopkins University, was fully justified in employing the rather epigrammatic phrase,

that "not jewels but Jews were the real financial basis of the first expedition of Columbus." However, the day before Columbus left Spain on his first voyage, the decree expelling the Jews from Spain was published, as Columbus himself recorded. At this time there was no country in Europe from which the Jews were not either by law excluded or in which they were not undergoing persecution. Portugal, soon after the discovery, followed the example of Spain, and expelled the Jews, tho not without first despoiling them; edicts of expulsion had been issued by England and France long before; while in other countries they were forced to live in ghettos, or Jewish quarters, enjoyed only very limited rights, and were generally at the mercy of the particular potentate then in power, and beyond the protection of the law.

*The Jews in the New World.*

Under such circumstances it is not strange that the Jews should have eagerly turned to the New World of promise, in the hope of meeting with better times. Even the still incomplete and fragmentary investigations of the historian prove that Jews in considerable numbers settled in the New World, in the West Indies, in Brazil, in Mexico, and in the Guianas, before the middle of the sixteenth century. But the Inquisition was introduced even in the New World, and the Jews were strictly prohibited by law from dwelling in the new lands. Hence they found it advisable to conceal their faith under the cloak of Christianity; tho the records of the Inquisition attest to the fact that these "Nuevos Christianos," as they were called, were commonly Marraños, or secret Jews. Still stronger evidence of this fact is afforded by the history of Brazil, where these "New Christians" immediately threw off their Christian guise, when that country was conquered by the Dutch during the first half of the seventeenth century, and again openly professed their religion; tho many of them forfeited their lives on account of their fidelity to their ancestral faith, when the Portuguese regained control and reinstated the Inquisition. During the

**Restricted** Dutch occupation they were confined to resi-  
**Rights.** dence in Jewish quarters, but in spite of degradations as to status and dress, they were moderately happy.

But in the territory of the United States the earliest Jewish

settlement was made in New York city, and that city has continued to be the largest center of Jewish population down to our own day, when it contains about two fifths of the total Jewish population of the country. Some Jews appear to have arrived here as early as 1652 from Holland, and others thereafter, tho they attracted attention only in 1654, when a larger party arrived here from Brazil. It was in this year that the narrow-minded governor, Peter Stuyvesant, attempted to expel them; but the commercial activity of the Jews stood them in good stead in this emergency, and the Dutch West India Company granted to them the desired leave to settle in the province, "because of the considerable loss sustained by the Jews in the taking of Brazil, and also because of the large amount of capital which they have invested in shares of this company." Inch by inch they had to fight for their rights in these early days with the local authorities; but the latter were finally compelled to acquiesce in the Company's grant of liberal political and civil rights to the Jews, tho the latter were prohibited from entering the public service, or from keeping open retail shops, and even from exercising their religion in public.

Such were the conditions when the English conquered New Netherlands, and the limitations upon the rights of the Jews

**Removal of** continued to be about the same for some time.

**Restriction.** Almost imperceptibly these restrictions were permitted to fall away; so that by the time the first Constitution of the State of New York was adopted, in 1777, by which the descendants of Abraham acquired rights in common with other residents, the changes thereby wrought in their status were more nominal than real. The limitation upon their right to engage in retail trade seems to have been in part the inducement for their activity in intercolonial trade, for Jews in New York soon engaged in commercial transactions with coreligionists in other American Colonies, in the West Indies, in Europe and in the East, and frequently not only enriched themselves, but also added materially to the commercial prosperity of their adopted city by this trade, of which they were in many cases the pioneers and leaders.

Soon after the Jews settled in New York, we meet with them also in other portions of our country, where their experiences were similar to those of their coreligionists in New York, tho generally somewhat less satisfactory. Jewish settlers

reached Newport as early as 1657, and Philadelphia, Lancaster, Baltimore, Richmond, Savannah, and Charleston contained Jewish communities long before the Revolution.

Already prior to the Revolution, the Jews in the American Colonies actively participated in all the political, intellectual, and charitable undertakings of the day, their activity being by no means limited by creed or sect.

The Revolutionary War afforded them an excellent opportunity for manifesting their patriotism, and we have the names of scores who risked life and limb in the cause of their adopted country as officers and as privates. **Jewish Patriots of the Revolution.** Among their number were old men, like Mr. Gomez of New York, who was active at the outbreak of the war in forming a company for service in spite of his sixty-eight years, and who answered a member of Congress who remonstrated with him on this score, that he could stop a bullet as well as a younger man; and young men like Colonels Isaac Franks and David S. Franks, who served as aides to Washington and Arnold respectively, the latter having also been the bearer of a copy of the definite treaty of peace sent abroad by Congress, when signed, to our ministers. Thus we might run through the list, to name some equally active from each of the places where Jews had settled. Nor were they less influential and patriotic in giving their struggling country financial succor, as witness such names as Haym Salomon, the broker of the office of finance, who was also financial agent for France and Holland in the matter of their loans to the Government, and who himself loaned the United States hundreds of thousands of dollars, never repaid, tho committees of Congress repeatedly reported in favor of their payment; or like Isaac Moses, who was also one of Robert Morris's colaborers in raising public moneys and maintaining national credit.

Similar remarks are true of the subsequent history of our country, in war and in peace, as data at hand amply prove, the names of several thousand Jews who served during the Civil War having been collected. Jews have also occupied seats in the United States Senate and in Congress, have been attorney-generals and judges, mayors of some of our largest cities, and representatives of the country abroad, and in short have attested to their integrity and patriotism in every field. Until very recent years, however, the Jews nowhere formed large portions

of the population in any district. At the beginning of the Revolution, it has been estimated there were about 4,000 Jews in the country, a number that had increased to 6,000 by 1826. Numerically, therefore, or even directly, their influence in Colonial affairs could not have been very great. Indirectly, however, they exerted an enormous influence; for it has been well pointed out that it was the Hebrew theocracy that served as model for the Puritans in their establishments of governmental institutions, and it was to the sturdy, liberty-loving, God-fearing but self-reliant Jewish patriarchs as depicted in the national literature of the Jew that the early settlers turned in their own struggles for religious and political liberty.

*Progress in Religious Liberty.*

The stages in the development of religious liberty enjoyed by the Jews in America have already been indicated herein. From the beginning of American history, when the profession of his faith by the Jew was not merely fraught with danger but was in fact punished by death, in Mexico and Brazil; from the normal British conditions during and before the first half of the seventeenth century, when the Jew was wholly without rights in law, and was by law excluded from British soil, and the profession of his faith was blasphemy punishable by death, a punishment which it was in fact proposed to impose on a Jew in Maryland about 1650, down to the days when germs of more liberal ideas first took root, as in Roger Williams's Rhode Island and in Dutch New York, we can mark the development of religious liberty in the New World, from which it was to be transplanted to the Old.

No better barometer of religious liberty can be conceived of than the treatment of the Jew by nations and ages; for, unlike the cases of Catholic, Huguenot, or Puritan, the Jewish questions of those days were never political, but solely religious and humanitarian problems. We have referred to the gradual development of Jewish rights in New York, where Dutch influences left so strong an impress that the Jews enjoyed greater liberty than in any other American colony. Their political rights were called into question in that province in 1737, when the narrower English standards were—incorrectly it would seem—applied, to deprive the Jews of the suffrage. In like manner Newport proved false to its traditions in 1762, when it

declined to naturalize Jews under the English Act of 1740, which expressly authorized their naturalization. In Philadelphia we find Jews petitioning the Legislature, soon after the Revolution, to sweep away obnoxious test acts, which barred their rights to public office, and others working zealously during the days of constitution-making for the adoption of articles recognizing the absolute separation of Church and State. Here and there, as in Maryland and in North Carolina, the dawn of the nineteenth century saw the Jews still deprived of certain political rights; but such anomalies were soon swept away, and the land over which the stars and stripes waved offered liberty, civil, political, and religious, to all who trod upon it, during the last half-century and forevermore. In the beautiful language of America's great jurist, David Dudley Field:

“I conceive that the greatest achievement ever made in the cause of human progress is the total separation of the State from the Church. If we had nothing else to **American Separation of Church and State.** boast of, we could claim with justice that, first among the nations, we of this country made it an article of organic law that the relations between man and his Maker were a private concern, into which other men had no right to intrude. . . . Amid all shortcomings, it will remain forever to the glory of these States that they allow no man to step between his fellow man and his Maker. Clouds and darkness do often seem to cover the land, but there is one rift in the clouds through which, to the mind's eye at least, the daylight will shine as long as the world lasts. This nation may be torn into fragments, or other races may occupy the land in some era far away, but the fact will still remain that there was a nation of freemen on this continent which first rent the shackles that priestly domination had been forging for centuries, and solemnly decreed that no man should dare intercept the radiance of the Almighty upon the human soul.”

*Development in Religion.*

The pre-Revolutionary settlers of Jewish persuasion in the United States were chiefly of Portuguese extraction, and in the synagogues that they erected the Portuguese ritual was naturally adopted. Thus a large majority of the early Jewish settlers in New York were of Spanish-Portuguese descent, but, even in the beginning of the eighteenth century, various other nationalities were represented, for we learn that some Jews had come from Poland, Hungary, and Germany. It is probable that

immediately after arriving, religious services were instituted; but it is difficult to prove this contention, because of the secrecy which they were compelled to adopt to evade antagonistic laws. Soon after 1685, however, a congregation with a regular meeting-place was organized, which has indeed preserved its corporate existence down to our own day, being the Shearith Israel Congregation, now worshiping in West 19th Street. In 1746 this congregation had a membership roll of fifty-one, from which figure the Jewish population of New York city at that period may be fixed at about two hundred.

Our records contain much data from which to infer what great sacrifices these pioneers made on behalf of their faith, and how they overcame difficulties in living according to the tenets of their religion, particularly in places where there were but isolated Jewish settlers. However, the absence of assailing forces from without afforded the individual the fullest liberty to do as he chose, and we thus have instances, running back to the last century, of members of the younger element adopting alien forms and customs from their neighbors, in religious as well as commercial and political life, and thus occasionally growing somewhat lax in their religious observances. As the birth of the century found other Jewish settlers, on coming over to this country, settling in new districts, frequently in isolated cases, the tendency to laxness and indifference in religious matters in such instances grew.

To counteract such tendencies, numerous attempts were made to attach such persons to the essentials of their faith,

**Origin of** the ceremonies and incidentals which failed to  
**Reform Move-** appeal to them any longer were to be aban-  
**ment.** doned. The earliest of these attempts of any importance was made in Charleston, by Isaac Harby and his associates, in 1835, and in consequence a new "Reform" congregation was organized, which adopted many prayers in the vernacular in place of certain Hebrew prayers, and introduced occasional sermons into the service. Meanwhile Jewish immigration to this country, especially from German-speaking countries, grew, and the necessity for adopting measures to keep Jews faithful to their religion, while they at the same time absorbed in the fullest degree the new Occidental civilization, into intimate touch with which they were for the first time brought, became obvious.

About the middle of this century the need for some action to overcome these recognized conditions of affairs was frequently emphasized. Then it was that enlightened pulpit leaders from abroad laid the foundation for the present Reform movement among the Jews; stirred up the masses once more to enthusiasm for their faith; appealed with burning eloquence to the intellects of their hearers, and urged them to be true conservators of their sacred heritage, not by attempting to perpetuate conditions which they gladly had abandoned, but by adopting new ceremonies and clinging to such old ones as were still pregnant with meaning for them, to give expression to the sacred truths of their religion, with which their hearts still vibrated. The Jewish religion thus underwent transformation, in that rites and ceremonies that may have lost their significance for enlightened Jewish citizens of the nineteenth century gave way to forms and ceremonies in which to clothe Jewish truths.

As a result, new Congregations sprang up everywhere, new enthusiasm for religious life was manifested, beautiful shrines of worship were erected throughout the land in which the God of Israel was adored, and the American Jews entered actively into every phase of our national life in common with their fellow citizens, while worshipping the God of their fathers in a manner consonant with their views and habits. In the years immediately preceding the Civil War, David Einhorn, Samuel Adler, Merzbacher, Lilienthal, and Isaac M. Wise thus laid the foundations for American Reform Judaism, which to-day counts among its adherents most of the intelligence and wealth of American Judaism.

#### *The Jewish Sects.*

But a few words about Judaism and its different sects are necessary to understand present subdivisions, especially as the National Census of 1890 divides the Jews into two sects, Orthodox and Reformed.

It has been said that the earliest Jewish Congregations in America adopted the Portuguese ritual. As Jews speaking

The other languages came over in numbers, and each individual was enabled to follow his own predilections, other Congregations were formed, having different rituals; but in matters of creed these at first differed but very slightly, if at all, from the original Portuguese settlers. Each



Congregation enjoyed absolute independence, and therefore developed along its own lines, without being subject in any way to the control or the interference of another or other Congregations; and down to our own day each Congregation is autonomous, except that in a few instances, as in New York, several (Russian) Congregations for their own convenience placed themselves under the jurisdiction of a Common or Chief Rabbi, selected by themselves. In congregational affairs the male members have control, particular deference, however, being paid to the views of those learned in the law, such as the rabbis.

As the term itself indicates, Orthodox Jews are such as professed to adhere to all the ancient rites and ceremonies of the **Standard of Jewish religion**, and they accept as authoritative **Orthodoxy**. the "Schulchan Aruch," or Code of Laws and Ceremonies, compiled by Rabbi Joseph Karo in the sixteenth century. The laws and ceremonies enjoined by the Bible were explained and enlarged by the rabbis in Talmudic days, and their commentaries written down from time to time after having passed from generation to generation by tradition; so that the compilation called the "Schulchan Aruch" contained provisions for the minutest details of Jewish life, and these provisions the Orthodox Jew accepts as authoritative.

Particular laws and ceremonies, especially as to worship, were from time to time rejected by one or another congrega-

**The** tion, yet all those who in principle reject any **Reformed.** rites or laws may properly be called Reformed Jews. The latter term is therefore a very elastic and comprehensive one, including many different shades of opinion, and Reformed Jews need not necessarily have any views in common, except a common belief in the God of Israel and in the sacred mission of the Jew. Various names have been coined to express the varying shades of belief, such as Conservative, Reformed, and Radical Jews, which will be permitted to explain themselves, especially as no recognized authoritative definitions of the terms can be given. Of late years, however, conferences of Reformed Judaism, rabbinical and also occasionally laic, have been held from time to time, to deliberate over matters of common interest; but they have only advisory powers. One of these associations, the Central Conference of American Rabbis, is composed of upward of one hundred Reformed Jewish Rabbis, with closely allied views

and principles, so that there is a marked tendency at present in Reformed Judaism toward concerted action and uniformity.

A clearer idea of the principles of Reformed Judaism than the above furnishes may be derived from a perusal of the "Declaration of Principles," adopted on behalf of Reformed Judaism by a Declaration of conference of Rabbis held in Pittsburg in 1885, Principles. which was called together by Rev. Dr. K. Kohler, of New York. These "Principles" have been reaffirmed by the Central Conference of Rabbis and other organizations:

"In view of the wide divergence of opinion, of conflicting ideas in Judaism to-day, we, as representatives of Reform Judaism in America, in continuation of the work begun in Philadelphia in 1869, unite upon the following principles:

"First: We recognize in every religion an attempt to grasp the Infinite, and in every mode, source, or book of Revelation held sacred in any religious system the consciousness of the indwelling of God in man. We hold that Judaism presents the highest conception of God as taught in our Holy Scriptures and developed and spiritualized by Jewish teachers in accordance with the moral and philosophical progress of their respective ages. We maintain that Judaism preserved and defended midst continual struggles and trials and under enforced isolation this God idea as the central religious truth for the human race.

"Second: We recognize in the Bible the record of the consecration of the Jewish people to its mission as priest of the one God and value it as the most potent instrument of religious and moral instruction. We hold that the modern discoveries of scientific researches in the domains of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age and at times clothing its conception of divine Providence and justice, dealing with man, in miraculous narratives.

"Third: We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its national life in Palestine, and to-day we accept as binding only the moral laws and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

"Fourth: We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity, and dress, originated in ages and under the influences of ideas altogether foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further modern spiritual elevation.

"Fifth: We recognize in the modern era of universal culture of heart and intellect the approaching of the realization of

Israel's great Messianic hope for the establishment of the Kingdom of Truth, Justice, and Peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state.

"Sixth: We recognize in Judaism a progressive religion, ever striving to be in accord with the postulates of reason. We are convinced of the utmost necessity of preserving the historical identity with our great past. Christianity and Islam being daughter-religions of Judaism, we appreciate their Providential mission to aid in the spreading of monotheistic and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally in the fulfilment of our mission, and therefore we extend the hand of fellowship to all who operate with us in the establishment of the reign of truth and righteousness among men.

"Seventh: We reassert the doctrine of Judaism that the soul of man is immortal, grounding this belief on the divine nature of the human spirit, which forever finds bliss in righteousness and misery in wickedness. We reject as ideas not rooted in Judaism the beliefs both in bodily resurrection and in Gehenna and Eden (Hell and Paradise) as abodes for everlasting punishment or reward.

"Eighth: In full accordance with the spirit of Mosaic legislation, which strives to regulate the relation between the rich and poor, we deem it our duty to participate in the great task of modern times, to solve, on the basis of justice and righteousness, the problems presented by the contrasts and evils of the present organization of society."

Several Congregations of the advanced "reform" character hold regular religious services on Friday evenings or Sunday, as well as Saturdays, and one, the Sinai Congregation of Chicago, of which Rev. Dr. E. G. Hirsch is minister, has abolished its Saturday service entirely, and observes the national day of rest as Sabbath instead. A Hebrew Union College for the education of Jewish ministers exists in Cincinnati under the presidency of Rev. Dr. Isaac M. Wise, which is under Reformed influences. The Orthodox and Conservative Jews maintain "The Hebrew Theological Seminary" in New York city, an institution with similar purposes.

#### *Statistics of American Judaism.*

It is very difficult to give accurate data as to the Jewish population of the country in the past, and in fact only one attempt to secure American Jewish statistics of any conse-

quence was made until the recent Government Census of 1890. The exception referred to was the collection, between 1876-1880, of data, under the authority of the Board of Delegates of American Israelites and of the Union of American Hebrew Congregations, which indicated a Jewish population in the United States of about 250,000. In this connection 278 Congregations reported the number of members they had, aggregating 12,546 heads of families.

Since then, the Jewish population of the United States has more than doubled itself, the increase being chiefly due to the **Later Immigration.** enormous immigration from Poland, and, within the last decade, from Russia, on account of religious persecutions. The large seaports, particularly New York, have received the newcomers, whose mode of life and customs differ considerably from those of other Jewish residents. In spite of numerous attempts to Americanize the Russian Jews, their numbers and conditions have induced them to settle in certain districts of our cities where it becomes difficult for the process of assimilation to go on; and, in consequence, our large cities have Jewish quarters of their own like the European cities from which the immigrants hail. More than half of the Jewish population of New York is composed of these immigrants. As the tide of immigration has at length been well-nigh checked, efforts to do away with these unfavorable conditions are daily becoming more successful. In their religious views, the Russian Jews are for the most part very orthodox; a certain sprinkling of atheistic Anarchists and Socialists among them manage to attract considerable attention from the public, and this leads to false notions as to their real numbers. According to the census of 1890, there are 533 Jewish church organizations in the United States, with 130,496 communicants. Of these 316 organizations, having 122 church edifices valued at \$2,802,050, with 51,597 communicants, are to be credited to Orthodoxy, while Reform Judaism counts 217 organizations, having 179 church edifices valued at \$6,952,225, with 72,899 communicants. These figures tend to show that the Reformed Jews outnumber **Comparative Numbers.** the Orthodox, but this is probably an erroneous deduction, for the returns, particularly from the Orthodox Russian immigrants, were very meager and incomplete, and the Orthodox are no doubt in a majority to-day.

Each Congregation has a Sabbath-school connected with it,

for the religious education of the young, while secular education is obtained in public and private schools. There are also Hebrew Free Schools in the large cities, for the religious education of poor Jewish children, and also trade- and technical-schools for the same classes.

Jewish charities in New York city can be traced back to the beginning of the last century; and the same coincidence between the foundation of religious and charitable organizations mark the history of the Jews in other cities. The Jewish charities of New York are monumental, and have frequently been characterized by non-Jewish authorities as the best conducted and most comprehensive in the world. The Mt. Sinai Hospital and the newly founded Lebanon Hospital, the Montefiore Home for Chronic Invalids, the Home for Aged and Infirm Hebrews, the Hebrew Orphan Asylum, the Sheltering Guardian Society, the Hebrew Free Schools, the Baron de Hirsch Schools, the Hebrew Technical Institute, the United Hebrew Charities, and the charitable society connected with each temple, while far from exhausting the list of New York Jewish charities, give some idea of the activity of the Jews in this direction, by which upward of a million dollars per year are distributed in organized charity. The Jews in other cities have founded the same number of institutions, relatively speaking. It would be quite beyond the scope of the present paper to enumerate the other different organizations, national or local, founded by Jews throughout the United States; suffice it to say that they embrace almost every department, religious, fraternal, benevolent, literary, and scientific. Worthy of special mention are the Young Men's Hebrew Associations, the National Council of Jewish Women, the Independent Order B'nai Berith, the Free Sons of Israel, the American Jewish Publication Society, the American Jewish Historical Society, and scores of other organizations.

The Census of 1890 shows that there are Jewish residents in every State of the Union, but the great majority are in New York, Illinois, Ohio, Pennsylvania, California, Missouri, New Jersey, Michigan, Indiana, Maryland, Louisiana, and Alabama, these States being named in descending scale in the order of Jewish population. From this it will appear that the Jews are most numerous in the States con-

taining our largest cities, the great majority of them preferring city to rural life. In New York city, according to careful estimates, there are about 225,000 Jews. For these reasons the non-Jewish inhabitants of the large cities are apt to overestimate the Jewish population of the country, while the rural inhabitants are apt to underestimate the number very much.

While the Jews have been interested and active in political life everywhere, they have been numerous enough only in a few cities to form an appreciable portion of the political Parties. voting population; and even there the efforts of self-seeking politicians to control an imaginary "solid Jewish vote" have never been successful, the Jews being quite equally distributed among the principal parties.

Some interesting statistical data were secured as a result of a special inquiry as to the Vital Statistics of the American Jews, undertaken in connection with the Census of 1890. From records regarding 10,618 Jewish families, including 60,630 persons, it appeared that 19,890 persons were born abroad; but of the remaining 40,666 born in the United States, 36,772 had parents, one or both of whom were foreign-born. As regards the male population above 15 years of age 18,031 reported a definite occupation, distributed as follows: lawyers, 285; physicians, 173; teachers and literary men, 388; accountants, book-keepers, and clerks, 3,041; bankers, brokers, and officials of companies, 422; wholesale merchants and dealers, 2,147; commercial travelers, 1,797; retail dealers, 5,977; cigar-makers, 183; jewelers, 387; tailors, 534; farmers, 111, etc.

The writer from whom we quote these figures, Dr. John S. Billings, accounts for Jewish partial immunities from certain diseases and other peculiarities of vital statistics as due to racial tendencies, and he concludes:

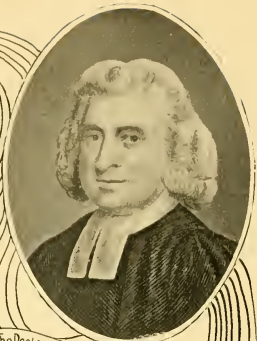
"In Europe the Jews have been kept apart from other races, partly by religious and other ties acting from within, and partly by compressive persecution arising from without. In this country both of these causes of segregation, and of consequent hereditary transmissions of physiological peculiarities, are becoming weaker; the latter much more so than the former."

In fact, the tendencies of American life, especially in its commercial aspects, all work toward the destruction of racial peculiarities on the part of the Jews, so that the Jew in the United States is becoming absolutely American, instead of remaining a Hebrew, the term "Jew" becoming every day more a distinctively religious designation for the religious views of this sect of American citizens.

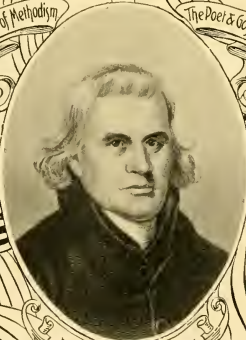




JOHN WESLEY  
1703-1791  
The Great Apostle & Founder of Methodism



CHARLES WESLEY  
1708-1789  
The Poet & Gospel Hymnist of Methodism



FRANCIS ASBURY  
1745-1816  
The Pioneer Methodist Missionary and First Bishop in America



JOHN SUMMERFIELD  
1795-1825  
The Eloquent Young Preacher, Founder of the American Tract Society



MATTHEW SIMPSON  
1811-1884  
The Educator, Bishop & Prince of Methodist Preachers





## CHAPTER EIGHTH.

### THE METHODIST EPISCOPAL CHURCH.

METHODISM, the product of the Wesleyan movement, in many respects the greatest revival and reform movement of modern times, has been from the beginning synonymous with vital piety and earnest work for salvation, and retains its right to the name with its full meaning only on that basis. It has become subdivided in this country (as well as abroad)—as will be seen by the Table of Religious Statistics at the opening of Part Second—into many branches, differing in polity or other less essential matters, but in substantial agreement regarding the great features of the Wesleyan doctrines. The papers following give:

1. A view of the Revival and Missionary Work of the Methodist Episcopal Church (North) in the United States.
2. A sketch of the Origin and Growth of the Missionary Society of the Methodist Episcopal Church, with a glance at some of its present foreign work.

#### SECTION FIRST.

#### The Methodist Episcopal Church, Especially in its Revival Features.

*By Rev. David H. Ela, D.D., Natick, Mass.*

While the Methodist Episcopal Church has been through all its history a revival church, and its ministry a revival ministry, **Essentially a Revival Church.** it has for that very reason had relatively fewer professional evangelists than other denominations. Methodism began its work in revivals. Its first ministers were simply and only lay evangelists. Its organization was necessitated by the results of revival preaching. Every local church has sprung from a great revival, or received its shaping and the reinforcement which gave it

character and standing in the community from some marked ingathering of revival fruit. Its early itinerants remained ordinarily but one year in a place, often for a less time. But in any case a revival was expected, and success meant always a revival.

Men there were in the ministry of especial talent for evangelistic work, and distinguished for their success in revivals, **The Pioneer Missionaries.** but the regular itinerancy gave ample opportunity for their work, and the demands of the circuits were such as to make unnecessary any stepping aside from the pastoral relation. Indeed, by the necessities of the case a regular itinerant was simply a traveling evangelist. He preached in a dozen places every month. His quarterly meetings were special services, which gathered people from a wide section of country. Any manifestation of local interest was followed up by a "protracted meeting" in which neighboring itinerants would be called in to aid and minister. It would not be true to say that there were no evangelists, but there were few who went from church to church as at the present day without pastoral charge. Rather the minister whose zeal overran the circuit bounds was appointed to some unmapped territory when he was free to choose place, time, and manner of work. Not infrequently at the conferences men, often the ablest and most efficient, in answer to the bishop's call, volunteered for such pioneer work, or themselves sought appointment to unoccupied fields. In this way Jesse Lee went first to New England, and his first church in Massachusetts was organized in Lynn as the result of a revival at the beginning of his preaching there in 1791.

Every local preacher regarded himself, and was held by the church, as an evangelist subject to call for service without pay, **The Local Preachers.** and especially in the West his home became a center of religious influence and a preaching-place. Very many of the local preachers were from the ranks of the itinerants, who had located because the responsibilities of families made it impossible to take the long journeying incident to the circuit work. Indeed, in the early days of the itinerancy it was expected and was true in most cases that if an itinerant married he would very shortly locate. In this way many of the ablest preachers in the work came into the local ranks. But they did not cease to preach when located. On the con-

trary, while supporting families by business or labor they preached constantly, filling appointments on the circuits in aid of the circuit preacher, but without compensation, or opening up new work in neglected fields. They were the assistants in seasons of revival, the evangelists to whom the circuit preacher turned, and never in vain, when the harvest-time came. Not a few of them migrating to the new Territories became the religious pioneers. They preached in the new settlement, they gathered their neighbors into classes and societies; they led many of the wayward to Christ and salvation. Not infrequently they sent the call for help to the itinerant, or prepared him a welcome when he penetrated to the newest settlement. In those early days the local preachers were far more numerous than the itinerants, for it may be said that the evangelists were more numerous than the regular ministry. In many cases, the locations were but temporary, the preacher reentering the Conference when circumstances permitted.

The Christianizing of the country west of the Alleghanies was by itinerant evangelists who sought out the scattered **The Itinerant** settlements and preached to them the Gospel of **Evangelist**. salvation. It was only about ten years after Daniel Boone penetrated the wilderness of Kentucky that the itinerant preacher found his way into that country. The pioneer bishop, Francis Asbury, the most extraordinary evangelist of America, crossed the Alleghany Mountains into Tennessee in 1787 and began the work which resulted so largely in Christianizing the West. The early settlements were largely composed of adventurers, many of whom were fugitives from justice, not a few having left families as well as debts and crimes behind them east of the mountains. No church has been formed, no settled ministry has been established. In their poverty the people were in no condition to hold out inducements to ministers to settle among them—unless it were their own desperate need. In 1800 the pioneer evangelists reported 2,484 church-members in Tennessee and Kentucky. In 1810 they numbered west of the mountains 22,904; in 1815 they were 44,500; in 1820, 66,374; in 1825, 114,447; in 1830, 177,150. The annual increase of members varied in this time from 200 to 16,500. The average annual increase from 1800 to 1810 was 2,000; from 1810 to 1820, 4,400; from 1820 to 1830, 11,000. While there was immense immigration into the new Territories

from the older States, the growth of church-membership was very little by transfer of membership, but mainly by profession of faith. It follows, therefore, that the new country was the scene of almost constant revival.

*Period of Camp-Meeting Agency.*

One of the most important revival agencies in the West was the camp-meeting. Tho scarcely ever thought of as a part of the evangelistic method, the camp-meeting was really nothing else. The generally accepted statement as to the beginning of camp-meetings is that they originated in the West and that the first was held in 1799 on the bank of Red River, Kentucky. A wonderful outpouring of the Spirit attended a sacramental service in the Presbyterian Church, in which Presbyterians and Methodists united under the leadership of Revs. Messrs. Hodges and William McGee, Presbyterian, and John McGee, Methodist. Report of the meeting being noised abroad the people came together in such numbers that the house could not hold them, and the congregation adjourned to the grove where a rude pulpit was erected. Of this meeting Rev. John McGee records that the three ministers preached alternately; that under the preaching of Mr. Hodges the people began to shout; that the same day while Mr. McGee was preaching many of the people fell prostrate and large numbers were converted. This was undoubtedly the beginning of camp-meetings west of the mountains.

But there is evidence that the camp-meeting had an earlier origin and a more gradual development. It was in fact but the outgrowth of the grove-meetings east of the mountains in sections where there were no meeting-houses, or where they were too small to receive the crowds drawn together on special occasions. One such was held in Lincoln county, N. C., as early as 1791, and in 1794 a regular camp-meeting was held, continuing several days and nights. Among the ministers present at this meeting were Daniel Asbury and William McKendree, afterward bishop of the Methodist Church, and Dr. James Hall, Presbyterian. Three hundred conversions were reported. Another union meeting was held at Bethel, N. C., in 1795, at which hundreds were converted. John McGee was associated with Daniel Asbury in North Carolina, and must have been familiar with these services. Later he removed to

Tennessee and was one of the originators of the camp-meeting there. The results of the first meeting were such as to suggest the holding of others in different localities. In this way the camp-meeting became an established institution and a favorite method of evangelism.

Especially, and later almost exclusively, among the Methodists these meetings became annual revival services, gathering **Annual** attendants from many scattered churches as well **Services.** as vast numbers of the irreligious, and not a few of the desperately wicked who frequented the frontier settlements. They brought out the ablest preachers and the most successful evangelists. Often the Methodist Conferences were held at or near the camp-grounds, thus securing a concentration of a strong force of workers. Bishop Asbury himself was nowhere more at home than on the camp-ground, and nowhere more welcome, more eloquent, or more effective as a soul-winner. Here as a mighty general he marshaled his forces, and with marvelous power led his army to victory.

Asbury has left us in his journal a picture of one of the earliest of these union camp-meetings in 1800, near Drake's **Picture** Creek meeting-house, Tennessee, at which he **by Asbury.** was present with Bishop Whatcoat and William McKendree, afterward bishop. Two thousand people were present on Sunday, he says, and adds:

"Yesterday, and especially during the night, were witnessed scenes of deep interest. The stand was in the open air, embosomed in a wood of lofty beech-trees. The ministers of God, Methodists and Presbyterians, united their labors and mingled with the childlike simplicity of primitive times. Fires blazing here and there dispelled the darkness, and shouts of the redeemed captives and the cries of precious souls, struggling into life, broke the silence of midnight."

His lieutenants were hardly inferior to their leader in this work. One of them boasted in his old age that he had super-**Typical** intended a hundred and thirty camp-meetings—**Scenes.** how many others he had attended is not recorded, though, doubtless very many. Among the many meetings of which more or less complete records have been preserved may be mentioned that at Muddy Creek—the second camp-meeting in the West—at which about 40 souls were converted. A little later there was one at the Ridge, when

there was much excitement; many fell prostrate to the ground, and the mingled sounds of groaning, praying, and shouting seemed strange confusion to the lookers-on. Some persons fled affrighted from the ground, only to return to seek and rejoice in salvation. Over 100 were here converted. At Desha's near Cumberland River a congregation estimated at 10,000 assembled. The meeting was attended with deep conviction of sin, and some strange overpowering influences, under which the people fell to the ground as tho swept by a tornado, and again rose up to praise God with wonderful eloquence—small, home-bred boys, the historian records, being among the most eloquent witnesses. Hundreds were converted. At Cobbins Creek the attendance was supposed to be 20,000. By 1812 the camp-meeting had become an established institution from Delaware to Georgia and westward to the frontier. Indeed, the first recorded revivals in Indiana and Missouri, if not the first church organization, was the fruit of camp-meetings. A camp-meeting without conversions was a failure. In some cases hundreds were converted in a day. It is recorded of several that every person present professed to be converted. In not a few instances many persons were physically prostrated under the power of conviction. At Cobbins Creek, before referred to, under the preaching of a Presbyterian minister 3,000 persons fell to the ground.

Other strange and less profitable physical manifestations attended the excitement of the camp-meetings. The nervous "The Jerks." affections, popularly known as the "jerks" (of which an account has already been given on page 56)—the involuntary and uncontrollable jerking and twitching of the arms, legs, neck, and other parts of the body of hundreds at a time in a great congregation,—and other similar affections, first made their appearance at one of the union camp-meetings. Believers and unbelievers were alike attacked. It is not necessary here to consider the nature or the causes of these phenomena, but it may be noted that similar manifestations have attended other great religious excitements in England and in this country, notably in the "great awakening" in which Jonathan Edwards was the most prominent leader. They were more frequent under the calm and thoughtful preaching of Wesley than under the dramatic eloquence of Whitefield.

*Camp-Meetings in the Western States.*

In 1820 there was a series of camp-meetings in Tennessee attended with extensive revivals. On Nashville and Lebanon circuits the meeting held in June resulted in 300 additions to the church. In July a meeting at Center meeting-house was attended by 5,000 people. On the first day 80 seekers presented themselves. The second day there was preaching at sunrise at eight, ten, eleven, and three o'clock, after which the feeling was such that preaching gave place to prayer and praise. Sunday for the same reason there was no preaching afternoon. Two hundred professed conversion before the close on Tuesday, and the whole congregation pledged themselves to seek religion. This was the beginning of a revival which extended a hundred miles in a single week. August 3 a great meeting began on Bedford circuit with still larger attendance. Two stands were erected for services. On Sunday the excitement was too great for preaching after ten o'clock. A riotous crowd under the lead of a noted rough planned to carry on a mock camp-meeting near-by, but their class-leader was converted before they were fairly under way. Two hundred and fifty were converted at this meeting. Lebanon circuit, Nashville circuit, and Richmond circuit each held meetings in August in which 300 were converted. In September Stone River circuit gathered great numbers for a camp-meeting. Many converts from other meetings attended. More than 350 professed conversion at this meeting, and at its closing service the sacrament of the Lord's Supper was administered to 600 communicants. It is noted that in these meetings of 1820, while there was deep feeling and much excitement, there was no appearance of the "jerks" or of similar affections. The increase of members on Nashville District was nearly 2,000.

The great revival period in the West and the remarkable growth of the churches are coincident with the establishment of camp-meetings. Especially was this true of **Increase by this Agency.** the Methodist Church, whose wonderful increase of 150,000 members west of the mountains occurred between 1810 and 1830, just at the time when that church was pushing camp-meeting revival work most vigorously. The year 1820 showed the remarkable increase of over 16,000.

*Camp-Meetings in the Eastern States.*

In the Eastern States also the camp-meeting was early introduced, and tho never so generally adopted became an important evangelistic agency. In many sections the meetings were migratory, being held in different localities from year to year. In others the meetings became fixed in one place, and the churches were accustomed to gather annually as to their Feast of Tabernacles or their Pentecost. But always while the spiritual uplift and enthusing of the church was expected, intense effort was put forth for the conversion of sinners, and no camp-meeting was counted a success which did not gather its score if not hundreds of converts. In Maine a gracious revival followed a camp-meeting held at Ovington in 1821, in which 150 joined the church. The same year at Barre, Vt., camp-meeting, 100 were converted. In Wellfleet, Truro, and Eastham, 1821, a blessed revival occurred—remarkable for its rapid movements. One hundred were converted in Truro in a single week, and 400 conversions resulted in all.

A greatly successful camp-meeting was held at Tuckahoe, N. Y., in 1805. Bishop Asbury, whose wide experience and successful labors in camp-meetings have been already noticed, said it exceeded any meeting he had ever attended. Not only were great numbers converted at the meeting, but the revival spirit was carried to churches in all directions and continued in some cases for years. Brooklyn, N. Y., church added nearly 200 to its membership in two years, nearly trebling its numbers. From this camp-meeting also seems to have come the seeds of revival which sprang up in New York city in 1806-7, referred to below.

At the Tuckahoe camp-meeting among the converts was a young man of sixteen named Marvin Richardson. His father, mother, and three brothers, were converted in the revival in New York, Marvin being one of the active workers in the service. In 1808 he preached his first sermon, under which discourse Thomas Thorp, afterward a useful minister, was converted. Immediately Richardson was thrust out into evangelistic work. The next year he joined the itinerant ranks and was sent to Charlotte circuit on the shores of Lake Champlain. A powerful revival attended his labors in Middlebury, and he



reported 200 souls added to the membership of his charge. Marvin Richardson continued his labors as an itinerant in the active ranks for more than forty years, a man of commanding presence, and of great and happy influence among his brethren. His name is still preserved in honor in another branch of the church, by his distinguished grandson, Rev. Marvin Richardson Vincent, D.D., of the Presbyterian Church.

In New England, Eastham and Martha's Vineyard stand preeminent among the early camp-meetings for the numbers gathered there and the mighty displays of spiritual power, and the multitudes converted. So these places are memorable for the surpassing eloquence of evangelical preaching—the ablest men in the ministry in such surroundings going beyond themselves in presenting the awful threatenings of the law or the melting tenderness of God's grace and love; and the ordinary pastor, upborne by the prayers of the church, drawn out in love for the sinner and aided by the Holy Spirit, becoming as the voice of God to the listening multitude. Other sections have their memorable camp-meeting revivals and camp-grounds made sacred by associations and traditions of the victories of God's people and the conversion of souls. And recent times are not wanting in such sacred places and scenes.

A remarkable revival work began in the Methodist Church, New York city, 1806-7, which resulted in the addition of over 400 members. In this revival, so great was the crowd and so difficult was it for the ministers to reach the penitents, and so inconvenient to converse and pray with them where they sat, that it was found necessary to ask seekers of religion to come forward to the front seats in the church. From this is believed to have originated the custom of asking seekers to the mourners' bench. The revival begun in 1806 in the New York churches continued to bear fruit till the breaking out of the war in 1812, the increase in membership each year being from 200 to 400, and aggregating in six years an increase from 1,056 to 2,594.

The same year Asbury reports an awakening on Redding (Conn.) circuit with many conversions. Tolland and vicinity have 150 conversions. In 1793 Hartford circuit has 200 converted and an increase of 146 members.

*Work of Revival in the Churches.*

But revivals have by no means been confined to camp-meetings nor chiefly fruitful there. Very largely is it true that Methodist churches in the older portions of the East have had their beginnings in special revival services.

Bristol, R. I., affords a good illustration of the planting and progress of Methodist churches in the East. The church there **Typical Church** had had small success, with much persecution, **Revivals.** from the beginning in 1791 till 1812. Bristol was a seaport, and its shipping and sailors were largely engaged in privateering, when in August, 1812, in the midst of the war excitement, a revival began under the labors of Rev. Asa Kent, the pastor, in which over 100 members were added to the church. For weeks meetings were held daily. The Episcopal Church shared largely in the fruits of this revival. Bishop Griswold, the rector and assistant Mr. Henshaw, afterward Bishop, cooperated heartily in the revival services with the Methodists, and 65 communicants were added to the Episcopal Church.

In February, 1820, another revival began in Bristol under the labors of Rev. Thomas W. Tucker and continued under Rev. Isaac Bonney, pastors of the church. The whole town was moved as by the power of God. Many parties were attracted from other towns by the reports which went abroad. Some who came to scoff and riot remained to pray. In this revival the membership was increased from 178 to 406.

In 1846, under the pastorate of Rev. Jonathan Cady, a similar revival occurred, in which for a time the business of the town was nearly suspended, the people giving their time to attendance on the meetings. The membership of the church was increased by 125 additions. The Episcopal Church shared largely in the labors and successes of this work, under the leadership of Rev. John Bristed, rector. In the winter of 1866-67, Bristol was visited by another revival under the labors of Rev. T. S. Thomas, in which more than 125 were added to the church-membership. All of these revivals were under regular pastors and without the aid of evangelists.

The Methodist Church in Providence, R. I., began in a revival. In 1815 Rev. V. R. Osborne began preaching there,

and in eight months reported as the result of a revival 111 members. The revival extended beyond Mr. Osborne's congregation, and over 80 joined the Baptist Church. In 1820-1821 a great revival occurred under the labors of Rev. John N. Maffitt, who attracted great crowds of all classes and denominations. The Methodist Church gained 150 members, and Congregationalist, Baptist, and Episcopal churches made perhaps larger gains.

*Bishop Asbury's Great Work.*

Bishop Francis Asbury, if he had not stood preeminent as the leader and organizer of the Methodist Episcopal Church, His Great Journeys. would long ago have been recognized as the most remarkable evangelist the country has produced. His consecration and spirituality, rarely equaled; his ability as a preacher often rising to the heights of eloquence, and attracting large audiences wherever he went; his genius for organization and administration, attested by the unique structure of Methodism, have been recognized in history. Less noted but not less worthy of notice were his labors and successes as an evangelist. From the beginning of his ministry in America in 1771 till his death in 1816, he was first and before all a pioneer evangelist. Never a settled minister, never having the pastoral oversight of a church for more than a single year, never devoting exclusive ministerial labor to one congregation for a single month, yet preaching almost daily for forty years, perhaps no man in the country has received so many to church-membership on profession of their faith. As a preacher he had to gather his congregations at first unheralded and unaided by ecclesiastical organization, authority, or title, and without houses of worship. An organizer and administrator, he had first to convert the people before he could build them into a church or minister the ordinances. Beginning his ministry in circuits which centered in the chief cities of the Colonies, he rapidly extended his travels to the farthest limits of the Colonies. For many years he annually traveled and preached in every State and organized Territory of the Union, from Georgia to Maine on the seaboard, and westward across the Alleghanies into Tennessee, Kentucky, Ohio, and the borders of Indiana, requiring annually six thousand miles of travel on horseback.

In the cities he preached to great congregations who gathered to hear him, but with equal earnestness and faithfulness he declared the truth to the single family or few scattered settlers who gathered in the frontier cabin. And always his direct aim was to lead the sinner to Christ. An idea may be formed of his habits of labor from a single record found in his journal written at the Hot Springs, Va., whither he had gone for the recovery of his health. He says:

"My present mode of conduct is as follows: To read about one hundred pages a day—usually to pray in public five times a day; to preach in the open air every other day, and to lecture in prayer-meeting every evening."

If this was his practise when resting and recuperating, what did he do when in full health and service? His journal records **An Invalid's** almost daily some soul brought to repentance **Work.** and salvation under his faithful preaching. He reached all classes, from the slave in his cabin to the highest in wealth, learning, and political power. One of his striking characteristics was his influence with those of highest social rank. Among those converted under his ministry are recorded a chief justice of the State of Delaware, and two judges of the same court, a wealthy and influential magistrate, a governor of the State, a United States Senator, a member of the convention which formed the Constitution of the United States. Two governors of Ohio also were of these early converts. In Tennessee he found a home with General Russell, who with his wife (the sister of Patrick Henry) were converted and joined the church. Once in his journal he writes:

"I spent the evening with one of the great. The Lord and his own conscience will witness that I did not flatter him. Oh, that his soul were converted!"

In another place he writes:

"I was happy last evening with the poor slaves in brother Wells' kitchen, while our white brethren held a sacramental service in the front parlor upstairs."

One of his temporary homes, where he often paused for a few days of rest or for the quiet of study, was Perry Hall, said to have been the finest mansion in the Colonies, the home of Harry Gough, Esq., a man of great wealth as well as Christian devotion, and a warm friend of Asbury.

Asbury greatly enjoyed camp-meetings, and was thoroughly at home in them. He thought them suited to the wants of the times. They gave him immense congregations, and brought together many of his preachers. In these gatherings the power of his eloquence rose to its grandest heights, and he achieved the best immediate results of his ministry. He did not slacken his evangelistic labors on account of increasing cares in the oversight of the churches. The frosts of age could not cool his ardor nor stay his steps nor silence his voice. When no longer able to ride on horseback, he still journeyed by private carriage and preached daily. When unable to stand or walk, his faithful attendants carried him in their arms from his carriage into the assembly, and seated upon a table he preached to eager listeners. At the very last, when certain that but a few days remained to him, he still pushed on from one waiting congregation to another, hoping but in vain to reach the assembled conference of his ministerial brethren and deliver to them his last message. His last sermon was preached to a little assembly in a small settlement in Virginia, and utterly worn out he ceased at once to work and live. His biographer says that he averaged a sermon a day for forty years, and that in his evangelizing tours from Maine to Georgia, Tennessee, and Ohio he traveled six thousand miles a year. Surely no other evangelist has equaled him in the length or extent of his services, or the numbers gathered in by his labor, or in the permanency of results.

#### *The Roll-Call of Evangelists.*

To enumerate the evangelists of early Methodism under this great leader would be almost to repeat the roll-call of its earliest conferences. For while organization was strongly insisted on, and it was sought to enrol every adherent in the societies, every preacher must first of all seek the conversion of sinners and lead to the knowledge of salvation through Christ.

Among the earliest of Asbury's evangelists was Philip Gatch. Born in Maryland in 1752, and converted in 1772, he was very soon after induced by the little society to publicly exhort, and following his convictions of duty he became a regular preacher. From the first he was successful. Large congregations attended upon his preaching, and

many were converted. Opposition also was awakened. He was beset by mobs, brought before magistrates, and sentenced to prison. He escaped imprisonment but did not escape a coat of tar. His courage and Christian spirit commanded the admiration of his persecutors, and some of the leaders were speedily converted. He traveled and preached in New Jersey, Maryland, and Virginia for nearly twenty years, gathering hundreds if not thousands to Christ, till the wants of a growing family compelled him to locate. Shortly after in 1798, largely on account of his opposition to slavery, he moved with his family to Ohio and settled twenty miles east of Cincinnati. His home became the center and he the leader of a band of Christian settlers, who welcomed the itinerant. Before the coming of the circuit preacher he labored hard to supply his place, and a great revival took place in the settlement. He became a representative man in his church, commanded the respect of his fellow citizens, was made a magistrate, a member of the constitutional convention of Ohio, and was for twenty years a judge of the State courts, and died in his eighty-fourth year universally respected and beloved.

A remarkable evangelist of the last century was Benjamin Abbott. Born on Long Island, he lived an irreligious life, and Benjamin became subject to intemperate habits, till at the Abbott. age of forty years he was thoroughly converted under the labors of itinerant preachers. Very shortly after his conversion he began to hold meetings and to exhort sinners with great power. Joining the Methodist Church, he was licensed as a local preacher and labored with great zeal and usefulness as an evangelist in New Jersey and portions of Pennsylvania, for sixteen years. In 1789 he joined the traveling ministry and labored as an itinerant till his death in 1796. His early labors were attended with great revivals, and large accessions to the membership of the churches were made between 1772 and 1780, notwithstanding the disturbing influence of the war of the Revolution. At New Mills (now Pemberton) a great revival occurred under his preaching, with large numbers of conversions. It was also attended with remarkable physical manifestations, at one meeting twenty persons falling helpless to the floor. He itinerated through Pennsylvania, where also great revivals occurred, attended with the like physical affections, men falling to the floor crying for mercy. In one place the

entire congregation except three men were prostrated. His aggressive manner, together with the peculiar manifestations, awoke oppositions, and many threats of violence were made. But nothing daunted his courage or lessened his zeal.

At Penn's Neck Abbott's preaching was attended with a great revival, and serious persecution. Some remarkable conversions occurred, and whole families were brought to Christ. In one place during the war, while preaching, a mob of soldiers entered the house, for the purpose of stopping him. One soldier rushed upon him with fixed bayonet. Mr. Abbott without faltering continued his discourse, even while the bayonet was pressed to his breast, till his assailant quailed under his steady gaze and retreated to the door. He labored not only in evangelistic work but also for the permanent establishment of churches. He secured by laboring with his hands, by gifts of money, and by collecting means, the erection of several houses of worship. In some of his evangelistic work he was associated with Mr. James Stirling, who had been converted under the ministry of Abbott. Mr. Stirling was a man of great wealth and of great business ability, at that time doing the most extensive business of any man in New Jersey and giving more money for religious purposes. He was a man of the most catholic spirit, and for years held membership in both the Presbyterian and Methodist churches. Together these workers went forth to the ministry of the Gospel, holding meetings and aiding in the building up of churches by preaching, exhortation, organization, and by encouraging and contributing to the erection of meeting-houses. One of their tours was into Maryland, where they witnessed many conversions attended by the same physical affections seen elsewhere. Many places in New Jersey shared their labors and the blessed fruits resulting.

In the list of notable evangelists Henry Evans should find a place. He was of negro parentage, born in Virginia. He was converted and began to preach when quite young, receiving license from the Methodist Church. Emigrating to North Carolina, he began to preach to the negroes of Fayetteville, where a remarkable reformation followed, resulting in the establishment of a church for the colored people. Evans by his own exertions built a meeting-house for his people, to which the fame of his eloquence attracted the white people to

such an extent as to crowd the negroes out of their own house, and finally compelled him to remove the weather-boarding and add sheds to each side of the house in order to provide for his own people. No other preacher in all that region attracted such congregations, and few were able to point to such results of their ministry. He died in 1810, in the shed adjoining the meeting-house which he had built, and in which such multitudes both of white and black had been thrilled by his eloquence and so many had been led to Christ by his presentation of the truth. The literature even of the church preserves few records of the labors of the unlettered African. Bishop Capus, of South Carolina, bears testimony to his wonderful power and fruitful labors, and was himself inspired by Evans' example to devote much and fruitful labor to ministry among the slaves.

A half-century ago Rev. John N. Maffitt was one of the most distinguished pulpit orators and most striking evangelists in this country. Born in Ireland, he came to this country at the very beginning of his ministry, and was admitted to the Methodist Church. For a few years he devoted himself to regular pastoral work, in connection with which his remarkable pulpit ability attracted large congregations wherever he preached. But his greatest successes were achieved in his work as a revivalist, for which his services were in demand for many years. No record of his life has been discovered, and only the most meager reports of his ministry are obtainable. In 1820 he held revival services in the Methodist church, Providence, R. I., which attracted well-nigh universal attention throughout the city. So eager were the people to hear Mr. Maffitt that hours before the time of service ladies and gentlemen from all parts of the city would take their places at the doors of the church awaiting its opening, and large numbers were unable to gain admittance. The religious excitement was not confined to one church, Episcopalians and Congregationalists manifesting more interest than even his Methodist brethren. The interest exceeded anything ever witnessed in Providence before or since. As the result of these services one hundred and fifty were added to the Methodist church in which the meetings were held, and neighboring churches of other denominations shared still more largely in the fruits of the work.

Mr. Maffitt held revival meetings in Cincinnati in which



great numbers were converted. But perhaps his most successful service was in Bennet Street Methodist Church, Boston, in the winter of 1841-42. For a period of six weeks he preached daily to immense crowds, while equally great numbers were turned away unable to obtain entrance to the church. Mr. Maffitt's remarkable eloquence would attract a crowd at any time, but the religious awakening added greatly to the excitement. Conversions occurred daily—how many can not be known now. But Bennet Street Church reported a gain of 604 members. The total gain of members in the Methodist churches of Boston for that year was 1,438, while large numbers were added to other churches. A very marked effect of the revival was seen in the Methodist churches of the vicinity. Bennet Street Church was so crowded that it became necessary to divide the congregation, and another church was built on Richmond Street. Four other churches, in Charlestown, Chelsea, and Boston, if not originating in this revival received such stimulus and additions therefrom as to owe much of their future success to it. It is to be regretted that so meager records of Mr. Maffitt's work remain.

Rev. James Caughey, a member of the Troy Conference, New York, after several years of regular pastoral service in the itinerant ministry, felt moved in 1840 to devote himself to the work of an evangelist. Obtaining release from the pastoral work, he began revival work first in Montreal and later in Quebec. In these two cities within a few months 500 professed conversion under his ministry. Early in 1841 he went to Ireland and opened his mission first in Dublin. Within four weeks 130 were converted. He preached in Dublin 129 times, and the names of 700 converts were recorded in connection with his service. In Limerick 130 converts were reported. In Liverpool he preached 120 sermons, and over 1,300 converts were reported. In Leeds, as the result of his labors, 500 converts were reported. In Hull 800, in Sheffield 1,200, professed conversion. In 1846 he labored in Nottingham, where 1,410 names of professed converts were duly recorded. Mr. Caughey devoted seven years to evangelistic work in England and Ireland before returning to this country. Under these labors 22,000 persons professed conversion. After his return in 1848, he engaged in revival work first in New York, and successively in Albany, Providence, R. I., Lowell, and Fall River,

Mass., and Cincinnati, O., in this country, and in Toronto, Quebec, and London, Canada, besides many other less prominent places. In most of these, extensive revivals attended his ministry, tho the results did not as a whole equal those in the Old World. Mr. Caughey's method was his own—he imitated no other worker. He followed the constant preaching of scriptural sermons, presenting clearly and forcibly the doctrines of Christianity, pressing home the personal obligations, and declaring the threatenings and the promises of the Gospel. He was a man mighty in prayer, and with unfaltering confidence in his call to the work and in the methods which he used and profound conviction of the truths which he preached.

*Bishop William Taylor's Great Work.*

Among modern evangelists few have equaled William Taylor, Missionary Bishop of Africa, Methodist Episcopal Church, either in length of service, variety, or diversity in time, place, or manner, or in the varied nationality of his converts. Born in Virginia, May 2, 1821, he was converted in August, 1841, and began at once to speak and work for Christ. In 1842 he was received into the Baltimore Conference of the Methodist Episcopal Church, and served as an itinerant preacher till 1849, when he was sent as missionary to California, at the very beginning of the gold migration. Without church or hall or meeting-room of any sort, he mounted a dry-goods box on the wharf at San Francisco, and with song and prayer and sermon gathered a congregation and began his ministry of salvation. For seven years he was known to all the city as the "street-preacher." Coming East in 1856, he spent the next five years in the Eastern and Western States and in Canada as an evangelist.

In 1862 he went to Australia, where he labored as an evangelist in Victoria and Tasmania, in Queensland, New South Wales, and New Zealand. The result of two and a half years' labor was the conversion of more than 6,000 souls. Compelled by the illness of his son, and as the only means of saving his life, he took a sea voyage to South Africa. He immediately commenced evangelistic work in Cape Town, preaching thirteen times in nine days, and having 29 conversions. For the next seven months Mr. Taylor was employed in preaching almost daily, going from town to town

through the country from the Cape to Natal, seldom tarrying a week in a place, and everywhere listened to by great crowds of people, with conversions in every place. At Port Elizabeth there were 10 to 20 seekers daily; at King William's Town, 80 conversions in eight days; at Graham's Town, 170 conversions. Most remarkable was the fact that the work extended to all classes of people, English and Dutch colonists, native Kafirs, Fingoes, and Hottentots. Much of the time Mr. Taylor had to preach through an interpreter, and some of the most wonderful results were witnessed under these adverse conditions. At Annshaw, where he first employed an interpreter, 200 seekers responded to his invitation at the second service, and 70 were converted. In five days 300 were converted. At Herald Town, preaching with an interpreter, he had nearly 400 converts, nine tenths natives, and all but two or three reported steadfast months afterward. In this seven months' campaign 7,937 converts were reported, all but about 1,200 being natives.

In 1867 Taylor with his family sailed for London. He spent eleven months in England and Scotland, and then **In Many** labored a year in Barbadoes and the West **Fields.** Indies, with great success. He then spent a year in visiting Australia, the scene of his former labors, where the churches reported a net increase of members in seven years of over 21,000. August, 1870, he reached Galle, Ceylon, where he had 1,000 converts, one tenth from Buddhism. November, 1870, he reached Bombay and began work with the missions in the northwest provinces. Not finding the conditions there favorable for his work, he obeyed a providential call and began work among the English people and the English-speaking Eurasians—descendants of English and native parents—first in Bombay and afterward in Madras, Calcutta, and other important cities. The converts in these cities were gathered into independent societies or self-supporting missions under Mr. Taylor's direction. They built churches and provided for the support of ministers, who were provided for them by Mr. Taylor partly from men raised up among the converts or called from America. Ultimately these churches united with the Methodist Episcopal Church, and out of these beginnings grew up the South India Conference, now (1894) divided into four conferences and extending its missions into Burma and Singapore and other cities of Malaysia. In

these fields are now laboring 94 men and women missionaries, besides 9 ordained and 52 unordained native preachers, and a membership of 4,510. Returning to the United States Mr. Taylor interested many friends to help in sending out missionaries, and in 1882 he said that he had sent from America to India within six years 56 missionaries. In all his work he had supported himself without aid from any missionary society or church, and his assistants went out without assured salary, trusting to the churches they served for support. In 1877 he went to the west coast of South America, purposing to establish Protestant missions and schools in that portion of the continent.

In May, 1884, he was quite unexpectedly elected by the General Conference of the Methodist Episcopal Church **Missionary Bishop of Africa**, since which time he has devoted himself to the work in Liberia and to the development of a chain of mission-stations extending from the coast up the Kongo River to Stanley Falls and on to the great lakes.

Bishop Taylor is a preacher of great power. In his early ministry in California no man on the coast could so command **His Immense Activity.** the attention of the miners of all classes who had thronged to the land of gold. Crowded congregations of the cultured and refined in our Eastern cities have been equally attracted by his pulpit services. Wherever he has gone among savage or civilized he has attracted the people by preaching the Gospel. His manner is direct, his style argumentative; he presents the doctrines of Christianity almost as a polemic, but always with the purpose of convincing of sin, leading to repentance and faith in Christ, and holiness of heart. Withal he uses freely illustrations drawn from his own observation and experience in the ministry. He is, in addition to his active ministerial work, a voluminous writer. He has published many volumes narrating his experiences and successes in evangelistic work, and also a number of volumes on various theological questions, comprising in all not less than sixteen volumes, from his pen, besides much periodical and editorial work.

Now, at the age of seventy-three, he is still pushing the missionary work in Africa, visiting from station to station, presiding at conferences, preaching, organizing, writing, printing, and raising money with unabated energy.

Among recent evangelists Thomas Harrison has had wide  
**Thomas** notoriety, and his labors have been attended  
**Harrison.** with wonderful ingatherings.

Born in Boston in 1854, of pious parents, he was converted at fifteen years of age. His real work as an evangelist began in 1876, in the Franklin Street Church, Baltimore, where 150 were added to the membership. Later, in Carolina Street Church, about 100 joined. He also labored successfully in St. John's Independent Church. In the winter of 1876-77 he held revival services in Union Square Church, continuing for weeks. The meetings were constantly crowded and often 30 or more professed conversion in a single evening. As the fruits of this revival 500 members were received into the church at one time and nearly 400 at another. The next year Mr. Harrison labored in Washington, D. C., in several churches successively, with similar results. In Rylance Street Church 130 joined the church. In Foundry Church, where President Grant worshiped during his Presidency, over 200 joined. One hundred and three joined Hamlin Church; Twelfth Street Church also shared in the good results. Georgetown Church received 180 additions.

In a sweeping revival at York, Pa., under Mr. Harrison 500 professed conversion. At Lima, O., for five weeks two services daily were held and were attended throughout with unabated interest. The public prints reported widespread interest, and "not in all the history of the northwest part of Ohio had there been such wonderful demonstrations of the Holy Spirit." All the churches shared largely in the fruits of this revival.

In May and June, 1880, Harrison held revival services in Dr. Talmage's Tabernacle, Brooklyn, following which Dr. Talmage received 416 members at one time and 240 at another. In Wharton Street Church, Philadelphia, 1879, a series of meetings resulted in 1,000 persons giving their names as converts in four months. In revival services in Scott Church, Philadelphia, in the midst of the political excitement of a Presidential campaign, about 300 were converted. From Scott Church, Philadelphia, Harrison went to Meriden, Conn., where revival services were held for nearly three months, resulting in over 800 conversions. Crowded congregations attended on his ministry daily.

He began revival services in Roberts Park Church, Indianapolis, Ind., March, 1881. In eleven weeks 1,089 conversions

were reported in that one church. So general was the religious interest awakened in the city that in June 16 churches were open for revival work, and 2,200 conversions were reported. Even the theaters were tendered for use for Sunday services.

In revival service in Howard Street Church, San Francisco, where Harrison spent six weeks, 300 or 400 were converted.

St. Paul's Church, Cincinnati, was the scene of his labors in January, 1882, and for three months thereafter. The services were attended by most remarkable results in the crowds in daily attendance, the widespread interest awakened, and in the numbers of conversions. In all more than 1,370 professed conversion.

In Decatur, Ill., 1883, another wonderful revival attended Harrison's labors, resulting in over 2,000 conversions.

A series of meetings at Danville, Ill., followed the revival at Decatur, continuing six weeks, during which nearly 1,000 persons presented themselves as seekers of religion. In the Centennial Church, Rockford, Ill., Mr. Harrison labored in special services, eight weeks beginning in November, 1883. During these services 950 sought religion. Many other churches have been blessed in the labors of this evangelist, including churches in St. Louis, New York, and Boston. Besides these special revival services in local churches, Mr. Harrison has give much labor in connection with camp-meetings, especially in the Middle States. Some of his most striking successes have been at these meetings.

Mr. Harrison began his work as an evangelist when less than twenty-two years old. His smooth-shaven face, slight figure, and sprightly action gave him an even more youthful look,

**"Boy Preacher."** and he was long called the "Boy Preacher." He has been in continuous evangelistic work since 1876, except as compelled by ill health or exhaustion to rest for a few months. His manner of conducting services is unique. He does not depend largely upon elaborate sermons, tho he does at times deliver thoroughly prepared discourses. Usually, however, he delivers short hortatory addresses based on some text or parable, illustrated with anecdotes, delivered with much energy and dramatic force, with happy turns of wit and pathos, which wake the smile or move to tears. He uses skilfully the talents of others in prayer and exhortation, and depends largely on the moving power of music.

Rev. Edgar E. Davidson has been one of the most active

and successful evangelists since 1875, well known in the Middle States. Born in Webster, N. H., December, 1853, educated

**Edgar E. Davidson.** for a business calling, he was converted at eighteen years and immediately became active in

Christian work. For three years he was a commercial traveler for a house in Boston, and in connection with this work began his evangelistic services. He was licensed to preach by the Methodist Church, Newtonville, Mass., and subsequently ordained elder in the New England Conference, but never entered the pastorate. When the increasing calls for his services as an evangelist compelled a choice between business and the ministry, he promptly relinquished business, and for seventeen years has labored as an evangelist—very largely in union services. His fields of labor have been mostly in central and western New York and northern Pennsylvania, but he has also labored profitably in New England and in the West. In New York alone he has held services in nearly 60 cities and towns, almost entirely in union meetings of all evangelical churches. Among these may be mentioned services in Rochester, continuing five weeks, in which nearly 1,000 persons professed conversion. In Syracuse similar meetings were attended with nearly as many conversions. At Homer, a village of 3,500 inhabitants, 400 were converted. Canandaigua reported 470 converts, Medina 300 seekers, Danville 200, LeRoy reported 300 converts. Buffalo witnessed a very successful revival under the labors of Mr. Davidson, as did also Batavia, Geneva, Lyons, Elmira, Ithaca, Cortland, Medina, Corning, Naples, and many others. At Little Falls over 400 came forward as seekers. At Cazenovia, the Presbyterian, Methodist, and Baptist churches united with the result of over 150 converts, including nearly every student in the seminary there not already a Christian. At Dunkirk 85 seekers presented themselves at a single service. In Pennsylvania very large congregations and many conversions attended the revival meetings at Bloomsburg, at Pittston, Hawley, and Honesdale. In Illinois, Mr. Davidson has held union meetings in Rockport, where 400 professed conversion, at Fort Wayne with like results, and at Alton and other places. In Dakota, at Fargo, great numbers attended the services and 300 professed conversion. At Jamestown also and at Grand Forks were seen like results, and in other places in Minnesota and Dakota.

Not without honor in his own country, he has wrought profitably in his home city at Newtonville and in East Boston. In Peabody, 1894, a union service resulted in over 350 professed conversions. In Newport, R. I., also, and in Pawtucket good results have been seen. In the latter place a union of twelve churches and their pastors resulted in a remarkable general interest in the city, and nearly 1,000 conversions were reported. It is claimed that 30,000 persons have professed faith in Christ in connection with the ministry of Mr. Davidson.

Until recent years the general sentiment of the churches—somewhat in contrast with the present drift—forbade the em-

**Women** ployment of women as evangelists. Indeed, the  
**Evangelists.** majority of church creeds declared it unscriptural for a woman to preach or minister in public. The early Methodists in England employed women in Christian work to a very considerable extent, and in a few instances women were licensed to preach. But this practise was not received with general favor, and was gradually discontinued. Only very recently have any churches recognized women as regular ministers or ordained and installed them as pastors.

The first woman evangelist and perhaps the ablest and most successful in this country was Mrs. Maggie N. Van Cott. She

**Mrs. Maggie** began her distinctively evangelistic work in 1868.

**Van Cott.** At that time she was a widow of about forty years old, a resident of New York, where, compelled by the sickness and death of her husband, she had taken up and successfully carried on a considerable business. Her first active religious work beyond that of a private member of the church was in connection with the Five Points Mission. Her first evangelistic work was in February, 1868, in Durham, Green county, whither she had gone for a few days' rest, and where she was persuaded, almost commanded, by a venerable pastor to address his people. So much interest was awakened that she was induced to continue her labors for several weeks, during which 75 persons professed conversion. Following these labors, other fields opened and other pressing calls came. She held services in Cairo, Windham, Center, and other places in Greene county, in Madalin, Dutchess county, and in Stone Ridge, Ulster County, where 154 joined the church as the fruits of this revival. In all the churches where she labored there were conversions, and as the results of her first year's work 500



united with the churches where she labored, besides many others converted who joined other churches.

In September, 1869, she held revival services in the Methodist church in Chicopee Falls, Mass., where much interest was awakened, large congregations attended on her ministry, and many were converted. Her next service was in a colored church in Boston, and later in Mt. Bellingham Church, Chelsea. Here she labored for ten weeks. Great interest was awakened throughout the city, the services were attended by great crowds of people, and 400 sought salvation. Some very remarkable conversions occurred: men of wicked lives, vicious and drunkards, sober citizens and prominent business men, were converted and became active and useful members of the church. Her next field was Wilbraham, Mass., where on the second evening 28 went forward for prayers. Many students in the academy and one of the teachers were converted. From Wilbraham she went to Springfield, where in the absence of the pastor, who was laid aside by sickness, she had entire charge of the church for several weeks and carried on the work with her usual success, and with the usual attendance of large congregations and general interest in the community. During these meetings some rather striking experiences occurred, reminding one of the exciting scenes of the early camp-meetings of the West. Later she held revival meetings in Greenfield and Shelburne Falls, Mass., and in Windsor Locks, North Manchester, and Meriden, Conn., in all of which places many were converted. At Windsor Locks 50 children were converted, who were organized and placed under the watchful care of a lady, herself one of the converts. At North Manchester 40 were converted in a single week. At Meriden over 100 were converted. At Shelburne Falls noon meetings were held to give workers in the shops and factories opportunity for worship between the hours of labor. Workmen came in working-dress, and at a single noon meeting ten or a dozen would seek religion.

Ready of speech, with great tact in approaching strangers, Mrs. Van Cott had great success in winning sinners by direct personal appeal. In 1870 nearly 1,700 persons joined the churches wherein she labored.

In December, 1870, she went West and began her labors in Fond-du-Lac, Wis. Here in a short period 515 presented themselves as seekers of religion. At Oshkosh 108 joined the

church. Columbus and Appleton in turn shared her labors and successes, and later, at Beaver Dam, 110 were added to the church. These are specimens of the work and the results attending the work of Mrs. Van Cott for many years.

Of her personal appearance and manner as a preacher, it may be proper to say that Mrs. Van Cott was graceful and lady-like in dress and manner, not tall but of commanding presence and bright, attractive features. She had a clear, ringing voice of much power, and her sermons were direct and forceful, often illustrated by telling incidents and personal appeals in descriptive portions and in their delivery strikingly dramatic.

Rev. L. W. Munhall, D.D., widely known as one of the most successful evangelists, was born in Zanesville, O., June 7, 1843; he removed to Cincinnati, and at the age of seventeen to Indianapolis, where he was converted, and joined the Roberts Chapel M. E. Church. He enlisted in the army in 1862, and served three years as private, color-bearer, and adjutant of his regiment. After the war he studied and practised surgeon-dentistry for nine years. This profession he relinquished to enter upon the work of an evangelist, having been admitted to the Methodist ministry and ordained elder by Bishop Harris. He was early associated with Mr. Moody in evangelistic work, and first became prominently known in the East in Moody's campaign in Boston in 1877, and having followed Moody and Sankey with services in the great tabernacle after their departure.

Dr. Munhall has held services—almost exclusively union services—in all the principal cities of this country, and in a number of them two or three such series of meetings, besides a large number of the second-class cities and towns. In Boston, Philadelphia, Chicago, San Francisco, Brooklyn, Macon, Ga., Worcester, Mass., he has held meetings two to four series each, and in all has held not less than 150 series of union services, continuing from three to six weeks each—in armories, rinks, tents, opera-houses, tabernacles built especially for the purpose, and more often in churches. It would be quiet impossible to give a complete list of Dr. Munhall's meetings, much more to give anything like a detailed account of the progress and results of the work. It has been estimated that in this evangelistic work he has preached to 8,000,000 hear-

ers, and that 150,000 have professed conversion in his meetings. If these estimates are too high they at least suggest how extensive have been his labors and how great the manifest results. The number of times that Dr. Munhall has been called to labor in the same cities is indicative of the local confidence inspired in his ministry. At least three times he has held meetings in Boston since the days of the Moody tabernacle, called thither by those who were cognizant of his work at that time. He has been in Brooklyn three times, twice in Dr. Talmage's tabernacle. Of one of these meetings, which continued six weeks, Dr. Talmage testified that "between 2,000 and 3,000 people have professed conversion" in them, and upward of 600 had joined his church, and many others had gone to other churches. The church was thronged with great audiences and at his Sabbath preaching multitudes were unable to get inside the building. Of his work in St. Joseph, Mo., and its influence upon the people, the following note from Bishop Vincent gives some indication. He writes to Dr. Munhall after his union meetings in that city:

"I have never known much of your personal work, but the strong and delightful tributes paid to you and your services, and the permanent results of them at St. Joseph, demanded from me to you a letter of congratulation. So much of the evangelistic work that has been done in these days is superficial and unscriptural, and makes so little provision for Scripture study, for practical and enduring results in character, that I think the man who makes the record you did at St. Joseph, Mo., deserves the warm 'God bless you' of every true believer in wise evangelical work."

A recent union meeting conducted by Dr. Munhall at Bay City, Mich., began January, 1894, and was continued three weeks. In these services eight churches united—Presbyterian, Methodist, Congregational, and Baptist—pastors and people laid aside for the time minor doctrinal differences and cooperated heartily in the good work. As a part of the results of the meetings, ten weeks after the close the pastors certify to the reception of from 20 to 162 members into their several churches. In all 646 were received by these churches. Other churches shared largely in the fruits, so that more than a thousand were added to the church-membership of the city. One third of the converts were men, among them many prominent lawyers, phy-

sicians, merchants, and manufacturers. Two or three churches doubled their membership in this revival. One pastor calls it the most remarkable revival he has ever known. One says the revival still continues in his church; scores of awakened persons are still in attendance on the services. It would be impossible to give reports or even a summary of the results of Dr. Munhall's labors in the nearly twenty years which he has devoted to evangelistic work. The above are only a few among many harvests of souls which he has witnessed.

Rev. C. H. Yatman, the present leader of the "Forward Movement" in New York, has devoted fifteen years of labor to evangelistic work. In that time he has visited  
**C. H. Yatman.** and labored in all parts of this country and Canada. He has had much success in work among young people. For ten years he has had the leadership of the "Young People's Meetings" at Ocean Grove, during the camp-meeting season. In this he has been a spiritual power, and become known to many thousands.

For two years past he has been the leader of the "Forward Movement" in New York city, under the Methodist City  
**The "Forward Missionary Society.** The object is to reach  
**Movement."** the unchurched masses—especially such as are for any reason so alienated from churches and religious associations that they are not likely to be drawn into ordinary Sabbath congregations. For this purpose the "Metropolitan Meetings" were inaugurated in that large auditorium, with the attractions of Gospel music, and live, earnest services. The result has been crowded congregations, and under the faithful preaching of the Gospel hundreds of good earnest converts have been made. Large numbers have been brought under Gospel influences for the first time and untold good has resulted. During the winter of 1893-94 Mr. Yatman obtained a furlough, leaving his New York work temporarily in the care of his assistants and devoted two months to similar work in San Francisco, Cal., during the mid-winter fair in that city. He held services and preached almost daily to large congregations. The result was the most extensive and blessed revival in San Francisco and neighboring cities that has been known on the coast for many years. Mr. Yatman is a native of New Jersey and was converted in Newark, through the faithfulness of his Christian employer.

## STATISTICS OF THE METHODIST EPISCOPAL CHURCH (NORTH).

1. *In This Country.*

	1890.	1895.
Number of churches.....	20,802	23,798
Number of communicants.....	2,085,491	2,405,066
Gross amount of benevolent contributions.....	\$1,692,760	\$2,063,428

2. *In Foreign Field.*

	1890.	1895.
Number of churches.....	559	737
Number of missionaries.....	.....	288
Number of communicants.....	68,858	118,987

3. *In Home Mission-Field.*

	1890.	1895.
Number of home missionaries.....	12,802	14,553

## SECTION SECOND.

## Methodist Episcopal Missions.\*

As the Methodist Episcopal Church has been essentially a missionary church, its distinctively mission work at home and abroad has naturally been carried on by a single great organization, whose organized name is The Missionary Society of the Methodist Episcopal Church. We subjoin, as giving some glimpses of its work:

1. The story of the Origin and Growth of the Society.
2. Some sketches of its Work in the Foreign Field.

## I. ORIGIN AND GROWTH OF THE MISSIONARY SOCIETY.\*

BY ALBERT S. HUNT, D.D., SECRETARY OF THE AMERICAN BIBLE SOCIETY.

The nineteenth day of September, 1739, is regarded by our church historians as the birthday of Methodism. This was eighty years antecedent to the formation of the Society under whose auspices we are now gathered. Before the birth of organized Methodism, however, Wesley had given practical proof of his missionary zeal, and soon thereafter he was recognized

\* Materials for this Section were kindly furnished by the Secretaries of the Methodist Missionary Society.

\* From an address delivered at the seventy-fifth anniversary of the Missionary Society of the Methodist Episcopal Church, held in Hanson Place Methodist Episcopal Church, Brooklyn, N. Y., November 7, 1894.

as one of the most remarkable evangelists of the Christian centuries. Thirty years later he sent his first two missionaries to America. Coke, who became our first bishop, sweeping across seas and islands and continents, was practically a missionary society in his own person. Garrettson went forth from the Christmas Conference as a missionary to a foreign land. Our itinerant preachers, with Asbury at their head, were all missionaries, made sturdy for their unselfish service by habitual fellowship with Him who said, "I came down from heaven, not to do mine own will, but the will of Him that sent me."

A rare document has recently fallen into my hands which affords interesting testimony upon this point from John Wesley Bond, the traveling companion of Asbury. He relates that the pioneer bishop, when preaching to a congregation on the borders of civilization, found a very impressive illustration in the recent conduct of certain militiamen, who, at a critical juncture during the last war between England and the United States, refused to cross the State lines to support the regular troops.

Said the bishop: "We followed you to the wilderness when the earth was our only resting-place and the sky our canopy, when your own subsistence depended on the precarious success of the chase, and consequently you had little to bestow on us. We sought not yours, but you. And now show us the people who have no preacher and whose language we understand, and we will send them one. Yes, we will *send* them one; for the Methodist preachers are not militia, who will not cross the lines; they are regular, and they *must go!*"

The qualification expressed by the bishop's words, "Whose language we understand," need not have been made, for work among the North American Indians had already begun, tho the romantic story of John Stewart's visit to the Wyandottes belongs to 1816, the year of Asbury's death.

Asbury shared the responsibilities of leadership for eight years with the first bishop of our church who was born upon

**Bishop McKendree.** American soil. Few men in any age have been more ardent and active in missionary labors than William McKendree. At the opening of this century he was in charge of a district which embraced the present States of Ohio, Indiana, Illinois, Kentucky, and Tennessee, with the western part of Virginia; and, as if this field was too narrow, the Natchez Mission in Mississippi was added. Year after year, before and after his election to the episcopacy in 1808, his missionary labors were well-nigh unparalleled, and he appears in history as the living link between the early and the later methods of American Methodism, for he became the first president of the Missionary Society, which was organized in the city of New York on the fifth day of April, 1819. This glance at the former times, hasty as it is, clearly indicates that the

Methodism of the New World, like that of the Old, was characterized by the most ardent missionary spirit and the most devoted missionary labors. The record which has come to us from our fathers fills us with admiration and gratitude.

*Circumstances of its Origin.*

Let us turn, now, to mark the most striking features of **Environment of the Founders.** the environment of the founders of this Society seventy-five years ago. The civil and ecclesiastical conditions which then prevailed fettered their endeavors to an extent which, I must believe, we unconsciously fail to appreciate.

Here are a few facts. To the original thirteen States of the Union eight had been added. In 1820, a year after the formation of this society, the total population of the country was but 9,633,822, and of this number 1,771,656 were negroes, mostly slaves. The population of New York city was 123,706, and that of Brooklyn, now incorporated as a village, 7,175. There were no telephones, no lines of telegraph, no Atlantic cables, no ocean steamships, no railroads, no Erie Canal. As late as 1834 it took Jason Lee six months to cross the continent to Fort Vancouver, and in 1839 he was seven tedious months in making the same journey. Reinforcements for the Oregon field were sent around Cape Horn in a ship chartered for this special service. Four months after they sailed the New York office learned, through letters written in Rio Janeiro, that they had been prospered thus far on their journey and were soon to proceed.

Think, too, of the postal facilities of that day. The late Hon. William E. Dodge tells us, in his lecture on "Old New York," that in 1819 the New York city post-office occupied the parlors of an ordinary dwelling. A single mail-bag, which one man could carry with ease, contained the entire mail for the South. There were no postage stamps; prepayment of postage was not permitted, and the rates, which varied with the distances, were enormous. A letter carried any distance beyond four hundred and fifty miles cost the recipient a quarter of a dollar, and it cost more to send a letter by post from Brooklyn to New York than it costs now to send one to Rome or to Peking.

Farmers who were at all remote from the great natural water-courses found it difficult to reach the market, and so had little money, while the little that was offered they often hesitated to accept, because bank-notes frequently bore a heavy discount at points even moderately distant from the place where they were issued.

It is evident that these facts had an important bearing upon the work undertaken by our fathers seventy-five years ago.

Nor is this all, for the condition of the church as well as that of the State at that period calls for a moment's attention. It

**A Day of Small Things.** was a day of small things with us. There were three bishops; there were eleven conferences, the ground west of the Mississippi having been but recently and lightly touched. The membership of the church was 235,559, of which number 39,312 were negro slaves. The Methodist Book Concern was still dwelling in rented rooms and had not yet reached Crosby Street. *The Christian Advocate* was a benediction of the coming time, seven years away, while the *Methodist Magazine* was but an infant of days.

I have now to emphasize a point which is a legitimate outgrowth of the external conditions just enumerated. I refer to

**Early Embarrassments.** the serious embarrassment which Nathan Bangs and his few compeers, here at the center, experienced from the practical impossibility of conferring freely or frequently with other wise and influential men of the denomination. In April, 1816, Enoch Mudge was a preacher on Boston circuit, and Elijah Hedding was at Lynn Common; James B. Finley was presiding elder of the Ohio district; John Emory was pastor of the Foundry Church, Washington city, and Beverly Waugh of Fells Point, Baltimore; James O. Andrew was at the capital of South Carolina, and William Capers at Savannah. But I need not enlarge the list. What strength and gladness the counsels of such men would have given to Nathan Bangs! Many a time, I feel sure, he longed to grasp their hands and speak with them face to face of matters on which he was so deeply interested; but they were *very far away*.

Once more, we should distinctly note that a goodly number of men, who at a later period were the most efficient supporters of the Society, were not associated with the founders in 1819. When mountains which are far apart form the background of a broad landscape they seem to be close together. Bangs and Soule and Clark, when the Society was organized, were each not far from forty years of age, and as they continued to be prominently identified with ecclesiastical affairs during the lifetime of a new generation it is easy for us, in looking back, to fall into the error of regarding the eloquent and devout men who were their coworkers at any time during their lives as their coworkers at all times. But Pitman and Durbin, who long before the death of Bangs became most efficient supporters of this Society, were both unknown to fame at the time of its organization. Pitman had not completed his first year on trial in the Philadelphia Conference, while Durbin, converted six months before, was a local preacher, serving under **the Society.** Summerfield and Fisk and Olin became the three most eloquent advocates of the Missionary Society before the first



twenty-five years of its history had passed, and they were all intimate friends of Nathan Bangs, but not in 1819 when he framed the constitution of this Society. It is probable that at that time he had never heard the name of either of them. At least, Summerfield was then a young local preacher in Ireland, and he did not come to America until two years thereafter. Fisk was passing his first year on trial in the New England Conference, and Olin was a sophomore in Middlebury College, not yet a professor of religion.

*First Quarter-Century.*

But it is time for us to consider how nobly and successfully the founders met the various hindrances which they encountered in their untrodden pathway. It would be, in the first place, unjust to their memory if we failed to note that the very richness of the harvest gathered from seed sown without the aid of a missionary society presented one of the most powerful of all the forms of opposition with which they were called to contend. Methodism had come to be justly regarded as in itself a vast and victorious missionary movement. Not a few wise and godly men feared that the new organization would impede the progress of the church. On the floor of the General

**Church** Conference of 1820 the new movement was de-  
**Opposition.** nounced as radical and dangerous. Strange as such opposition seems to us now, it was too vigorous to be easily vanquished. The friends of the new enterprise, however, gained the victory, and largely, I think, because they were everywhere recognized as being themselves itinerants of the first rank. They were indeed wise and skilful in argument, but it was what they were quite as much as what they said which enabled Garrettson and McKendree and Bangs, and a few besides, to silence the criticisms of the timid and misinformed, for it was regarded as inconceivable that men who were themselves so large a part of the history of the church would be the advocates of an enterprise which could possibly prove hostile to its highest welfare.

In the next place, let us note that the many and serious hindrances which resulted from *inadequate facilities for travel* and for  
**Difficulties of** *transmitting intelligence* were, to a degree it would  
**Travel.** be scarcely possible to overrate, mastered by the aid of the bishops. Rarely at rest, they were the bearers of tidings from the center to the outposts of the field, and back again from the outposts to the center. Perfectly informed concerning the spirit and aims of this new movement, and heartily approving them, history must give them a place of high rank among its supporters.

Again, it would be an unpardonable omission if I should fail to refer to the courage and generosity manifested by our

fathers in dealing with *the financial problems* which they were compelled to solve. During the first twenty-five years of the **The Financial** ciety's history it was repeatedly embarrassed by **Problem.** debt, and once by a more burdensome debt, in proportion to its annual income, than we have known in our time. Special and earnest appeals were therefore made, and not in vain. Ministers and laymen alike proved their loyalty to the institution by liberal deeds which have been seldom equaled and perhaps never excelled. Bishop McKendree once passed over to its treasurer his entire salary for the year. It was, indeed, but \$100—the allowance at that time of an unmarried preacher—

**Instances** but it was all his living, and its real value was of **Self-Denial.** determined by One who always sits over against the treasury to see not *how much*, but *how*, the givers give. Let us place by the side of this a companion picture. The memory of George Suckley, who was one of the original managers of the Society, is rendered fragrant by his unselfish devotion to its interests. Shortly after the Book Concern had been reduced to ashes, and the church had contributed nearly \$90,000 to aid in restoring it, came the awful panic of 1837. Business was prostrate, and the Missionary Society, still an unchartered organization, was sadly crippled. "In that season of disaster and almost of despair," says Joseph Holdich at the funeral of r. Suckley, "our worthy friend never shunned the fullest amount of responsibility. I well remember," he adds, "during that dark period being at his house when he was called on to become security for a note of the treasurer of the Missionary Society to the amount of about \$40,000, when there seemed to be no means of payment, and many doubted the ability of the Society to meet its obligations. After he had put his name on the note he turned to me and said: '*I am determined to sink or swim with the Missionary Society.*'"

Such was the spirit, and such and such like were the deeds of the fathers into whose labors we have entered. These men were not idle dreamers, who plunged into a new enterprise without counting the cost. They knew that they were sowing good seed in good ground and that the husbandman under whose oversight they labored was the everlasting Father; and so they were willing not only to work, but to wait. To them every token of success not only gave visible proof of what had been actually achieved, but it was a prophecy of the future triumph which was wrapped up in the achievement. Their official words to the church find a true interpretation only when we keep these facts in mind. In the light of them we must read, for instance, this extract from the twelfth Annual Report, when the total receipts of the Society since it was founded were less than \$75,000 (\$74,133.49): "The field of usefulness," they say, "which has opened before us, and the means furnished us by the liberality of the Christian community have far trans-

cended the most sanguine expectations of the warmest advocates of the Society."

A little later the work put on new strength as the result of opening new fields. In all its departments it expanded, and to **Extension of** trace its growth from year to year would be one **the Work.** of the most fascinating of historical pursuits; but we can not attempt it now. Nor may we even delay to make comparisons between successive decades. A few touches of outline, with a little emphasis upon the state of affairs at the close of each period of twenty-five years, seems, however, to be practicable.

Steadily increasing work among many tribes of North American Indians; special missions founded by William Capers among negro slaves; the establishment in Liberia of our first mission to a foreign land; the opening of work in Oregon, as a result of the coming of the Flathead Indians to ask about "the white man's God!" the inauguration, by William Nast, of missions among Germans in the United States; the commencement of work in South America; and, later still, of work in Texas—then a foreign land—form the chief outlines of the history of the Society for the first quarter of a century. The twenty-fifth anniversary, which was held in the Greene Street Church, New York, during the session of the historic General Conference of 1844, was rendered an occasion of unique interest by the presence of representatives from every part of the land, and, more than all, I must think, by premonitions of the storm which was so soon to burst upon the church—premonitions so painful that not even the faintest allusion gave them expression. The silence that preceded a catastrophe so lamentable was like the stillness in nature, to be felt but not described, which anticipates an earthquake.

#### *Second Quarter-Century.*

Turning to the second period of twenty-five years, the first and most momentous fact which presents itself is the **Church Dis-**berment of the church, and the consequent **member-**ment. sion of our work in the home field. The Society, however, tho sadly wounded, quickly rallied and turned its attention to foreign lands. Between 1847 and 1857, inclusive, our missions in China, Germany, Scandinavia, India, and Bulgaria were founded. The finances of the Society were affected first by the withdrawal of the Southern churches, and later, in different ways of which we need not definitely speak, by the Civil War. This period includes the time of John P. Durbin's secretaryship, during the later years of which he was ably sustained by the remarkable executive abilities of his associate, William L. Harris. The most valuable single result of Dr. Durbin's leadership is embraced, as I think, in this brief sen-

tence, which stands, and let us hope will ever stand, in our Book of Discipline: "*The support of missions is committed to the churches, congregations, and societies, as such.*" A change amounting to a revolution was wrought when the General Conference of 1852 placed the seal of its authority upon these pregnant words, for they put an end to the feeble, fitful, auxiliary plan which had been tried and found wanting. This second period of twenty-five years found its impressive conclusion in the great Jubilee Anniversary which was celebrated in January, 1869, in the city of Washington.

### *Third Quarter-Century.*

The third and last period of twenty-five years closed on the fifth day of April last. In the year 1872 our missions in Italy and Japan were established. In 1873 we entered Mexico, and then twelve years elapsed before the inauguration of work in Korea. The history of the Society during the last quarter of a century has been one of marvelous development, the details of which would afford material for large discourse, but your patience will be taxed only to consider a few hints in the line of comparison, which I think will prove, better than anything else could do, the greatness of our growth during recent years. The receipts of the twenty-fifth year were (as the report for that year shows) \$123,717.15; the receipts of the fiftieth year were \$634,704.11; and of the seventy-fifth year, \$1,196,608.77.

The total aggregate receipts of the first period of twenty-five years appear to have been \$1,208,282.38; of the second period of twenty-five years they were \$7,594,601.93; and of the third period, \$19,602,954.03. The total aggregate receipts for seventy-five years were \$28,418,699.34. The amount expended for foreign work in the twenty-fifth year was about \$15,000; in

**Comparative** the fiftieth year, \$210,442.90; and in the seventy-  
**Statements.** fifth year, \$568,884. The membership in foreign fields in the twenty-fifth year is given at 6,410, of which number more than 5,000 were in Texas; the foreign membership in the fiftieth year was 9,796, of which number China had 824 and India 578; the foreign membership in the seventy-fifth year was 118,987, of which China had 10,075 and India 50,823. Other interesting comparisons might easily be drawn, but I forbear.

You will now be more than willing to have me pay our tribute, inadequate tho it must be, to the honored men who have borne the heaviest responsibilities in administering the affairs of the institution. To those who have passed away and to those who are still with us we owe a debt of gratitude—a larger debt than any one can justly measure who is not somewhat familiar from personal observation with the difficult and delicate duties demanded by their high official trusts. Their gifts, strikingly diverse, yet controlled by the same Spirit, have here found a

grand field for their exercise, and through successive years, quite down to the present, their tireless efforts have been crowned by the favor of God.

## II. GENERAL STATEMENT OF RESULTS.

## SUMMARY OF FOREIGN MISSIONS.

MISSIONS.	Foreign Missionaries.*	Assistant Missionaries.	Foreign Missionaries, Wom. For. Miss. Society.	Native Workers of Wom. For. Miss. Society.	Native Ordained Preachers.	Native Unordained Preachers.	Native Teachers.	Foreign Teachers.	Local Preachers, Other Helpers, etc.	Members.	Probationers.	Conversions during Year.
Africa .....	1	1	..	..	..	..	..	..	9	3,433	282	....
South America .	26	40	7	23	13	45	91	12	45	1,711	1,465	159
Foochow .....	18	10	14	123	68	130	114	..	..	4,225	5,227	873
Central China ...	12	13	10	5	3	25	43	2	23	450	136	127
North China....	16	17	11	19	10	18	4	4	56	2,020	842	320
West China ....	8	8	3	..	4	..	4	..	4	55	51	10
North Germany.	..	..	..	..	32	13	..	..	26	4,071	1,790	500
South Germany.	1	1	..	..	36	10	..	..	139	4,920	1,215	788
Switzerland ....	..	..	..	1	37	6	..	..	57	6,008	985	993
Sweden .....	..	..	..	..	81	127	108	..	124	14,148	1,957	2,689
Finland and St. Petersburg ...	..	..	..	..	..	3	..	..	4	587	160	300
Norway .....	..	..	..	..	49	..	..	..	69	4,590	458	250
Denmark.....	..	..	..	..	18	..	2	..	40	2,433	288	436
North India....	27	24	26	511	111	355	521	11	160	11,847	21,204	2,527
N. W. India....	16	16	4	..	21	96	..	..	567	7,043	18,222	3,000
South India....	17	14	3	51	1	10	34	..	65	569	314	218
Bengal-Burma..	13	10	10	18	1	40	88	..	23	846	670	80
Bombay.....	21	19	7	20	5	48	45	..	35	834	935	221
Malaysia .....	15	10	4	6	..	8	..	..	35	215	199	163
Bulgaria .....	2	2	3	1	13	..	..	..	2	177	46	30
Italy .....	3	2	3	6	18	6	12	..	31	1,056	499	183
Japan .....	19	19	28	26	36	44	45	19	15	3,278	728	433
Mexico.....	8	8	8	34	19	31	41	1	29	1,831	1,578	295
Korea.....	7	7	7	9	..	4	3	..	..	68	167	60
Grand total ..	220	221	148	853	576	1,019	1,155	49	1,555	76,415	59,418	14,655
Last year ....	221	205	155	690	489	993	1,145	46	1,454	69,887	49,100	10,690

\*The "Foreign Missionaries" are the male missionaries. The "Assistant Missionaries" are the wives of missionaries and the unmarried lady missionaries engaged in the work of the General Missionary Society. "Other Helpers" include Bible-readers, colporteurs, chapel-keepers, and wives of native helpers who are employed in mission work. The increase in 1894 was chiefly in the Northwest India (9,403), North India (2,575), and Foochow (2,261), aggregating in the three missions 14,239. The number of adherents is not given in the table, but they aggregate 136,759, an increase of 57,414. "Adherents" include the Christian community, in addition to the members and probationers.

Turning from the address of Dr. Hunt to the Official Reports, we find that the Society has extended its foreign work until it embraces substantially the whole world. It comprises the following main fields:

In Africa—West Africa, in Liberia, in Kongo Free State, and in Angola; East Africa, in Zambezia.

In Asia—in China, in India, in Bengal-Burma, in Korea, in Japan, in Malaysia.

In Europe—in Italy, in Bulgaria, in Sweden, in Norway, in Denmark, in Russia, in Germany, in Switzerland.

In South America—in Argentina, in Brazil, in Paraguay, in Uruguay, in Peru, in Chile.

The appropriations by the Society for Missions, both Foreign and Domestic, for 1895, were as follows:

Foreign missions .....	\$592,940
Domestic missions.....	478,205
Miscellaneous appropriations .....	119,000
Conditional appropriations.....	122,600
Appropriations for the debt .....	175,764
Total.....	<u>\$1,488,509</u>

### III. SOME RECENT MISSION WORK.

There is only space to glance at the actual work of this great Missionary Society, in one or two fields, in order to show that the same spirit that animated John Wesley and the other fathers of Methodism is still at work, not, as in the early times, in transforming Christendom, but in changing the waste-places of heathendom into "the garden of the Lord." The glance will be confined to India and China, the two great fields of modern missions, and will be merely illustrative. The material is drawn from those two great religious journals, *The Independent* and *The Christian Advocate*. In the former field (India) the power of grace has been manifested in saving and elevating the "outcasts;" in the latter (China), in reaching and rousing a people proverbially stoical and immobile.

#### I. REMARKABLE MISSIONARY MOVEMENT IN INDIA.\*

By J. M. Thoburn, D.D., Missionary Bishop of India.

The people of India, exclusive of Mohammedans, are popularly supposed to be divided into four great castes, but about

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\* From the New York *Independent*.

fifty million of the population are wholly outside of these four castes or classes. They are *outcasts*, strictly speaking, and yet are themselves divided and subdivided into hundreds of so-called castes, and, as far as possible, they have adopted the religious and social usages of their more favored neighbors. With few exceptions, they are very poor. From time immemorial they have been kept in a state of abject subjection. Their children are not permitted to attend the public schools, not because the law sanctions their exclusion, but for the simple reason that their presence in any school would excite so much hostility that they dare not present themselves as pupils. Their houses are usually built on the outskirts of the villages. In the more remote parts of the country they are obliged to leave a public road when they see a high-caste man approaching them. A few generations ago this was the universal rule, but at present they are generally permitted to live in peace, to walk in the highways freely, and to pursue their ordinary avocations without molestation, so long as they do not in any way trespass upon the exclusive privileges of the higher castes.

So strong is the prejudice against any attempts to elevate them that in numerous instances when schools for their chil-

**“Depressed  
Classes.”** dren have been opened on the outskirts of a village where no other person need come in contact with them, the schools have been broken up by village mobs and the buildings destroyed. Hindu society is so constituted that the presence of a certain number of these lower-caste people is a necessity in every town and village. Hence they are found everywhere. They bear caste names, which differ widely, and themselves belong to different races, and yet practically form one great community throughout the Empire. During recent years the term “depressed classes” has been applied to them, and is now widely accepted as descriptive of their condition as a people.

I have been asked to give a brief account of a remarkable movement toward Christianity among some of these people in Northern and Central India. I gladly comply with the request, not only because I am sure such a statement will prove of interest, but chiefly because I have felt for some time that the movement is reaching a stage which gives it a claim upon the sympathy of the Christian world.

As I write from personal observation, I am obliged for the most part to limit the story to the work carried on by the **Work Among  
Them.** sionaries of the Methodist Episcopal Church, with which I am myself connected. It must not, however, for a moment be understood that this movement is limited to a single mission-field. It began, years ago, among the Telugus of South India, where the American Baptist missionaries have achieved a wonderful measure of success, among people who have in all important respects occupied a position

exactly similar to that of those in North India, among whom the present movement is carried on. In other parts of the empire, also, and among missionaries of other societies, similar movements have appeared. I must confine myself, however, to the development of the work in our own mission.

When our first missionaries began their work in India, in the latter part of 1858, their attention was providentially drawn to a few inquirers who belonged to a subdivision of these depressed classes, and some of whom were among our first converts. The little community to which these people belonged did not exceed four or five thousand persons of all ages. They did not embrace Christianity, by any means, in a body, but a few were gathered in every year for perhaps twenty years, after which the conversions became much more frequent, and finally the whole community became Christian. This contracted movement served as an object-lesson to the missionaries, but it was not until the children of the first converts had grown up and demonstrated how great an improvement could be made in a single generation when people so depressed receive an ordinary chance to acquire an education and to work their way in the world with even a moderate measure of freedom. Some excellent preachers were raised up from among the converts, while others, boys and girls, acquired a respectable degree of scholarship and were able to command good salaries as teachers or writers in public offices. The missionaries, who had observed the steady and rapid progress of these converts, very naturally began to put a higher value on work among the low-caste people. I ought to say that some of these converts were low, among the lowest. Many of them had been professional thieves. Every trace of this vice has disappeared from them as a people. They are now called Christians and reckoned as Christians in the community, and in a few years more their former neighbors will have forgotten that they were ever anything else.

About six years ago it began to be noticed that steadily increasing numbers of people belonging to the lower castes were coming to our missionaries in North India and asking to be made Christians. The statistics at the close of 1888 surprised and even startled some of the missionaries who were engaged in work, as it then became evident that a steady movement had set in, and that not only more converts had been baptized during the previous year than ever before, but that the number of inquirers had more than doubled. No one in the United States can properly appreciate the weight of responsibility which the ingathering of a large number of converts in a country like India imposes upon the missionaries in charge of the work. To train the adults, to provide schools for the children, to organize the new Christian community on a Christian basis, to introduce Christian worship and Christian



usages and make the people familiar with it, all requires an amount of effort and patience and wisdom and faith which workers in America can hardly understand. Some of us also were a little troubled by the thought that the Christian community would soon be composed almost wholly of converts from the lowest caste, and thus lose so much in social standing that its moral power would be lessened in the general community and perhaps the more respectable classes hindered from becoming Christians at all. This fear, however, was dispelled by a careful examination of the statistics, from which it appeared that the largest number of high-caste converts was reported from the very districts in which the largest number of low-caste people had been baptized. This remark holds true to the present day. It is not found that the missionaries lost anything in their work among the high-caste people by throwing the door of invitation wide open to the very lowest.

During the year 1889 the work continued to extend. Inquirers were reported in still increasing numbers, and for the first time the missionaries began to perceive that if the movement went forward it would soon assume vast proportions, and extend so widely, that their immediate responsibility would be greater than they had dreamed of before. Their resources, however, were greatly limited. When people become Christians in large numbers, teachers and preachers must be provided for them at once, and no matter how much economy is practised, the addition of a large number of converts always adds somewhat seriously to the expense of the mission. For a little time we seemed to be thus brought face to face with a serious financial difficulty. But it so happened that I was obliged to return to the United States in 1890, to look after the interests of our publishing house in Calcutta, and while in America God raised up help in a way that had not been anticipated. When I reached New York I found a written invitation from Mr. Moody for me to attend the Students' Conference at Northfield, and immediately proceeded to the conference which was then in session. The day after my arrival I was asked to address the conference, and in the course of my remarks I gave a brief statement of the new work which was opening up before us, and of the plan which we had adopted for instructing the con-

**Help in the Work.** erts, by employing a class of men chosen from among those who were able to live on the extremely moderate salary of \$30 a year. At the close of my remarks Mr. Moody sprang to his feet and said they must help forward that work by undertaking to support a large number of these pastor teachers. In a few minutes, to my extreme surprise, \$3,000 had been pledged for the support of one hundred men. The effect of this spontaneous gift from a far country upon our Christians in India was wonderful. They seemed inspired with new courage and new energy, and began to appreciate the

fact that God had committed into their hands a great work. The converts multiplied, and inquirers came forward in still increasing numbers. The work went on steadily, until at the close of 1891 the converts were coming forward at the rate of fifty every day. That rate of increase has been kept up ever since. Including children, every day in the month, throughout the whole year, an average of fifty of these poor people throw away their idols and turn to the worship of the living God. When I left India, a little more than a month ago, the whole number of converts in our several mission-stations in North and Central India amounted to seventy-two thousand.

I have not the shadow of a doubt as to the continuance of the work. It will as surely continue to go forward as the tides will continue to ebb and flow. It will not, however, be limited to its present proportions. It will certainly spread abroad more and more, and the fifty daily converts of to-day will become the hundred of the near future. . . .

Revivals among them are frequent. In every such meeting the constant question pressed upon every such convert is:

**Genuine Revivals.** "Have you received the Holy Spirit since you were baptized?" Thousands are able to respond in the affirmative. I have worked in revival meetings in America as well as in India, and think I know when such a work is genuine and when it is confined to mere surface indications. I know, for instance, the difference between a meeting where people are deeply and pungently convicted of sin and afterward brought to Christ, and saved by Him with a salvation which is genuine and abiding, and another meeting in which a large number of more or less sincere Christians get together and sign cards, and go away and report that a great work of grace has been witnessed in the assembly which they have attended. I think, also, I can tell the difference between a meeting in India where everything is merely formal, and another in which poor, weak, ignorant creatures are brought to the Savior's feet, imbued with life divine, and lifted up into the light of God. Some reader may perhaps think that I am mistaken. If so, I have no controversy with him; but if I am mistaken in reference to hundreds of these converts with whom I have talked, and whom I have joined in worship, I am also mistaken in reference to my own salvation and my own hope of life in a better world.

## 2. PROGRESS IN CHINA.

*By Rev. J. H. Worley, A.M., Foo-Chow, China.*

Hok-Chiang city has been noted for its indifference and sometimes open opposition to Christianity. Many years ago Ling Ching Ting, a native evangelist, was beaten nearly to

death for preaching the Gospel. Tho the work for some years has prospered in the surrounding district, there have been but few converts in the city, and these mostly from Chinese Pharisaism. the poor and laboring classes. The literary and wealthy people have held the Christian religion and its followers in supreme contempt.

But all this has changed within the past few months. Twenty-one persons, fifteen of whom are men between nineteen and forty, belonging to three of the most distinguished literary families in the city, have been baptized and openly professed faith in Christ. Two of them are first-degree men. Several are exceedingly zealous in persuading others to accept Christ, and it is believed God will call them to the ministry. We have secured one of them for teacher in the boarding-school in the city and several for the day-schools throughout the district; and they are doing excellent work and proving the genuineness of their conversion. If all in these three families become Christians, it means more than a hundred souls saved and an influence for the truth which can not be measured. Very few of the women have yielded. Having small feet, and belonging to such high families, it is too soon to expect them to come to church, especially to a mixed congregation. In order to reach them with the Gospel the pastor has instituted cottage prayer-meetings twice a week, which rotate from house to house. Already good results are manifest from these meetings.

On a recent visit to Hok-Chiang seven distinguished scholars, one a second-degree man, called on me at the chapel. We talked of the Gospel and its benefits to mankind till near midnight. The pastor told me that such a company often spent the evening listening to him read and expound the Scriptures. I called on both the civil and military mandarins, and was kindly treated. They inquired about our work, and especially of the revival among the literary men. I presented each a copy of our church paper, and one of them an account of the World's Fair which had been translated into Chinese. The military mandarin called on me and spent some time in looking about the church and schools. At the last quarterly meeting this same officer was present, and witnessed the baptism of several of these literary men. He remained through the entire service, and seemed much interested.

The civil magistrate has since become very much Westernized, and asked that the decisions of his court be published in the paper. At a recent examination he gave as subject for the thesis, "History of Christianity in China—Will it be an Impediment to Us in the Future?" The Christians feared the subject would not receive fair treatment at the hands of the heathen, so two of them sent in theses. The magistrate was so pleased with their productions that he requested them published in the paper and given a wide circulation, so that

the people might have a better understanding of the Christian religion.

Nor is this all. Revivals are reported in many places in the district. In one village the whole population agreed to give up idolatry and seek Christ. They sent for one of our preachers to destroy their idols and teach them the way of salvation. A like movement occurred in another village, and they sent for a preacher of the English Church. Recently, while Archdeacon Wolfe, of the English mission, was preaching in Hok-Chiang, a man put two baskets in the church door, and listened till the service was ended. He then said his baskets were filled with idols, which he had carried six miles for the archdeacon to destroy. An ax was procured, and the venerable preacher demolished the false gods on the church steps, and sent a man to instruct the people in the true doctrine.

It is not too much to believe that in the near future the Chinese in great numbers are going to turn away from idolatry to the true God. In Foo-Chow city, the hotbed of literary pride and Pharisaism, the people listen to the word much more attentively than ever before, and the same encouragement reaches us from many quarters. The Chinese say there is a general feeling among the people that their idols are insufficient, and they must seek help from the Christian's God. There is no reason why in China we should not have as great results as in India. The way has been prepared for the coming of the King, and the people are waiting to receive Him. So the great need now is more reapers to gather in the ripened grain. How forcible are the words of Christ: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest;" and our prayer, in a measure, is being answered. With these signs of awakening on every hand, there is a correspondingly larger number of consecrated young men seeking preparation for the ministry than ever before. At the last examination for admission to the Theological School eighteen were received. This is the largest and best class ever admitted. Some thought, for lack of funds, we ought to reject at least six of them; but having faith in God, and believing if His people knew how great is the need of laborers, with the field already white unto harvest, they would gladly make up this deficiency, these young men were taken on faith, and already the support of one is assured by the Rev. A. Brigham, a superannuated preacher living at Newark Valley, N. Y. After preaching the good news for many years, Brother Brigham is laid aside, yet not entirely, for he is educating another to take his place.

## 3. A MODERN PENTECOST IN CHINA.

*By Rev. J. H. Worley, A.M., Foo-Chow, China.\**

We have had a most gracious revival which lasted eighteen nights, and still goes on in the hearts of the people, tho the meetings have closed. The first three nights it rained hard and the attendance was small, only the theological students, a few from the college, and two or three missionaries being present. The meetings were enthusiastic from the first, considerable preparatory work having been done among the theological students. The Holy Spirit was present, and all felt His power and were willing to take any part or perform any task laid upon them. The first night every one in the church, except two, came to the altar to consecrate himself to God's service; and thus it continued from night to night till the weather cleared and the attendance was large, when there was not room for all who desired to kneel at the altar. Several nights as many as fifty were seeking either pardon or purity; so, when the altar and the surrounding space were filled, others kneeled at their seats. Prayers of confession and earnest pleading for mercy were heard in all parts of the room—several praying at once.

When opportunity was given for testimony no time was lost. Sometimes five or six would rise together, and I had to indicate who should speak first. The last night was a jubilee service, at which ninety-two persons spoke in thirty-five minutes; besides, there was considerable singing interspersed.

One hundred and seven persons were reclaimed or pardoned, and the evidences of genuineness were as great as could be desired—a joyous, happy face and definite testimony as to what had been wrought in their souls. There were several cases of bitter penitence, which, I think, is rare among the Chinese. With some the struggle lasted only a little time, when peace and joy would fill the heart; with others it lasted several days, with sleepless nights, but at last the clouds would burst and the sunlight of God's redeeming love would flood the waiting soul.

That the work is thorough is more and more evident as the days pass by. In my daily intercourse with the theological students, and the exceeding joyfulness with which they tell the good news to others, it is easy to see a great change has taken place in many of their hearts; but no greater work was accomplished than among the students of the Anglo-Chinese College, some of whom were among our brightest Christians before. Since the meetings closed the older students have special services for the instruction of new students in Christian doctrine. Sunday afternoons they have Sun-

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\* Under date of May, 1894.

day-schools for heathen children in the various churches and day-school buildings. They also do considerable preaching in the villages; and in order to be better prepared for these services they have invited Mr. Miner, one of the professors in the college, to give them special instruction in the preparation and delivery of sermons.

#### 4. HEATHEN TEMPLES BECOMING CHRISTIAN CHURCHES.

*By Rev. W. N. Brewster, Hing-hwa, China.*

Sometimes the missionary gets little glimpses of what is to be in the future that bring the millennium very near to the eye of faith.

A short time ago we went to the quarterly meeting on Hong-deng Circuit. The pastor had been very sick for three months, at one time not expected to live. But **A Chinese Temple.** the people had been at work, and the Holy Spirit had rewarded their labors and their faith. They said the meeting would be held at a new place, and so it was. It was only about a month old. Previous to that time this church was an idol temple. It was built by a vegetarian religionist, who thought to save his soul by putting his money into this building, eating no flesh, and constantly worshipping the idols to which it was dedicated. He is an old man, and totally blind; but his mind is clear. Hearing of Christ through an earnest lay preacher, he believed on Him, gave up his idols, and deeded the temple to the Methodist Episcopal Church, to be used as a place of Christian worship. It is four miles from the central church of the circuit, in a densely populated region. Already there are several Christian families in the neighborhood. These have subscribed money, made some slight repairs, and bought necessary furniture.

As I looked upon the densely packed crowd, and listened to the presiding elder, the Rev. Li Diong Chui, standing upon the very spot where, but a few weeks before, the gods of wood and clay had stood, preaching to their former worshipers salvation by faith in Christ, that temple seemed to multiply itself. I saw the hundreds of idol temples in this region transformed into temples of the living God, and the great ones becoming Christian schools and colleges. These are remarkably numerous in Hing-hwa, and are generally kept in excellent repair. The people spend what is, for them, enormous sums of money upon them. This is not a bad sign. They are willing to pay for their religion, poor as it is; and when they become Christians they will give still more willingly and generously.

We often have great difficulty now in getting money to provide our people with churches; but the time is coming when this problem will be solved by families and villages becoming

Christians in such large numbers that their temples will be changed into churches by the converts themselves. This will

**A Problem Solved.** probably be most common at first with the ancestral halls. The Chinese worship their ancestors. Wealthy families build temples for this purpose. When one of the families dies a tablet to his memory is put in their hall, and this tablet is supposed to contain his spirit, and is worshiped as a god. When the leading members of a family become Christian the remainder are likely to follow. Thus, as Christianity spreads in China, large families will be reached in ever-increasing numbers. They will no longer want their ancestral halls for the purpose for which they were built. Heathen Chinese fear to buy such houses, so they are not salable. Many of them are large, and with little change would make good churches. No doubt families will frequently give them outright to the church, or sell them for a mere nominal sum; and later, in the same way, the village temple will become the village church. Is this extravagant dreaming?

The house in which this is written was once an ancestral temple. The family became Christian about twenty years ago. Less than two years ago, when we were at our wits' end as to where to secure a site for the missionary's residence, this house was offered by the family for the nominal sum of \$150. It is admirably located, and has been made over into an exceedingly comfortable residence. In the spring of last year I heard that the church-members of a neighborhood three miles from the central church of Awtau Circuit had subscribed \$75, and bought a house for a church. Upon going to see it I found that it was one section or wing of a large temple belonging to a family, part of whom have since become Christian. The remainder of this temple—an exceedingly fine property—will probably soon be in our possession. It cost thousands to build it; it will cost us but two or three hundred.

And now the gift of the old vegetarian religionist makes the third instance in Hing-hwa in less than two years. These, at **An Old Man's** least, are not dreams. It was a touching sight

**Faith.** to see the poor old blind man kneel, with a dozen others, on the spot where, for so many years, he had burned incense to his earthen gods, and receive "baptism in the name of the Father, and of the Son, and of the Holy Ghost." It was enough to move one to tears to hear his trembling voice respond: "Yes, this doctrine is very good; I want to be baptized in this faith." After all his life feeling after God in his blindness of mind and body, he had at last found the Light.

This old man walks near the head of a long procession who, in the coming years, will rededicate the Buddhist temples, the Mohammedan mosques, the Hindu shrines, the Romish cathedrals, the houses of worship of every false faith under the sun, into churches, where the Triune God alone is worshiped.

## CHAPTER NINTH.

### THE MORAVIAN CHURCH IN THE UNITED STATES.

*By Rev. William H. Rice, Pastor of the Moravian Church, New Dorp, Staten Island, N. Y.*

THE first members of this church of the "Reformers before the Reformation" came to the American Colonies in the year Settlement in 1735. They settled in Georgia, near the site of America. the city of Savannah. They abandoned their settlement in this Province as soon as circumstances arose which interfered with the carrying out of the one object of their immigration.

#### WORK AMONG THE AMERICAN ABORIGINES.

They had come to carry the Gospel to the Indians. The war of the mother-country with Spain involved the American Colonies. The defensive campaigning on the southern border put a stop to the work of the Moravian evangelists. The settlement was abandoned within five years of its commencement.

In 1741 the Georgia colonists, reinforced by others who were sent from England and Germany to help them in the work, settled in Pennsylvania, at that time the freest and most liberal country in the world. This first permanent settlement of the Moravian Church in the United States was formally organized in June, 1742. The first council of its adult communicant membership adopted this among other resolutions: "To divide the congregation into two divisions, the 'Home Division' and the 'Pilgrims' Division.'" Upon the members of the "Home Division" was laid the work of the general housekeeping; Organization for whilst upon the "Pilgrims' Division" was laid Work. the work of itinerant Gospel evangelization. Covenanting together in the formal organization of a church according to the doctrine, ritual, and discipline of the Moravian



Church, the inhabitants of the new settlement devoted themselves to the one object of Gospel mission work.

The settlement in the Forks of the Delaware, some fifty miles north of Philadelphia, was named Bethlehem. It was situated on the left bank of the Lehigh River, about twelve miles from its junction with the Delaware River. In 1742 its adult membership numbered eighty.

The members of the "Pilgrims' Division" were sent forth two and two to preach the Gospel to the Indians and in the Indian white settlements that were bare of Gospel privileges. Much success attended the labors of these itinerating missions. The white settlers listened with eagerness to the proclamation of the Gospel by men whose hearts were all aglow with the fiery baptism of the Holy Spirit. They had shared in the Pentecostal blessings of the recent great revival in Herrnhut, Saxony.

In the strength and glow of this same fiery baptism, missionaries had left Herrnhut, ten years earlier, in 1732, to carry the message of salvation to the negroes of the West Indies and to the Esquimaux of Greenland. From that European center Herrnhut a men and women were continually sent forth into Center. almost every part of the heathen world, to tell them that for them too Jesus had died.

In the providence of God a center of missionary operations was thus established in the New World. From 1742 to 1762, in ships purchased or built for the Moravian Church's special purpose, some six hundred men and women were brought from Europe to reinforce the Pennsylvania settlement. They were persons of various European nationalities who had joined the Moravian Church in Europe. They had given themselves to the work of upbuilding the Kingdom of God among the heathen.

The members of this church in the wilderness seemed constantly to hear the words of Christ to His disciples: "But ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses." The witness-spirit inspired all their activity. No one worked or traded for his own profit. All labored for the common treasury, in support of the common work.

Those not specially fitted for the work of evangelizing labored for the support of those who went forth to prosecute evangelistic labors. In this way alone was it possible to main-

tain so persistent and growing a missionary undertaking. Only the missionary spirit which animated every heart could arouse and keep alive such unselfish devotion. Their motto was:

*In commune laboramus* (In common we labor).

*In commune oramus* (In common we pray).

*In commune patimus* (In common we suffer).

*In commune gaudemus* (In common we rejoice).

So long as they were permitted to continue their missionary labors amongst the Indians, in spite of the interference arising from the frequent wars, the missionaries who were sent out from Bethlehem achieved a measure of success in the Christianization of the red man which has never been paralleled either before or since that period.

The first conspicuous success, in the face of great obstacles, in the Indian work was attained by the missionaries Rauch **Early Success** and Büttner in the border counties of the prov- **and Trials.** inces of New York and Connecticut. The besotted Indian chief, Job, to whom Rauch preached Jesus, became a subject of converting grace. He came to be a holy man of God, who stood up among his Indian brethren and witnessed with marvelous unction of the grace of God. His daily life was of a piece with the testimony of his lips. Indian churches were organized. For four years the work prospered amid a continuous outpouring of God's Spirit. The relentless hostility of the white settlers, on both sides of the boundary line, broke up these Indian churches. After imprisonments and cruel sufferings the intrepid missionary leaders either died or were expelled from all that region.

The labors of the Moravian missionaries among the Indians of Eastern, Central, and Western Pennsylvania were wonderfully successful. They resulted in many conversions. Indian Christian settlements were established which became centers of extended missionary operations in the interior.

The outbreak of the French and Indian War witnessed the destruction of the Indian Christian village, Gnadenhuetten, **Ruin of War.** "The Tents of Grace," in Eastern Pennsylvania, in what now constitutes Carbon county. The Indian converts numbered one hundred and thirty-seven adult communicants. They dwelt in houses built along the streets of a regularly laid-out town plot. A church and parsonage, a schoolhouse, grist- and saw-mills and farm buildings—every-

thing that goes to make up the picture of a flourishing Christian community was here presented. It was an oasis in the desert. In one night, with fire and tomahawk, this beautiful picture was destroyed. It vanished like a dream.

A missionary conference, held at Bethlehem about this time, brought together a company of sixteen brethren and fourteen sisters, who made hopeful reports of their Gospel labors, in the face of the greatest hindrances.

*Zeisberger's Apostolic Work.*

The next seven years of war were years of enforced cessation from active Gospel work among the Indians. When peace was restored, missionary work was taken up with new vigor under the leadership of David Zeisberger, whose parents were exiles from Moravia, a province of Austria. One night in July, 1726, they had left their house and farm, with all their belongings. Taking their five-year-old David by the hand, they fled to the mountain border that separates Moravia from Saxony. They sought a refuge at Herrnhut. Here the exiled descendants of the old Moravian and Bohemian Brethren's Church had set up anew the Protestant standard of John Hus and John Amos Comenius. From Herrnhut the Zeisbergers were sent to join the missionary colonists in Pennsylvania. Their son David became the most successful missionary that has ever labored among the Indians of America, whether regard be had to the years of service or to the number of Indian converts which he gained during the time of the successive outpourings of the Spirit's grace and power upon his preaching and labors. He gave up more than sixty years of his long life to this one work. He died in his eightieth year surrounded by a company of Indian converts in Northern Ohio. They sang the sweet hymns of Christian faith which expressed the dying patriarch's assurance of an abundant entrance into the rest that remaineth to all the true workmen of God.

When Zeisberger reached the Indian settlements in what is now Bradford county in Pennsylvania, he found the Indians hungry for the Gospel. They "flocked from every side," he wrote, "to hear the blessed message." For three days after his arrival he preached Christ. As they listened tears rolled down their cheeks, and they were convulsed with emotion. John Woolman, the Quaker itinerant,

Papunhawk.

was present at some of these revival services and prayed for the success of "the great work." One of the fruits of the revival was the conversion and baptism of the noted Indian "prophet," Papunhawk.

After the interruption caused by Pontiac's war, Zeisberger resumed his labors among the Indians of the neighborhood. His youthful assistant was John Heckewelder. Like Zeisberger he was of Moravian lineage. His parents were exiles from their native Moravia, for the Gospel's sake.

A new town was laid out on the Susquehanna as an Indian Christian settlement. It is thus described: They named it

**On the** Friedenhuetten, "The Tents of Peace." It had **Susquehanna.** twenty-nine log-houses with windows and chimneys like the homesteads of white settlers, besides thirteen huts. These were built along one street. The church with a wing for a schoolhouse and the missionaries' house stood in the center. Each house-lot had a frontage of thirty-two feet. A ten-foot wide alley ran between every two lots. To the rear of the homesteads lay gardens and orchards stocked with vegetables and fruit-trees. A post-and-rail fence enclosed the town-plot. In summer time the streets and alleys were kept scrupulously clean by a company of women who swept them with wooden brooms and removed the rubbish.

Two hundred and fifty acres of meadow and farm land, between the town and the river, were enclosed with two miles of fencing. A canoe for each household was tied at the river's bank. Hundreds of cattle and swine, and poultry of every kind were raised in abundance. More time was given to farming than to hunting. Plentiful crops were raised. Corn, maple sugar, butter, and pork, together with canoes of white pine, were sold to the white settlers and to the visiting Indians. This will serve as a type of the Indian Christian settlements

**A Typical** which were organized and carried on under the **Settlement.** guidance and oversight of the Moravian missionaries both before and after this period.

The spiritual blessings which were shed down upon the Indian Church in the wilderness were greater even than its material prosperity. Zeisberger wrote: "A great revival has been prevailing among the Indians who visit us for several months at a time. Often while I am preaching the power of the Gospel message makes them tremble with emotion and

shake with fear until they almost lose consciousness and seem about to faint." After eight years of uninterrupted prosperity, during which period hundreds of Indians were reached by the message of the Kingdom, the westward movements of the white settlers compelled a transfer to the western limits of the Province, in what now constitutes Venango and Lawrence counties. Here, too, most gracious seasons of revivals attended the preaching of the Gospel. In the face of deadliest opposition from the "medicine men," numbers were won for Christ. Prominent chiefs were among the converts. Their conversion seemed miraculous.

Seven years later the missionaries led their converts across the border into Northern Ohio, in the immediate vicinity of the

In Northern capital of the Delaware Indian nation. A cluster  
Ohio. of Indian Christian settlements was founded in the valley of the Tuscarawas, a branch of the Muskingum River. The high-water mark of spiritual and material prosperity, in the work of the Moravian Church amongst the aborigines of America, was reached during the first ten years after the beginning of those settlements in Northern Ohio. These Indian Christians lived in regularly laid-out towns, amid surroundings that challenged the wondering admiration of the white settlers in every rank in life. Gnadenhuetten, Neu Schönbrunn, Lichtenau, and Salem—these names given by Christian missionaries of foreign descent to the villages of Christianized and civilized aborigines, far in the interior of the new country, tell the story of a wonderful measure of success with which the Holy Spirit of God blessed the preaching of the Gospel of free  
Highest grace in Christ Jesus by the missionaries of the  
Success. Moravian Church in this country. They mark the path along which their indomitable faith and devotion led the Moravian gospellers, in their search of souls for whom Jesus died.

The bloody hand of murderous war again destroyed these habitations of peace and good-will. The Indian Christian Church was driven from its home with fire and sword, and banished in the wilderness. Of the succeeding years of wandering, Zeisberger writes: "The world is all too narrow. Nowhere is a place to be found to which we can retire with our Indians and be secure. From the white people or so-called Christians we can hope for no protection. Among the heathen

we have no friends left, such outlaws are we. But praise be to God! the Lord our God yet lives! He will not forsake us." The Gnadenhuetten massacre, when Indian converts, men, **The Massacre** women, and children, were slaughtered like **and Crisis.** sheep by a company of Pennsylvania militiamen, marks the crisis in the missionary work of the Moravian Church in America amongst the Indians.

The work was never again taken up with the same degree of **Removal to** assurance and success as before. The Indian **Canada.** Church in the wilderness found an abiding-place in Canada, where from more than a century past the work has been carried on with measurable success.

Faithful and fruitful had been the service rendered in all the intervening years by the Moravian missionary to the Indians of Georgia, Kansas, and the Indian Territory, and latterly, too, in California.

#### WORK AMONG THE WHITE POPULATIONS.

In America as in Europe the Moravian Church has not been idle in the cultivation of the home field, however devoted to the prosecution of the missionary work amongst heathen tribes.

The labors of her itinerating evangelists, in the years immediately after the establishment of the earliest settlements in Pennsylvania and in New York, were greatly blessed. Moravian preachers itinerated in New England and in the Middle States, and as far south as Virginia and North Carolina.

Permanent settlements were organized in only a few localities. The principal settlements in Eastern Pennsylvania and in North Carolina were organized upon very exclusive principles. All non-members of the church were shut out from acquiring property in the real estate of these settlements. The policy of the church was to build up a few centers of denominational activity in the home field. The work of foreign missions occupied her thought and directed her policy. When the field of missionary operations among the Indians was practically closed to her missionaries, the work of the American church flagged.

Important and successful has been the work of the church in **Educational** the schools and seminaries which were estab- **Institutions.** lished for the education of boys and girls in some of the larger settlements, in Pennsylvania, in Indiana, and in

North Carolina. The school for girls, at Bethlehem, was begun in 1749. The theological seminary was organized in 1809.

#### ORIGIN AND HISTORY OF THE CHURCH.

The Moravian Brethren's Church took its rise in the century before the Reformation, as one of the results of the great awakening which aroused Bohemia under the leadership of John Hus. The Holy Spirit blessed to the heart and mind of Hus the reading and study of the writings of the Englishman, John Wyclif, the "morning star of the Reformation."

The first period of Moravian history extends over more than two and a half centuries, from 1457 to 1722. It presents a luminous record of spiritual development and achievement.

Beginning amid the stir of the pre-Reformation era, there came forth in the due process of the years a church completely equipped in every department of spiritual activity. Her doctrine, ritual, and discipline commanded the admiring assent of the reformers of Germany, England, France, and Switzerland and the Low Countries. Her colleges, and schools, and seminaries were among the foremost of the age. Her scholars and theologians took rank among the first. Her printing-presses first published the Holy Scriptures in the Bohemian vernacular. Her hymn books and books of devotion were widely disseminated. The Kralicz Bible was translated into the language of the people by her scholars, and did for Bohemia and the literature of Bohemia what the German Bible did for Germany and German literature. John Amos Comenius was her most conspicuous scholar and theologian.

During these years the field of the church's activity lay in Bohemia, Moravia, Hungary, Transylvania, and Poland.

The triumph of the Jesuits in these lands was one of the results of the Thirty Years' War. Then came a reign of terror which well-nigh annihilated this evangelical church. The history of these years is written in the long tale of the blood of her martyrs, and of the banishment of her leaders, and of the dispersion of her people, and the destruction of their property. The people were forced to recant or to emigrate.

The eighteenth century brought a new birth to the Protestant churches of Christendom. The Protestant Renaissance

opened a new way to this old church of confessors. In Saxony, just across the mountain border which separates it from Bohemia,

**Second Period.** Moravian exiles—the Nitschmanns, Neissers, Zeisbergers, Heckewelders, and others—found an asylum. Here means were employed for the rehabilitation of the church. A young nobleman, Nicholas Zinzendorf, who

**Count Zinzendorf.** had been reared in the pietistic circles of Spener and his colaborers, gave them a home on ancestral estates. They founded Herrnhut, "The Watch of the Lord," in 1722. Within five years of its new beginning a Pentecostal blessing was poured out upon Herrnhut. The Witness-spirit filled every heart. The historian of the Methodist Church declares that John Wesley lit his torch at the fire which was burning upon this revival altar at Herrnhut, in the succeeding years.

The growth and development of the renewed Moravian Church in the eighteenth and nineteenth centuries are facts of

**Exclusively Missionary.** familiar history. Within twenty years of its rehabilitation in Saxony, churches were established in all parts of Western Europe and in Great Britain and Ireland. Practically giving up the home field to other Protestant churches, the Moravian Church threw herself into the work of evangelizing the heathen. Its home churches were organized on this basis. They made provision for the beginning and maintenance of churches in the foreign field. They furnished the men and women to do the work, and the means for their support.

A river never rises above its source. The beginning of the Moravian Church was in a season of spiritual awakening. Her greatest success has been gained when she has subordinated every other matter to the one great end of gaining souls for Christ. From the beginning she has maintained the essential oneness of all believers in the true faith in the crucified Lamb of God. From the beginning she has insisted upon the oneness of the brethren, in spite of all factitious inequalities, in Christ, the one blessed Master.

In the day of greatest prosperity the Moravian Church has never risen above this standpoint of a unity of brethren. To

**The Unity of Brethren.** be true to the principles embedded in her first constitution she must recognize and fellowship all other evangelical churches. To maintain her historic



position upon the foundation of the prophets and the apostles, she must prosecute evangelistic labors having the immediate conversion of sinners in distinct view. By the exercise of Gospel discipline in the upbuilding of her membership on Jesus Christ, the corner-stone of the spiritual edifice, she can alone keep in line with the teaching and practise of the founders and fathers in the years of her most conspicuous success.

This has marked the history of the American branch of the church. The times of her most efficient activity have been the periods when the breath of the Holy Ghost has swept over the land and made the dry bones to live. When tongues of fire have rested upon the churches of Christ in America she too has shared in the blessed baptism. In the light of her remote and her recent past she has fallen into line and gone forth to more faithful and abundant ingathering.

The gracious revival of 1857 brought a time of awakening and reorganization to the Moravian Church in this country.

**The Impulse** A renewed activity dates back to that period.

**of 1857.** Among the German settlers of some of the Western States the church has established a fruitful field of spiritual work.

The Moravian Church in America has a communicant membership of over 12,000; in Britain, over 3,000; on the Continent

**A Spiritual** of Europe, over 6,000; a total of over 21,000.

**Power in the** Over 90,000 persons are under the care of about

**Churches.** 400 foreign missionaries of the Moravian Church in heathen lands. Over 70,000 souls are in the spiritual care of the Moravian Church in Europe, who still hold their membership in the State churches.

## CHAPTER TENTH.

### THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

FROM its connection with Whitefield and the Tennents, the Presbyterian Church in the United States received a special and powerful impulse through the Great Awakening in the eighteenth century. The following sketches have mainly to do with the branch often spoken of as the Presbyterian Church North, as distinguished from the Presbyterian Church South, which separated from it at the outbreak of the late Civil War. The treatment of the subject embraces the following topics:

1. Presbyterianism: its Origin, Growth, and Influence.
2. Presbyterian Foreign Missions.
3. Presbyterian Home Missions.

#### SECTION FIRST.

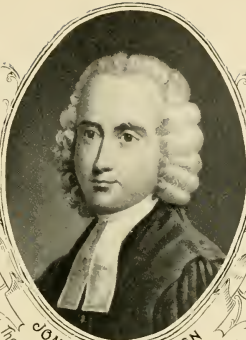
##### Presbyterianism: Its Origin, Growth, and Influence.

*By Rev. Robert F. Sample, D.D., New York City.*

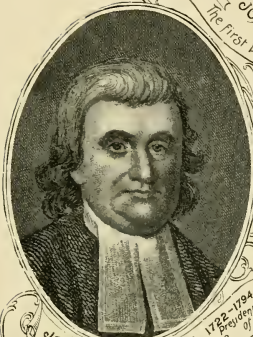
Presbyterianism claims that its roots lie back in the Apostolic Church, that its system of doctrine is Pauline, and its polity that of the New Testament Church. It is, strictly speaking, a form of government. It takes its name from the Greek word *presbuteros*, which, transferred to our language, becomes presbyter, signifying elder. In the early New Testament Church there were two classes of officers: elders and deacons, the first embracing the teaching and ruling elders, after the model of the synagog. Some claim that Presbyterianism is *jure divino*, and the exclusive form of government ordained of God. Others hold that it was simply approved of God.

#### PRINCIPLES OF PRESBYTERIANISM.

Presbyterianism insists on the parity of the ministry, and teaches that the Apostles, being inspired of God, endowed with



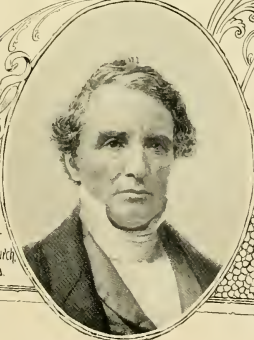
**JONATHAN DICKINSON**  
1688-1747  
The first President of Princeton College.



**JOHN WITHERSPOON** 1722-1794  
Signer of the Declaration of Independence,  
President of Princeton College.



**CHARLES HODGE** 1797-1878  
The great Theologian of the Old School Branch,  
founder of the Princeton Review.



**ALBERT BARNES** 1798-1870  
The great popular Commentator,  
Pastor of First Presbyterian Church Philadelphia.



**HENRY B. SMITH** 1812-1877  
The great Theologian of the New School Branch and Review Editor.



supernatural gifts and power to work miracles, have no successors. It recognizes no priest, no altar; offers no sacrifice,

**Parity of the Ministry.** wears no sacerdotal robes. At the same time it repudiates the independency of each individual congregation of believers, since "God is not the author of confusion but of peace," and holds that the highest form of liberty exists in connection with, and is dependent on, submission to rightful authority. The principles of Presbyterianism, as to its polity, may be stated in the language of Dr. Charles Hodge: "1. The people have a right to a substantive part in the government of the church. 2. Presbyters, who minister in word and doctrine, are the highest permanent officers of the church, and all belong to the same order. 3. The outward and visible church is, or should be, one, in the sense that a smaller part is subject to a larger, and a larger to the whole." These principles are inseparable.

Whilst Presbyterianism rejects Apostolic succession in the ministry, it holds that ordination by the Presbytery has come down through all the centuries to our day, as continuous in its history as the flow of the Jordan. At the same time it holds that it is not the church which makes the ministry, but the Holy Ghost who calls and qualifies for that sacred office whom God has chosen.

Its definition of the church is preeminently *catholic*. The Westminster Confession compasses the whole spiritual horizon.

**The Church Catholic.** It is bound by no class, no caste, no lineal descent, no geographical lines. The invisible church embraces all those "who have been, are, or shall be gathered into one under Christ, the head thereof." Then advancing to its definition of the visible church, Presbyterianism, eschewing all narrowness and bigotry, affirms that "The visible church, which is also catholic or universal under the Gospel (not confined to one nation, as before under the Law), consists of all those throughout the world that profess the true religion, together with their children, and is the Kingdom of our Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." "To this visible church our Lord has given the ministry, oracles, and ordinances of God for the gathering and perfecting of the saints in this life to the end of the world."

Whilst catholic in its interpretation of what constitutes the

visible church and is essential to its ordinances, Presbyterianism also has its system of doctrine, embracing all those essential **System of** truths which are incorporated in the creeds of the **Doctrine.** great historical churches of Christendom, and later communions in substantial agreement with the old. We believe in the Word of God as the only infallible rule of faith and practise. We believe in the Holy Trinity, involving the person of the supreme, self-existent, extra-mundane Jehovah, the Creator and supporter of all things: the proper personal Godhead of Jesus Christ, and the personality and divinity of the Holy Ghost. We believe that Christ, representing us lost sinners, bore our iniquity in His own body on the tree, making full satisfaction to the violated law, and procuring by His obedience and death an everlasting righteousness that shall be upon all them that believe. We maintain the necessity of the new-birth, of personal holiness, of the resurrection of the dead, a general judgment, and eternal retribution. And all these great facts of revelation receive in some measure a differentiating interpretation and clearness of outline from other beliefs peculiar to our church.

The five distinctive doctrines of Calvinism which difference it from Arminianism are original sin, particular election, particular redemption, effectual calling, and the **Five Points of Calvinism.** perseverance of the saints. We do not hold that God, by a direct decree, designates any to eternal death, nor does His eternal purpose exclude from the kingdom of grace by any activity resident in itself. Nor does any distinctive doctrine of Presbyterianism exclude from heaven such as die in infancy. We believe that the blood of Christ avails for all who die before the period of moral agency; that they are regenerated by the Holy Spirit, and, at death, in common with all believers, do immediately pass into glory.

Moreover, God's foreordination of whatsoever comes to pass is to be distinguished into positive and permissive determination. He ordains the good and permits the evil, and makes the wickedness of men to praise Him. His positive ordination of redemption by the cross was aided by unbelieving Jews who crucified and slew their own Messiah, for which crime, committed without divine restraint, in the freedom and by the impulse of their native depravity, they were responsible.

God's sovereignty does not impair man's *free-agency*. Here

we enter a mystery which hides, like a mountain summit, above the clouds. But the two great facts, apparently contradictory, are as reconcilable as man's mortality and his immortality, albeit we shall have to wait for the full interpretation of the former until we reach the unveiled throne.

Presbyterianism exalts *divine sovereignty*, and declares with an emphasis perhaps peculiar to itself the lost condition of men. It aids in the apprehension of sin by setting it under the flashings of Sinai, and interpreting it still more fully in the light of Christ's sermon on the Mount; then conducts the guilty to the sheltering cross. Beyond the teachings of Pelagianism or any modification of it, Calvinism makes strong characters, deeply rooted, broad of base, and conspicuously high. It promotes humility, self-renunciation, and trust in God. Looking beyond the earthly horizon it contemplates the infinite, and lives under an abiding impression of the world to come. At the same time it brings a holy quiet to the soul by inspiring confidence in the eternal covenant, and begetting the full assurance of hope, since sovereign grace completes what it begins.

Presbyterianism holds to the plenary inspiration of the Sacred Scriptures, accepts the authenticity of the several books of the **Plenary Inspiration.** Bible, denies that human reason is a distinct and sufficient source of authority, and magnifies supernaturalism in Christianity as against rationalism, rationalistic tendencies, and all hypotheses that disparage the integrity and supreme authority of the Word of God.

#### ORIGIN OF THE PRESBYTERIAN CHURCHES.

In the first centuries of the New Testament Church there occurred certain deflections from the Apostolic form of government, and doctrinal errors arose, culminating in the Papacy which dominated the larger part of Christendom until the great Reformation. After the German Reformers, came John Calvin, the formulator of the doctrines taught by the apostles, and recovered by the Wittenberg Monk. At an early stage of the Protestant Reformation differences of opinion appeared in respect to the Lord's Supper, and Luther and Zwingle parted company. The more radical reformers who wished to cast off the last lingering shred of Papal error, having met in council at Zurich, in the autumn of 1533, formally adopted the princi-

ples of Presbyterianism, the same which, through the dark ages of the Christian Church preceding, were held in their primitive integrity by the Waldenses, a people hidden among the mountain-fastnesses of Southern Europe, distinguished for Scriptural intelligence and piety, who refused to be called Protestants, since they had never formed an integral part of the Church of Rome. Southern Switzerland, France, and Holland substantially adopted the views of the Zurich Council. The Lutheran Church, as respects its government, was essentially Presbyterian. A little later arose the Presbyterian Church of Scotland, John Knox leading the great exodus from Rome, after which Presbyterianism eliminated a large Protestant element from the prelatie church of England, and took large possession of Ireland, the Northern portion of which it holds until the present.

Then dark days came to Great Britain. An ecclesiastical hierarchy, fostered by the Stuarts, persecuted the more scriptural church. Claverhouse, with his dragoons, **Persecution and Emigration.** Dalziel following hard after, massacred a multitude of the faithful, of whom the world was not worthy, and before the reign of William and Mary brought Presbyterianism from under the heel of a prelatie ecclesiasticism, many Puritans, a large number of whom were Presbyterians, sought an asylum among the forests of the New World. Others followed them.

The exodus from the Old World, having been fully inaugurated, rapidly increased. In 1618, acting under the direction of "The Book of James I., Bishop Morton prepared what was called **Sports.**" "The Book of Sports," sent forth with the seal of the English crown. It was reissued during the reign of Charles I. It struck directly at the sanctity of the Lord's Day, and was an acceptance of the Continental Sunday which has ever been a malediction to Europe. The morning hours were set apart for religious services, the remainder of the day was given to sports, such as archery, leaping, vaulting, dancing, and unrestrained drinking. The Puritans resisted these encroachments on holy time. Their ministers refused to read from their pulpits the royal proclamation respecting these so-called "lawful sports." This refusal was accounted rebellion against the crown. Heavy fines were imposed. Severe persecutions were multiplied. The church, separated at the first



from the papacy by a thin partition, seemed ready to remove even that, and throw itself into the embrace of Rome. Then frail ships spread their sails, and men and women who feared God and honored His Son, a people who were not perfect, yet wore crowns transmitted by hands nails had pierced, pushed out on the wide sea, their faces set toward the declining sun, and having escaped the perils of the deep and arrived in the New World, they reverently bowed on its silent shores and pre-empted America, all the way to the Western Sea, for God; His sacred Word; His eternal Son, and His Holy Day. Heaven looked on, well pleased, and He who was for the little church in the wilderness was more than they that were against it.

In the early settlement of this country Congregationalists and Presbyterians were blended in an Independency, radically

**Mixture** modified by the principles of Presbyterianism. **with Congre-** In New England and on Long Island were **gationalism.** churches in connection with Congregationalism that were styled Presbyterian. It is evident that from the first the form of government which Calvin revived in Geneva, accepted by France, and adopted in parts of Germany, exerted a largely controlling influence in the colonies of New England, and was more dominant in the regions on the South, as far as, and below, the forests of Albemarle, where the Huguenots had planted their peaceful homes. Moreover, Congregationalism as a form approached more closely than in later years to the Kirk of Scotland. This fact was recognized by Cotton Mather, by Increase Mather, and by the venerable Hooker, whilst the Saybrook platform insisted that "the elder or elders of a particular church, with the consent of the brethren of the same, have power, and ought to exercise church discipline, according to the rule of God's Word."

In the latter part of the seventeenth century, Col. William Stevens wrote an appeal to the Presbytery of Laggan, Ireland,

**Francis** for a minister to labor in the Barbadoes, and **Makemie.** this was followed by a similar entreaty in behalf of Maryland. Francis Makemie, a licentiate of that Presbytery, was ordained *sine titulo*, and sent forth in answer to this Macedonian cry. Tho young, he was mature for one of his years, and a missionary spirit joined to unusual intellectual qualities indicated him as a suitable person to undertake so important a work. He seems to have spent some time in the Barbadoes,

and then extended his journey to Maryland, to which the Colony founded by Lord Baltimore, under an English charter, welcomed immigrants of every creed. The day that a lone sail appeared on the Pocomoke, bringing Makemie to plant the blue banner on American soil, deserves a grateful recognition in the annals of Christendom. There was no telegraph to flash the intelligence to regions round about, nor swift couriers to bear it, but the young preacher received encouraging audiences the following Lord's Day, and made a deep impression on all who heard him. His personal appearance was attractive, his manner magnetic, and his speech weighty. Dr. Samuel Miller, accepting reliable tradition concerning him, said that it was "difficult to say whether he was most conspicuous for his talents as a man, or for his dignity and piety as a minister of the Gospel."

This minister, the first authoritatively sent to America as the representative of the church of the mother country, has left an honorable record. Imprisoned by Lord Cornbury, Deputy Governor of New York, for having preached in a private house on Pearl Street, Manhattan Island, without permission from Cornbury, acquitted by the court on payment of the costs of trial, he returned to Maryland and founded the Presbyterian churches of Rehoboth, Snow Hill, Monokin, and Wicomico, all in Somerset (now Worcester) county, Maryland. Rehoboth is supposed by some to be the first in order of organization. The exact date is unknown. It may have been as early as, or even before, 1684, for the town of Snow Hill was established by an act of the provisional legislature in that year, and there is evidence that the Presbyterian Church of Snow Hill was as old as the town: if the Rehoboth Church was organized at an earlier period, it came into existence before 1684. Snow Hill disputes this distinction and claims the priority for itself. Unless some more conclusive evidence than we now possess shall be brought to light, this question must remain unsettled. At present the probabilities are slightly in favor of Snow Hill.

Mr. Makemie having visited England in 1705, the Rev. John Hampton and the Rev. George McNish came with him to this country, Mr. Hampton taking charge of the churches of Snow Hill and "the meeting-house on Venable's land," and Mr. McNish assuming the pastoral care of Monokin and Wicomico. In 1706 the Presbytery of Philadelphia was organized at Freehold, N. J. At this time

churches had been organized at Newcastle, Del.; White Clay, Pa.; Upper Marlborough, Md.; and in Philadelphia. Only a fragment of the records of this first meeting of the Presbytery has been preserved. The ministers present were Francis Makemie, chosen Moderator; Jedediah Andrews and John Hampton. These with George McNish, Samuel Davis, John Wilson, Nathaniel Taylor, and John Boyd, constituted the Presbytery of Philadelphia. It was but an infant of days and yet evinced the dignity and wisdom of age. It seemed the staid and orderly Presbytery of Laggan transplanted to the New World, for all the ministers, except Andrews and Boyd, were Scotch-Irish, and being conversant with Presbyterial proceedings in the Old World, they continued along familiar paths. At the next meeting, held in the "meeting-house" of the First Church, in Philadelphia, March 22, 1707, four ministers were present: John Wilson, Jedediah Andrews, Nathaniel Taylor, and George McNish, with elders Joseph Yard, Walter Smith, John Gardiner, and James Stoddard. Mr. Makemie appeared after the formal opening.

In 1717 the first Presbytery of Philadelphia was divided into four subordinate judicatories: Philadelphia, Newcastle, **The First** Snow Hill, and Long Island. The erection of **Synod.** these new Presbyteries indicates the growth of Presbyterianism during the ten years immediately preceding. This year the Synod of Philadelphia was formed. It consisted of seventeen ministers. To this number important additions were soon made. Tho some of the members had been identified with the Congregational Church, yet they were by education and preference Presbyterians. In doctrine they were Calvinists, and cheerfully accepted the Calvinistic system of doctrine as a condition of ministerial communion. Many of the early ministers came from Scotland and Ireland, where they had subscribed to the Westminster Confession, and such as came from England "brought evidence of their Calvinism just as unequivocal."

Passing by, for the present, many interesting events during the intermediate period, the rapid growth of the Presbyterian **The General** Church after the Revolutionary War suggested **Assembly.** the completion of its organization. At a meeting of the Synod of New York and Philadelphia, held May, 1785, a committee was appointed to prepare a constitution for the

church, and report the result of their labors the following year. This report having been duly made, copies of the same were sent down to the several Presbyteries, and at the next annual meeting, after careful consideration, a constitution was formulated and ratified by the Synod, May 16, 1788. The Confession of Faith, Catechisms, and Directory of Worship were adopted, with the exception of the part in the Confession referring to civil government and the civil magistrate, and the forms of prayer introduced in the Directory of Worship. The adopting Act, after some discussion, passed by what seems to have been a unanimous vote. The following synods having been erected by the division of the one then existing, viz., New York and Pennsylvania, Philadelphia, Virginia, and Carolina, and the time and place for the meeting of each, as well as of the General Assembly, having been appointed, the Synod of New York and Philadelphia was dissolved after a successful career extending through thirty eventful years.

The General Assembly convened at the Second Presbyterian Church of Philadelphia, Rev. Gilbert Tennent, pastor, on the third Thursday of May, 1789, at 11 A.M. The opening sermon was preached by the Rev. Dr. John Witherspoon, and the Rev. Dr. John Rogers, of the Presbytery of Newcastle, was elected Moderator. As nearly as can be determined from somewhat conflicting statements, the church consisted at this time of 17 Presbyteries, 177 ministers, and 420 congregations. Of the latter, 40 were in the State of New York, and the remainder in the Middle and Southern States, 5 ministers and 9 congregations being in South Carolina.

#### GROWTH OF PRESBYTERIANISM IN AMERICA.

To write the history of that branch of the Presbyterian Church to which this narrative is confined would occupy volumes which are yet to be written by other hands. We must now be content with a brief summary of its growth and a few statistics which present the salient facts concerning its advance.

In 1801 the Plan of Union was adopted in view of the occupancy of certain portions of the country, sparsely populated, by "The Plan of both Presbyterians and Congregationalists, who Union." were believed to hold substantially the same faith. This plan of union was designed, by a system of accommodations, to relieve the work of evangelization of embar-

nessment, and to make more satisfactory the existing conditions of those small communities. It continued in operation until 1837, when, for reasons that were deemed sufficient by the majority of the General Assembly, the vote being one hundred and fifty-three to one hundred and ten, it was abrogated. It was a period of doctrinal controversy. It was thought that Congregationalism was responsible for the introduction of what **Old School** and seemed important doctrinal errors, and the peace **New School** of the church was being disturbed. Then came the division into Old School and New School bodies which continued thirty-one years, when, in 1869, the reunion was happily consummated.

Before this reunion, the Civil War had disturbed the ecclesiastical relations of the country, and in 1862 the Southern **Northern** General Assembly was constituted, and is con-  
and Southern tinued until the present. The growth of the  
Churches. Presbyterian Church of the South has been healthful and continuous. It embraces some of the most distinguished preachers of the country. The names of Palmer, Girardeau, Hoge, and others, men noted for intellectual strength, general culture, and rare oratorical power, will live long after this generation shall have passed away. During the seven years preceding the annual reports made to the General Assembly in May, 1894, it had doubled its number of missionaries in foreign countries, some of whom are carrying the Gospel farther into the interior of Africa than the representatives of any other Christian church.

Latterly, what has been termed the higher criticism has occasioned disquietude and led to controversy, especially in the Presbyterian Church in the North, but there are indications of returning harmony. There have been other times in the history of the church, returning as by a fixed law of circularity, when its doctrinal standards have been wounded in the house of its professed friends, when revision has been urged by some, and the foundations, in the judgment of the timid and fearful, seemed about to be destroyed. But temporary disquietude has always been followed by a more intimate acquaintance with our standards, a firmer conviction that they are in harmony with the Word of God and the consensus of Christian consciousness, and a more ardent adherence to them. As it was the adoption of the Westminster Confession at the organization of Presby-

terianism in this country that attracted Puritans, so that, in a third of a century after, the relative strength of the Presbyterian Church had more than doubled that of the Independent, so it was a revived loyalty to the same that in 1758 brought into loving accord the Old and the New sides of our unhappily divided communion, the palladium as it was the mighty fortress, under God, of the Church of Calvin and Knox. Then Gilbert Tennent's repentance no longer needed to be repented of, he and Robert Cross clasped hands, and, the riffles passed, the old faith was as a river for depth of channel and quietness of flow. So, if controversy should again come, we trust it will result in a firmer and more intelligent devotion to the faith once delivered to the saints.

The church has steadily advanced in numbers until the present. Revivals have introduced epochs in its history, and

**A Steady Progress.** the progress has been on higher and broader planes. During the year ending May, 1894, the increase in the number of communicants in this branch of the Presbyterian Church was 41,000 greater than in 1893, the number received on profession being 3,000 in advance of the preceding year. The whole number of additions on profession for the decade ending in 1894 was 280,000, and the increase in contributions, in the same period, notwithstanding the monetary stringency during a portion of the time, was \$4,000,000. The whole number of accessions on examination was 74,826, and the aggregate of contributions to all objects was \$14,013,694.

The following table shows the comparative growth, by decades, during the last seventy years. To this is added the statistics for 1895.

	Min- isters.	Licen- tiates.	Churches.	Communi- cants.	Con- tributions.
1820.....	741	108	1,299	72,096	\$12,861
1830.....	1,491	220	2,158	73,329	174,193
1840 (O. S.).....	1,615	185	1,673	126,583	173,497
1840 (N. S.).....	1,260	....	1,373	102,060	No report.
1850 (O. S.).....	1,926	934	2,595	207,254	390,630
1850 (N. S.).....	1,437	137	1,568	139,791	1,728
1860 (O. S.).....	2,556	328	3,531	292,927	3,401,728
1860 (N. S.).....	1,523	123	1,482	134,993	306,785
1870.....	4,228	338	4,526	446,561	8,193,213
1880.....	5,044	152	5,489	587,671	8,361,028
1890.....	6,158	237	6,894	775,903	14,568,131
1895.....	6,797	315	7,496	922,904	13,647,579

This narrative has been occupied with only one of the divisions of the Presbyterian Church. There are several others which are smaller, yet have attained to strength and exert a potential, beneficent influence. It is hoped that the time is not far distant when separating lines now existing will disappear, and all the members of the Presbyterian household of faith will become one in an organic union which shall be followed by a closing up of the ranks in other branches of Christendom, to be succeeded by the latter-day glory of the church, toward which all who love the Lord Jesus Christ are urging their way.

We here present a tabulated statement of the several Presbyterian bodies in the United States, the same in order and polity, whilst holding substantially the same system of doctrine, differing only in respect to what is not essential.

	Ministers.	Churches.	Church Edifices.	Seating Capacity.	Value of Church Property.	Communi- cants.
Presbyterian Church in U. S. A. ....	5,934	6,717	6,664	2,225,144	\$74,455,200	788,224
Presbyterian Church in U. S. A. (Southern).....	1,129	2,391	2,288	699,843	8,812,152	179,721
Cumberland Presbyterian Church (Colored).....	1,861	2,791	2,024	669,507	3,515,510	164,940
United Presbyterian Church ....	393	224	183	52,139	195,826	12,956
Associate Church, N. A.....	731	866	832	264,298	5,408,084	94,402
Associate Reformed Synod (South).....	12	31	23	4,849	29,200	1,053
Reformed Presbyterian Church (Synod).....	133	116	116	37,050	211,850	8,501
Reformed Presbyterian Church (General Synod).....	124	115	115	37,095	1,071,400	10,574
Reformed Presbyterian Church (Covenanted).....	29	33	33	12,380	469,000	4,602
Reformed Presbyterian Church in U. S. and Canada.....	1	4	1	200	.....	37
Reformed Church in America (Dutch).....	1	1	1	800	75,000	600
Reformed Church in U. S. (Ger- man).....	558	572	670	257,922	10,340,159	92,970
Christian Reformed Church.....	880	1,510	1,304	534,254	7,975,583	204,018
Welsh Calvinistic (Methodist).....	68	99	106	33,755	428,500	12,479
	100	187	100	44,445	625,875	12,772
<b>Total.....</b>	<b>11,954</b>	<b>15,657</b>	<b>14,549</b>	<b>4,864,581</b>	<b>\$113,613,339</b>	<b>1,587,790</b>

Presbyterianism is by no means confined to this country. It has compassed the world. Without display or noisy demonstration it has moved its boundary lines outward and onward, so that what is said of the possessions of England may be affirmed of the Presbyterian Church, "On it the sun never sets." In the United States, in the several branches of this denomination, the number of communi-

cants exceeds one million and a half. In the United Kingdom there are three millions; on the Continent of Europe nearly two millions and a half. In the Presbyterian Alliance which embraces these and remoter countries, are now represented sixty-five national churches, with an aggregate membership of seven millions. Around this luminous center is gathered a large number of adherents, many of whom may be Christians, whilst a greater multitude are turning their faces toward the cross. We are not exceeding the limits of a temperate census when we claim twenty millions of the world's population as members and adherents of the Presbyterian Church. "It is the Lord's doing, and it is marvelous in our eyes."

#### INFLUENCE OF PRESBYTERIANISM.

Presbyterianism has always been the patron and supporter of civil and religious *freedom*. It has never been a persecuting, tho often a persecuted, church. In quiet endurance of wrongs, when duty required it, no people ever surpassed those who were hunted on hill and moor as if they were beasts of prey, their noblest sires and sons quartered at Bothwell Bridge, drowned in Solway Firth, or burned on the commons of St. Andrews.

At the same time, when duty demanded, it has resisted monarchical oppression and ecclesiastical tyranny. To the Scottish Church England owes the liberty of her constitution. To the principles of Presbyterianism and the heroism of its adherents, this Republic of the West is more indebted than to any other religious system or people. In support of this statement we have only to refer to the origin of the Revolutionary War, and the inception of our national existence. In 1768 men who had sustained "Caledonia's cause," and sworn to bide by "the bonnets of blue," were the first to lift a standard against the encroachments of monarchy, promptly resisting the odious Stamp Act, and sending across the sea the message, "Our mother should remember that we are not slaves." They had much to do with the framing of the Mecklenburg Declaration, and it was largely through the influence of Dr. John Witherspoon, the preacher and statesman, a descendant of John Knox, that the Declaration of Independence was adopted by a small majority of the Colonial Congress.



The principles of Presbyterianism are the essential principles of a republic. Presbyterianism is an organism. It is **For Republic-** an inward law which finds expression in an out-  
**licanism.** ward form. It set itself, by the law of its own life, against individualism which is social chaos, as against monarchism which is social oppression; and the same orderly, compacted, persevering energy saved the colonists from anarchism by proposing and securing confederation, a national constitution, and a healthful, beneficent national life. And of this we are confident, that the spiritual descendants of John Knox will surrender their lives at the stake, or under the lightning sweep of the guillotine, rather than suffer a repetition of the days of Philip and Alva, of Wolsey and Laud, or give back the throne of empire to a James, a Charles, or a George III.

Presbyterianism has also been the friend of *learning*. It inherited the spirit of the student of the Sorbonne and of Angoulême, the founder of the public-school system **For Learning.** which made Geneva the center of education, and inspired John Knox with a like devotion which led to the establishment of schools of learning in Scotland, extending upward from the primary department on the moor to the higher forms of culture in Edinburgh and St. Andrew's. In the wilds of America, the schoolhouse was built under the eaves of the church. Religion and education were united, not in a conventional, but in a living, operative union. The Bible and the Catechism were text-books in the school. The Log College established by William Tennent at Neshaminy was the progenitor of Princeton. The relation of the academy and college to the Christian ministry, lying at the foundation of evangelization at home and abroad, was recognized by our sagacious forefathers, and the lessons of Colonial days bear fruit in the present.

The Presbyterian ministry has not been surpassed, if equaled, by the ministry of any other church. Lamenting the decadence of modern literature in New England, Emerson said:

"Our later generation appears ungirt, frivolous, compared with the last, or Calvinistic age. There was in the last century a serious habitual reference to the spiritual world running through letters, diaries, conversation, yes, and into wills and legal instruments, compared with which our literature looks a little foppish and dapper. The religion of seventy years ago was an iron belt to the mind, giving it concentration and force."

A *missionary spirit* has characterized the Presbyterian Church. It is adapted to all classes, conditions, and ages, and this not by

**For Missions.** a mere fortuity, but by the inherent fitness of its polity and doctrinal beliefs. It has all the appliances necessary to evangelize the world. In *pro rata* contributions it has exceeded all other churches, the Moravians, until recently, excepted. It has borne the Gospel from the Atlantic, across the Rocky Mountains and the Sierra Nevadas, to the Pacific coast, and from San Diego to Point Barrow, hard by the North Pole. It has planted churches on the Dark Continent, at Gaboon, and along the valleys of the Ogowe, Benita, and Labo rivers, and on the island of Corisco; in Brazil and Chile, in South America; in India, from Cape Comorin to the Himalaya Mountains, where the fields are white for the harvest; in Japan, in its capital and chief cities, wrestling with heathenism on its native soil, and with rationalism, imported from the Continent of Europe; in China, occupying the great cities along the coast, and pressing its way up the rivers of that benighted empire; in Siam, at Bangkok, and along the tributaries of the Meinam River, and among the Laos in the North; in Persia, the land of Zoroaster; in Syria, from Sidon to Damascus, the oldest city in the world, church spires lifted among gardens on the plains and above the cedars on Lebanon; in Papal Europe; among the Indian tribes of the West; in the ancient cities of Mexico, the home of the Aztecs, and among the Chinese in gold-fields entered through the Golden Gate. With its missions thus dispersed, it were possible for God, through this agency alone, if baptized with power from on high, to lay a regenerated world at Jesus's feet.

The catholicity of Presbyterianism and the traditions of the church, from the days of Calvin until now, have favored the

**For** closer unity of all the branches of the Reformed **Catholicity.** Church. It is well known that this consummation was devoutly desired by Calvin, and for it he labored until the close of his life. The Presbyterian Church recognizes ordination by the episcopate. It accepts baptism by immersion. It invites to communion with it all, of every name, who believe in the Lord Jesus Christ and seek after holiness. Our doctrinal system, as respects its main features, is adopted by most evangelical churches. Even Arminianism is not as far removed from Calvinism as is generally supposed. We differ more in

modes of expression than in apprehensions of truth, and in our most devotional frames speak the same language of Canaan.

Episcopacy and Independency, in respect to polity, are widely sundered. To use a figure which is familiar in Scotland, Episcopacy occupies an ecclesiastical summit, and Independency lives on the plain; the one refuses to descend to the other, and the second can not climb up to the first. Presbyterianism occupies a broad and elevated plateau, below the timberline, above the mists of the lowlands and beneath the storm-mark of the sky, and as Dr. Thomas Chalmers playfully remarked at the celebration of the bicentenary of the Westminster Assembly held at Edinburgh, in 1843, "is a midway station given for happy spirits to alight between the earth and heaven." Episcopacy has consented of late to lower its claim, and is now in hailing distance of Presbyterianism, but is standing firmly along the line of descent displaying a banner which carries the legend, "Historic Episcopate." Meanwhile Independency, climbing to somewhat higher ground in its form of government, has lately adopted Presbyterian features, giving to its Prudential Committee representative power closely approximating that of our Session. Possibly Presbyterianism will shift its position, ascending or descending a little on the slope, but we express our serious belief that the church of the future in all essential features will be the church of Calvin and Knox, differentiated, chiefly by reason of the absence of Apostolic gifts and prerogatives, from the church of Peter, Paul, and John. But yielding this claim for the present, let us be thankful that in respect to the great essential doctrines of religion all branches of the Protestant Church are in accord. We stand side by side on the broad tableland of Christian doctrine where is seen the blood-stained Calvary, catching the radiance of an open heaven and pointing to the throne of the ascended Lamb of God, reigning and triumphant on high; and believers of every name, representing all nationalities and all races of mankind, lift their voices in loving accord, declaring their purpose to glory only in the cross of Christ,

"Towering o'er the wrecks of time."

And when we shall have reached that determination which John Owen and Richard Baxter sought, the things about which we differ forgotten in gratitude for our agreement in the funda-

mentals of our holy faith, then, even in the absence of absolute **True Christian** organic union, our hearts being knit together in **Unity** fraternal love, we shall realize the fulfilment of **Anticipated.** Christ's prayer for Christian unity, and shall be one even as the Father and the Son are one.

As Presbyterians we unite with our brethren in Christ in praise to God, the source of all spiritual blessings, to whom we are indebted for all the triumphs of the truth, for the cumulative evidence furnished by advancing years that Christianity is from above and leads thither, is adapted to all mankind, and will survive "the wreck of matter and the crush of worlds."

## SECTION SECOND.

### Presbyterian Foreign Missions.\*

The original propagation of the Gospel in North America was essentially a missionary enterprise. The settlers in this country fled from persecution in the land of their fathers, not only that they might worship God according to the dictates of their own consciences, but also that they might transmit the Gospel in its purity to their descendants and to other emigrants in all succeeding generations. They also hoped to impart its blessings to the Indian tribes that then inhabited the wilderness.

#### I. ORIGIN AND HISTORY OF PRESBYTERIAN FOREIGN MISSIONS.

The first Presbytery on the Continent, as already stated, was that of Philadelphia, formed in the year 1704. Its clerical members were emigrants from Scotland and Ireland, with the exception of one from New England, and like the people to whom they ministered they were poor in this world's goods, and did their work mostly at their own charges. With both preachers and people it was a struggle for bare subsistence.

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\* This account has been drawn chiefly from the following sources :

"The History of Presbyterian Missions," by Rev. Ashbel Green, D.D., LL.D., once President of Princeton College ;

"Manual of Missions," and "Handbook of Incidents," by Walter Rankin, formerly Treasurer of the Presbyterian Board of Foreign Missions ;

The "Annual Reports" of the Board of Foreign Missions to the General Assembly.

The story of this early work forms a part of the record of Home Missions. Missions to the heathen were impracticable.

*Early Missionary Efforts.*

The mother church of Scotland first opened the way for them to send the Gospel to the Indians. "The Society in Scotland for Propagating Christian Knowledge," formed in Edinburgh in 1709, established a "Board of Correspondents" in New York in 1741. This board appointed the Rev. Azariah Horton, a member of the Presbytery of New York, to labor among the Indians, then numerous, on Long Island, and thus established "the first formal heathen mission instituted in the Presbyterian Church" in America. Mr. Horton received from the Scottish Society a yearly salary of forty pounds sterling. He ministered to a large number of Indians, the Shinnecock Indians, near Southampton, Long Island. Their successors still remain in the same district, but are greatly reduced in number. The Minutes of the General Assembly for 1892 report thirty communicants in their church. Twenty years ago they were decreasing; for the last decade they have rapidly increased, and now number in all two hundred and fifty-four persons.

The second Presbyterian missionary was David Brainerd, of whose life and missionary work a sketch is to be found in this volume. He also was supported by the same Society in Scotland that supported Mr. Horton. From the time of his ordination as a missionary, by the Presbytery of New York at Newark, N. J., June 12, 1744, till his death, October 9, 1747, he was a member of the Presbytery and Synod of New York. He turned his attention to three bodies of Indians, considerably remote from each other; one located at the forks of the Delaware River, another on the Susquehanna River, a third at Crosweeksung, called by the English Crossweeks, near the center of New Jersey, and from eighteen to twenty miles south of New Brunswick. The fruits of his missionary labor appeared almost exclusively in the last field. Dr. Ashbel Green, in his "History of Presbyterian Missions," writes:

"At Crosweeksung his success was perhaps without a parallel, in heathen nations, since the days of the apostles. For his exertions were made single-handed; he had no fellow laborer

beyond a little occasional assistance from two or three neighboring brethren in the ministry. In opposition to discouragements which would have subdued any ordinary mind, and which went near to vanquish his own, he long persevered, with no prospect of obtaining the object of his wishes and his agonizing prayers, in the conversion of those to whom he ministered."

After Brainerd's early death the work was taken up by his brother John, who was sometimes assisted by William Tennent. The work was near Cranberry, and the log-house in which the Brainerds had their home still remains, having been built into the parsonage of the Presbyterian Church at that place. John Brainerd was supported by contributions from American Presbyterians, under the Synod, as were also the teacher who assisted him, and the Rev. Sampson Occum, a native Indian from Long Island, who was sent as a missionary to the Oneida Indians. These seem to have been the first missionaries supported by the Presbyterian Church in this country.

In 1796 the New York Missionary Society was organized, consisting principally of members of the Presbyterian Church, for the purpose of carrying on mission work more efficiently. The movement was inspired by reports received of the great success of the London Missionary Society, which had been established not long before. In 1797 the Northern Missionary Society was instituted, which devoted itself mainly to work among the Indians.

The General Assembly first took the initiative in mission work in 1802. In 1803 the Assembly sent the Rev. Gideon Blackburn as a missionary to the Cherokee Indians. The work among them was very successful, but the Assembly was supplanted by the American Board, which sent out Rev. Mr. Kingsbury in 1811. Various other missionaries, as at Cornplanter's Town, Lewistown, Ohio, etc., were established.

But the organized work of foreign missions began later. Mr. Walter Rankin, so long the honored treasurer of the Board, gives, in his "Handbook of Incidents," the following account:

"The work of foreign missions in the American churches originated in the inspiration and agency of Samuel John Mills. In 1810 the American Board was organized in answer to a memorial signed by him and three associates. In May, 1816, Mills writes to his father, from Dr. Griffin's study in Newark:

'The Presbyterian Church, as is well known, have heretofore as a church made no exertions to send the Gospel out of the limits of the States. I have for a long time thought it desirable that their attention should be directed to the subject of foreign missions, not only with the view of sending the Gospel to the destitute abroad, but in the hope that exertion of this kind might exert more zeal for the diffusion of religious knowledge in our own country. I conceive the object is secured.' 'Mills went from my house,' says Dr. Griffin, 'to lay the project of a Missionary Society before the General Assembly, at the time the United Foreign Missionary Society was formed.' "

This Society, a union of the Associate and Dutch Reformed Churches with our own in this work, had an existence of nine years, being in 1826 merged in the American Board. Nine missions, embracing sixty male and female missionaries, were thus transferred from the control of the highest judicatories of these Presbyterian bodies to the management of the non-denominational Board at Boston.

In 1816 the Assembly adopted measures that resulted in the formation of the "United Foreign Missionary Society," made up of the Presbyterian Church, the Reformed Dutch Church, and the Associate Reformed Church. This measure grew out of dissatisfaction with the feature connected with the American Board making pecuniary support the basis of authority, and with its non-ecclesiastical and irresponsible character. This Society established many missions among the Indians of the West and Northwest, which were subsequently transferred to the American Board, in 1825. The reasons for the transfer were supposed to be connected with want of funds; but the real reason was doubtless that some of those interested desired that the work might be carried on by the American Board, since, as they claimed, the funds for both societies came largely from the same people. The transfer was merely with "consent" of the Assembly, since many were not in favor of it.

That the church always felt the need of distinctively Presbyterian work in the mission-field, in accordance with the polity **The Western** and principles of Presbyterianism, is shown by **Society.** the fact that some of the synods took up and carried on work independently. This was notably the case with the Synod of Pittsburg. That Synod was constituted by the Assembly in 1802, and signalized its advent by establishing

that year "The Western Missionary Society." It was not, however, until November, 1831, that the Synod of Pittsburg—"always the most forward and active Synod of the Presbyterian Church in missionary enterprise and effort"—formed "The Western Foreign Missionary Society." The step was taken, not so much from dissatisfaction with the American Board, but from the natural Presbyterian feeling that the missionaries supported by the church ought to be under the direction of the judicatories of that church; and that greater interest and efficiency would result from such ecclesiastical connection and control. Of this Society the Rev. Dr. Elisha P. Swift was long the unsalaried corresponding secretary. In 1832 it sent out to

**Early** Western Africa Rev. John B. Pinney, afterward  
**Missionaries.** secretary of the Colonization Society and president of Liberia. In 1833 it sent out Rev. John C. Lowrie, so long secretary of the Presbyterian Board of Foreign Missions, and Rev. William Reed, to establish a mission in Northern India, as being at the gateways of Afghanistan, Cashmere, and Tibet. In the next three years a goodly number followed them, among whom were those well-known missionaries, Drs. John Newton, Henry R. Wilson, Jesse M. Jamieson, John H. Morrison (afterward the suggestor of the Week of Prayer for Missions and Moderator of the General Assembly); and stations were established at Lodiana, Sabathu, Saharunpur, and Allahabad. The work was also pushed among the Western American Indians. In 1836 a mission was established at Smyrna, Asia Minor. In 1837 the Society undertook a mission to China, sending out Revs. John A. Mitchell and R. W. Orr, and Mrs. Orr, in December of that year.

The work and success of the Western Foreign Missionary Society doubtless had much to do with rousing the Presbyterian  
**The Church** Church at large to undertake the work through  
**Aroused.** its General Assembly. The subject was brought up in the Assembly of 1835, which appointed a Committee "to confer with the Synod of Pittsburg on the subject of a transfer of the Western Foreign Missionary Society to the General Assembly." This Committee agreed with the Synod upon a transfer, but through opposition brought to bear by the American Board, their report was rejected by the Assembly of 1836, by a vote of 106 to 110. This action, threatening the Society with disaster, called forth a circular letter of the board of direc-



tors of the Synodical Society to the churches, appealing for aid to prosecute the work of foreign missions with renewed vigor. The Board determined to change the name of this Society from "Western" to "Presbyterian," and the location from Pittsburg to New York. During the year a great reaction took place, "The Board of and the General Assembly, at its meeting in Foreign June, 1837, determined by a vote of 108 to 29, to Missions." "superintend and conduct, by its own proper authority, the work of foreign missions of the Presbyterian Church, by a Board appointed for that purpose and directly amenable to the Assembly." The ministers and elders, forty of each, as directors, were nominated by a committee and elected by the General Assembly, and constituted the first "Board of Foreign Missions of the Presbyterian Church in the United States of America." It was directed to hold its first meeting in the First Presbyterian Church, in the city of Baltimore, on Tuesday, October 31, 1837, at 3 o'clock P.M.

In the mean time, the Board of the "Western" (now "Presbyterian") "Foreign Missionary Society" met for the last time, on Friday, October 27, 1837. It received communications from the Synods of Pittsburg and of Philadelphia, announcing that the former Synod had passed, on the 26th of October, resolutions empowering and directing the transfer of the "Society, with all its funds, missions, and papers," "to the Board of Foreign Missions of the General Assembly," and ordering the dissolution of the Society after the transfer should be completed. At the close of that last meeting, on October 31, the transfer was completed and the "Presbyterian Foreign Missionary Society" passed out of existence.

On the same day, October 31, 1837, as directed by the General Assembly, the "Board of Foreign Missions of the Presbyterian Church in the United States of America" met in Baltimore, and took up the work for the Presbyterian Church at large, under the immediate direction of the General Assembly.

*Board of Foreign Missions of the Presbyterian Church in the Old School Branch.*

The Presbyterian Board came into existence, as just related, in 1837, in connection with the disruption of the Presbyterian Church and the formation of the Old School and New School bodies. The New School Presbyterians adhered to the volun-

tary principle and continued to carry on its missionary work through the American Board; while the Old School body made use of the newly formed Board. The period from that time to the present has been marked by various changes affecting the work in greater or less degree. The statistics of the church, given later, in connection with these changes, will indicate the progress made.

Mr. Walter Rankin gives the following account of its organization and of its obtaining its charter:

“‘The Board of Foreign Missions of the Presbyterian Church of the United States of America,’ was constituted in 1837 by a committee of the General Assembly, and consisted of one hundred and twenty members, one fourth of this number to be elected each year thereafter by the General Assembly, and was located in the city of New York. The change of location from Pittsburg, where it originated as a Synodical Society, was one of the conditions of acceptance of the Hon. Walter Lowrie as its first corresponding secretary. The Board met yearly, and elected an Executive Committee of nine members, with secretaries and treasurer. Up to 1852 it was simply a benevolent association, acting under the power conferred by the General Assembly, but without any corporate rights and privileges. An important legacy had been contested in the New York courts, and lost to the Board from want of capacity to take; altho the treasurer, Charles D. Drake, Esq., in an able argument, contended that inasmuch as the trustees of our General Assembly were incorporated, and the Board was but an agency of the Assembly, the legacy referred to was virtually to a corporation, and therefore good in law. But this view was not sustained by the court, and so a large sum of money intended by the testator for mission purposes reverted to his estate.

“Before this case arose, or pending its litigation, the Board had applied to the Legislature of New York on two different years for a special charter, but failed, the second time by one vote only, which could have been secured if Mr. Lowrie, who had the matter in charge, would change the name of the Board by adding the two letters O. S. (Old School) to the closing word ‘America,’ which he would not consent to do.

“After these repeated failures, the Board was glad to avail itself of the provisions of the General Law of the State of 1848 respecting charitable and missionary societies, and became incorporated under it by filing a certificate in the proper offices, signed and acknowledged by members of the Executive Committee.

“In 1862 another serious loss of \$10,000 occurred under the will of Samuel Cochran, by reason of one of the sections of that law which did not affect other legatees being foreign corpora-

tions, and again an application was made for a special charter, which was carried through the Legislature by a member who volunteered to take it in charge, the Hon. Chauncey M. Depew. This is the charter which now gives the Board its legal existence, and is printed in all the annual reports. A majority of those who had signed the certificate of 1852, being still members of the Executive Committee of the Board with its president and secretaries, and 'such others as they may associate with themselves,' are constituted 'a body corporate and politic forever.' This new charter, with the name unchanged, was accepted by the Board at its annual meeting in May, 1862, and was subsequently interpreted by the Supreme Court in a litigated legacy case (William Bostwick's Executors) as a merger of the powers originally acquired in 1852.

"The place at first occupied by the Board in New York as an office was a room in the Brick Church Chapel, which formerly stood opposite the City Hall, in partnership with another benevolent institution. This was soon found to be quite too confined a place, and two rooms were taken on the third floor of a building at the corner of Broadway and Murray Street. The growing business of the Board and the inconvenience of these rooms led to another change, and a part of a house was rented in City Hall Place."

Mr. Rankin relates the history of its changes of habitation, as follows:

"During the first five years of the Board's sojourn in New York it had no abiding-place, was shifted from office to office at great inconvenience to all concerned. In 1839 an appeal was made for a portion of the thank-offering that was raised on the occasion of the semi-centennial of the General Assembly, the result being a special fund then, and subsequently given, of \$23,000, the cost of the ground and building of the Mission House, 23 Center Street, which was first occupied in 1842. Tho plain in structure, yet for convenience in location and office arrangement it was all that was needed by its early occupants. But it was deemed advisable that all the boards of the Presbyterian Church located in New York should be under one roof, and in January, 1888, the Home and Foreign and Church Erection Boards removed to the premises formerly the residence of Mr. James Lenox, on Fifth Avenue and Twelfth Street. This property was purchased by the two Mission Boards jointly for \$250,000, of which \$50,000 was contributed by the late Robert Lenox Kennedy, who also, with his sister, added \$10,000 for necessary alterations. Of the \$100,000 paid by the Foreign Board, \$70,000 were the proceeds of the sale of the Mission House on Center Street. The two Woman's Boards of Home and Foreign Missions are accommo-

dated in the same building. An adjoining house now under rent was included in the purchase and can be used hereafter if needed. The property has a market value far beyond its cost. With the ownership of the Mission House on Center Street came the nucleus of a library, increased now to over six thousand volumes, one of the best for reference on mission subjects in the country. Also a museum of curios, illustrative of the customs of heathen nations, especially their idol-worship."

Through the munificence of the Lenoxes, Kennedys, Stewarts, and other Presbyterians, to whom the church owes so much, one of the finest structures in New York city has just been completed on Fifth Avenue, at the cost of about \$1,750,000, for the accommodation of several of the Boards of the Presbyterian Church, and is now occupied by them.

There were several changes affecting the apparent progress of the work of the Board of Foreign Missions during this period.

**Influence of** The revolt of the Sepoys in India, in 1857, greatly  
**Changes.** reduced the number of missionaries and scholars in that field for the time being. In 1861, in consequence of the Civil War, most of the Southern Presbyterian churches in the Confederate States, as well as many in the border States, withdrew from connection with the General Assembly and with the Board. The missions in the Indian Territory were, in fact, broken up, thereby reducing the number of communicants in the mission-churches more than three fourths. Some of these missions were resumed in 1865 and some in 1881.

#### *Board of the Reunited Church.*

"In 1870 the Reunited General Assembly reorganized the  
**The New** Board and reduced its members from one hun-  
**Constitution.** dred and twenty to fifteen, with the secretaries and treasurer as members *ex-officio*. Its modified Constitution is found on page 46 of General Assembly Minutes for that year.

The "Permanent Committee" above referred to, which had heretofore been acting in connection with the American Board, was at once dissolved. After the adoption of the foregoing changes, the General Assembly elected fifteen persons to serve as members of the Board for the ensuing year, eight or a majority of whom were members of the Executive Committee.

In consequence of the reunion, the American Board transferred to the Presbyterian Board a number of missionaries, with

the missions in Syria, Gaboon, and Persia, and among the Seneca, Lake Superior, Chippewa, and Dakota Indians. In 1890

**Transfer of Missions.** the missions among the Chippewa, Omaha, Winnebago, Sac, and Fox Indians were transferred to the Board of Home Missions, and the ministers and communicants deducted from the rolls of the Foreign Board.

## II. REVIEW OF MISSION-FIELDS.

A bird's-eye view of the present foreign mission-field of the Presbyterian Board will show the vast scale on which its operations are conducted. Some facts and incidents from the history of the work will show the relation of the church to the progress of education among the heathen nations, and illustrate the heroism and devotion so often exemplified by the missionary. They will also help to confirm the statements of some of the most distinguished Englishmen of the present generation, regarding the vast debt that civilization and science owe to the Christian missionary and pioneer, in opening the continents, in laying the foundations and furnishing the materials for anthropology, linguistics, ethnology, comparative religion, and many other branches of knowledge, and, what is more, the vast debt that humanity owes to them for revolutionizing the pagan world.

### *I. Missions in Africa.*

The Presbyterian Board has two centers of missionary effort on the Western coast of Africa, the one known as the Gaboon and Corisco Mission, the other as the Liberia Mission.

The mission in Liberia was founded by the Western Foreign Missionary Society, which sent Rev. John B. Pinney, in 1832, **The Liberia Mission.** to labor among the colored people colonized in that country by the American Colonization Society. After this long interval the churches of the Presbytery of Western Africa depend largely upon the Board of Missions for pecuniary support, altho the Board is urging it to larger self-support. The chief importance of Liberia in the missionary work is, that its communities offer a good basis for operations among the aborigines. Peculiar difficulties, however, beset the work. The recent encroachments of the French in the Hinterland on the east, and their absorption of part of the territory of the Republic, are in accordance with the general

unscrupulousness of the French foreign policy, against which the Liberians are helpless, and threaten the active interference of the Roman Catholic Church with Protestant effort. Persecution is also brought to bear against the Gospel by the aborigines. The greatest of all the obstacles, however, are to be found in the bitter persecutions of the native converts by the Greegree or Devil Bush worshippers, and the dreadful demoralization wrought by the rum-traffic defended and pushed by the foremost nations claiming so-called Christian civilization.

The progress of the Gaboon and Corisco Mission has necessarily been slow. It was begun at Baraka, on the Gaboon River, almost under the equator, in 1842. The **The Gaboon and Corisco Missions.** stations, at Angow, Benita, Batanga, and Efulen, have since been established. Owing to the climate, this region has become almost a grave for white missionaries, whose places in the ranks as they have fallen have been heroically filled by others, who appreciated the importance of the field as opening the way for evangelizing the great populations of the vast regions on the equator. The new station at Efulen, on the hills at an elevation of 1,600 feet, seems to promise an opening for work in more healthful regions and with more helpful environment.

## 2. *Missions in Central America.*

The sphere of these missions is among the Roman Catholic, Spanish-speaking peoples of Mexico and Guatemala. They are of importance as being a response of the Presbyterian Church to a deeply felt want among these peoples of a better religion than the Romanism that has so long dominated them.

The Mexico Mission was begun in the city of Mexico in 1872, and in 1894 had reached out and established centers at **Mexico Mission.** Tlalpam, Zacatecas, San Luis Potosi, Saltillo, Tlaltenango, and Zitacuaro. Its success has been phenomenal, so that it now embraces two Presbyteries, city of Mexico, and Zacatecas, connected with the Synod of Pennsylvania. The increasing, almost predominating, influence of the United States, through the extension of commercial relations and great railway systems, apparently indicates still greater progress for Protestant missions in the immediate future.

The Guatemala mission was first occupied in 1882, in Guatemala City. Of this field the annual report for 1894 says:

“This little republic is in many respects the most hopeful mission-field in Central America. The Government is at once **Guatemala** the most enlightened and the most liberal, altho **Mission.** recently San Salvador also has conceded full liberty of worship. Its attitude toward Protestant institutions is more than tolerant. It welcomes the elevating influences which belong essentially to Christian missions, both on the intellectual and moral side, so that our missionaries enjoy liberty to prosecute their work in its various departments. This does not exempt them, however, from the bitter opposition of a corrupt priesthood, or remove the moral inertia and deadening influence of centuries of Romish superstition. The religious condition of the people is appalling. The state of religious thought and belief in the capital and the principal cities is chaotic. Multitudes have no fixed religious opinion. Disgusted with the superstitions and tyranny of the Romish Church, they have thrown off all religious restraint, and are many of them atheists.”

The missionaries have but just entered upon the work of laying the foundations for the future.

### 3. *Missions in China.*

The largest field of the modern missions is China. The Empire consists of (1) The Eighteen Provinces, or China Proper, the region conquered by the Manchus in 1664; (2) Manchuria or the native country of the Manchus, lying to the north of China Proper; and (3) the Colonial Provinces, reaching westward to Turkestan and southward to India. The mission work has thus far been substantially confined to China Proper, in which there is a pagan population of nearly four hundred millions.

The Chinese are divided into three religious classes, all of whom are difficult to reach with the truths of the Christian **The Three** religion. Confucianists, adherents of the ethical **Religions.** and political system of Confucius, who lived in the sixth century before Christ; Taoists, or Rationalists, followers of Lao-tsze, who was born fifty years earlier than Confucius, and taught the worship of Tao, or Reason; and Buddhists, followers of Gotama Sakyasinha of the fifth or sixth century B.C., and founder of the Buddhist religion in India, which religion was introduced into China during the first century of the Christian era. It has been said that:

“It is a fact of great moment that none of these religious systems have a strong hold on the heart of the Chinese. The

worship of ancestors (an element of Confucianism) forms an exception to this remark. This has been called the *real religion* of China. Its requirements are faithfully fulfilled by all, even the poorest classes, and that with an earnestness which shows painfully how the great Deceiver has pressed into his service one of the best affections of human nature, that of filial reverence. But with this exception, the Chinese neither fear nor love the objects of their worship. They have been known to bring the idols out from the temples and place them under the burning sun, to convince them that rain was greatly needed."

The Chinese are thus naturally found to be sunk in superstition, immorality, and vice, and under the influence of the **The Great** deepest spiritual apathy. The difficulties of the **Obstacles.** language and the all-pervading spirit of exclusiveness must be added to the spiritual difficulties in the way of the Gospel, in order to give any adequate notion of the obstacles in the way of missionary success. In short, without some great revolutionary event that shall break down the entrenched systems of error and the impenetrable walls of exclusiveness, the conversion of China would be a discouraging work of centuries. Such a revolution the Japanese victories in the recent war apparently promise to bring about.

Mission work for the Chinese was begun by the celebrated Dr. Morrison of the Church of England, in 1807, but China **Opening to** itself was then wholly inaccessible. The work **Missions.** was carried on among the Chinese emigrants at Batavia, Bangkok, Singapore, and other remote places. In 1838 Rev. Mr. and Mrs. Orr and Rev. John A. Mitchell, sent out by the Western Foreign Missionary Society, reached their station, Singapore. It was not till 1842 that the war between the British and Chinese opened five of the principal cities on the coast to foreign commerce and missionary effort. In 1843 this mission, enlarged and taken under the Presbyterian Foreign Board, was removed to Kulang-Su, a small island near the city of Amoy. It was then that the work began in earnest. How the difficulties of the language were overcome will be told later.

The Presbyterian missions in China include the groups known as the Canton, Hainan, Central China, Peking, and **Mission** Shantung Missions, each embracing several sta- **Centers.** tions and many outstations. Gospel preaching is prepared for and supplemented by the work of the colporteur and Bible-reader, by the Sabbath-schools and by boarding- and



day-schools, and on a most extensive scale by the activities of the medical missionary in hospitals and dispensaries, through visitation in the homes of the people and on floating chapels or Gospel medical boats.

The stations of the Canton Mission are four: Canton, Lien Chow, Kang Hau, and Yeung Kong. The last two are in-

**Canton** terior stations and were established during the  
**Mission.** year 1893-94. This mission-field was occupied at Canton as a center in 1845, by Rev. Andrew P. Happer, M.D., whose decease has just been announced, and Mr. Richard Cole, a printer, and his wife.

There are in connection with this mission 16 churches with 1,286 members, of whom 166 have been added on confession during the year. We would like to add, from the Annual Report of the Board, a statement of the manifold missionary operations—in the 16 churches, the boarding-schools, the day-schools, the school for the blind, medical work, in hospital schools and dispensaries, the 30 outstations, the floating chapel, and the literary work—as an object-lesson on the subject of missions, for the special benefit of those Christians who think that mission-fields are "Saints' Rests," where the missionaries are "having an easy time," and of those benighted people, not Christian, who loudly proclaim that missionaries are doing nothing and accomplishing nothing.

The Hainan Mission, on an island on the northeast coast, was occupied in 1885, and established as a mission in 1893. It

**Hainan.** embraces the station of Kiung Chow and Nodoa on the island; and is carrying on missionary work on the mainland from which it is separated by a strait fifteen miles wide. The work on the island is among the Lois, a very interesting people. The women are here especially accessible to the missionary. Altho the mission has but just been established, there are already 3 congregations and 35 communicants.

The Central China Mission was begun at Ningpo in 1845, by Rev. Walter M. Lowrie, the first missionary martyr in

**Central China.** China, in conjunction with Rev. Messrs. Richard L. Way, Augustus W. Loomis, M. Simpson Culbertson, D. B. McCartee, M.D., and their wives. It was at Ningpo that the great work of modernizing Chinese printing was accomplished. The Central China Mission has expanded to six stations: Ningpo, Shanghai, Hangchow, Soochow, Nan-

king—each of which is a great center of activity. In 1894 there were 17 churches and more than 1,200 communicants connected with this mission.

The Peking Mission, in the capital of China, was occupied in 1863. Peking is the seat of the Imperial University or Government College, which Rev. Dr. W. A. P. **Peking.** Martin, one of the Presbyterian missionaries, was called upon by the Emperor, in 1869, to found, and of which he has always been the president. This makes Peking the great center of education in English thought and English civilization. In 1894 the mission had two stations, Peking and Paotingfu, with 3 churches and 311 members.

The Shantung Mission has been the most successful of all the Presbyterian Missions in China. The first station, Tung-  
**Shantung.** chow, was occupied by Rev. Samuel R. Gayley and wife, in 1861. The mission embraces Tung-chow, Chefoo, Chinanfu, Wei Hien, Ichowfu, and Chining Chow stations. During the present decade it has been the scene of a remarkable revival and ingathering, and seems to have the promise of even greater things for the future. In 1894 it contained 36 churches, having a membership of 3,797, of whom 340 were received during the year.

In addition to the work in China, the Presbyterian Board carries on missions among the Chinese in this country, in San Francisco, Oakland, Portland, Oregon, New York, and elsewhere. The half-century since the beginning of the Board's work in China has been a time of laying the foundations for vastly larger operation and greater progress in the future. From small beginnings the mission has already grown into the synod of China, with 5 presbyteries, with 74 churches, and 6,476 communicants.

**Missionary Martyrs.**—The Presbyterian Church has had its missionary martyrs in China. The earliest and best known of these was perhaps Rev. Walter M. Lowrie, son of the first secretary of the Board of Foreign Missions, who went to China in 1842. Concerning his death, Mr. William Rankin says, in his "Handbook of Incidents:"

"The year 1847 was made memorable by the martyr death of Walter M. Lowrie, who was cast into the sea by pirates, when on the return voyage from Shanghai to Ningpo. This event cast a deep shadow of sorrow over all the mission circles

of China, and testimonials of his distinguished worth and promise by eminent men from the four continents form a conspicuous appendix to the volume of his *Memoirs*, edited by his father. There is no guide-book so valuable to a candidate for the mission-field of China, next to the inspired one which he drew from his pocket when sinking under the waves and threw back into the vessel for his captors and murderers, as the *Memoir of Walter M. Lowrie.*"

**Romance of Chinese Printing.**—In addition to the debt that China owes to Presbyterian scholarship for the founding and conduct of the Imperial University, she owes it a greater debt—which she shares with all the missionary societies of the churches—for simplifying the printing of the Chinese language and making it the vehicle for readily expressing Christian truth. Of the Presbyterian press in China, Mr. William Rankin in his "Handbook of Incidents" gives an interesting account, from which we make the following extracts:

"The Presbyterian press in China was established as an essential agency in the evangelization of that empire, and has an interesting and instructive history. The art of printing, as practised by the Chinese, antedates by centuries the art as practised by Christian nations. There are on the shelves of the mission library in New York nearly one thousand volumes, printed after the manner of their earlier editions, which were read by Chinese scholars during the Dark Ages of Europe. But this method of printing is not adapted to the exigencies of the church in her missionary work. Briefly explained, the matter to be printed is written on a sheet of transparent paper of the size of the page, which is then pasted on a block of wood, the written side down. The engraver cuts away all the blank spots in and around the written letters, leaving them in relief upon the block. An impression taken from this by hand or mallet will give the counterpart of the written sheet.

"The substitution of movable metal types for these manipulated wooden blocks encountered the difficulty of requiring some 4,000 types instead of the smaller number used in our own language, and this was preceded by the greater difficulty of reducing the 30,000 or more characters found in Chinese literature to this fewer number.

"While our Foreign Board was in its nonage as a missionary society in Pittsburg, a mission to China, from which the Gospel was wholly excluded, was one of its declared objects. The Hon. Walter Lowrie, then Secretary of the United States Senate, also Vice-President of the Society, as a means to that end, acquired a knowledge of the written language of China, and offered to give direction in his study to missionaries for that

field. By correspondence with Dr. Robert Baird, then in Paris, it was learned that the discovery had there been made that a portion of the Chinese characters were divisible, and that by different combinations of their elements all the language now in use could be expressed. On the advice of Mr. Lowrie, with a pledge from Mr. James Lenox of meeting the expense, an order was sent in 1836 to a typographer of Paris for the required number of matrices, at first supposed to be 9,000, tho afterward less than half that number was deemed sufficient. Two years later 2,000 of these were reported as finished, but it was not until 1844 that about 3,500 in all reached Macao in charge of an American printer, Mr. Robert Cole."

Rev. Walter M. Lowrie, son of the secretary, went out to Macao in 1842, and prepared, by two years' study of the language, to inaugurate the work of the press, which was removed to the treaty-port of Ningpo in 1844.

"Dr. John C. Lowrie, in a paper on 'Chinese Missions,' published in 1868, says: 'That but for the order of the Committee in 1836, for a set of these matrices, this great invention would not have come into use. So little confidence was felt in its practicability that no other missionary institutions would give it their patronage—only two other orders were received by the artist, and without at least three orders he would not proceed with the work.' And I may add that but for the knowledge of the language acquired by his revered father, in the midst of official duties at Washington, this important order would not have been suggested. Dr. William M. Paxton, in his address at the funeral of Mr. Lowrie, says: 'It seemed singular to see a statesman, amid the cares and labors of public life, rising two hours earlier in the morning to study the language of a people so distant from us, and in so little sympathy with ourselves.'"

In 1860 the press was removed to Shanghai, as the commercial mart and as affording easier and more extended communication for its publications with the interior of the empire.

"The superintendency of Mr. Gamble from 1858 to 1869 was marked with great and permanent improvements. It was no longer necessary to send to Paris or Berlin to <sup>Japanese</sup> supply defects or enlarge the fonts. He created his own foundry and formed types at far less expense, from which he filled orders sent from both those cities for a smaller font than any in use. In this, small pica, he printed the New Testament at a cost of six and seven cents, and in forms convenient for a native to carry about in the pocket of his sleeve. In 1867 he refers to the successful commencement of electrotyping and to twenty-five millions of pages printed, of which ten millions were the Scriptures. Among the books was Dr.

Hepburn's 'Japanese and English Dictionary,' and he adds: 'The demand for books is so great that after the addition of three new presses during the year, the supply is still insufficient,' and expresses regret that the secretary, who, more than any other man, was the founder of the press, could not visit the establishment in its present advanced condition."

The magnitude and importance of the work may be judged from the following extract from the "Handbook" of Mr. Rankin:

"The last reports by Dr. Farnham describe the plant as consisting of a foundry with seven cutting-machines constantly at work, which casts six sizes of Chinese type, besides English, Korean, Manchu, Japanese, and Hebrew; machinery for stereotyping, electrotyping, matrix-making, type-cutting, and engraving; eight presses, of which three are run by gas; bindery, for both native and foreign styles. About one hundred workmen are employed; over fifty-nine million pages printed in one year, and the yearly profits average \$5,000. The publications of all or nearly all the missionary societies in China have been issued from this press, also those of the American and the British and Foreign Bible Societies and the various Tract Societies. In short, Chinese Christian literature, both in its wider and stricter meaning, to a large extent, bears the imprint of the 'American Presbyterian Mission Press.'"

#### *Summary of Results.*

"In May of last year the Synod of China, which meets once in five years, convened at Shanghai. The statistics presented to the meeting of the Synod give most interesting indications of the development of the work. In the five years that have passed 3,173 have been added to the church on examination. The last Synod reported a membership of 3,632; the present Synod 5,938. The net additions to the five Presbyteries, Canton, Ningpo, Peking, Shanghai, and Shantung, have been as follows:

Canton . . .	558,	an increase of about	115	per cent.
Ningpo . . .	137,	"	"	20
Peking . . .	185,	"	"	150
Shanghai . .	116,	"	"	66
Shantung . .	292,	"	"	11

#### *4. Missions in India.*

India may justly be regarded as the most important field of modern missions. It stands for almost three hundred million of the most highly civilized and keenly intellectual of all the pagan peoples, and is at once a stronghold of Mohammedanism

whose great Mogul center is at Delhi, of Brahmanism with its almost impregnable system of caste, and of Buddhism, or Reformed Brahmanism, with its mystical and ascetic faith and cult. These millions are mainly under the government of Great Britain. As already seen, India was one of the earliest fields entered by Presbyterian missionaries, the Western Foreign Missionary Society having sent out, in 1833, Rev. Messrs. William Reed and John C. Lowrie (afterward for almost fifty years secretary of the Presbyterian Board) and their wives, to establish a mission in North India in order to open the way for the Gospel northward toward Central Asia. These missionaries established a station at Lodianna, and, with two other companies sent out later, passed under control of the Presbyterian Board of Foreign Missions on its organization in 1837. Concerning the general condition of the field in 1894, the Annual Report of the Board says:

"The outlook in India to-day is full of promise. There is not wanting opposition to Christianity, organized, well-defined, persistent, but the character of this opposition is rapidly changing. The old faiths are taking on new forms and adopting new measures borrowed from the Christian propaganda. There is now a new Hinduism and a new Islam. Both have changed front for the purpose of meeting and counteracting the aggressive force of Christianity, seconded by Western science and literature. Indeed, it is this force from without which has compelled this change in the old ethnic faiths. One of the most eminent Mohammedans in India is quoted by Dr. George Smith, in his recent lectures on 'The Conversion of India,' as saying: 'To me it seems that as a nation and a religion we are dying out. . . . Unless a miracle of reform occurs we Mohammedans are doomed to extinction, and we shall have deserved our fate. For God's sake, let the reform take place before it is too late.' Another Mohammedan wrote a book for the purpose of assisting 'the Moslems of India to achieve intellectual and moral regeneration under the auspices of the great European Power that now holds their destinies in its hands.' The outcome of all this is a 'revolution, silent, subtle and far-reaching,' which is gradually transforming society and creating no little alarm among the leaders of the faiths, who in their blind fury sometimes excite their unthinking followers to mob violence, as recently in Bombay. It galls them to see the position to which native Christians have already been advanced, especially in Government service, a service hitherto monopolized largely by Brahmans and Mohammedans."

Of this great field with its vast work only the briefest sketch

can be given. The Presbyterian missions in India include the Lodiana, Farukhabad, and Western India Missions.

The Lodiana, or North India Mission, has now its center at Lahore, the political capital of the Punjab, 1,225 miles north-west of Calcutta. Here the Christian College  
**North India.** for the Punjab is situated and "is becoming increasingly a recognized power for good in the Punjab." Its stations—Lahore, Ferozepore, Hoshyapore, Julundar, Lodiana, Ambala, Sabathu, Dehra, Woodstock, Saharanpur—with their various agencies and outstations, command a region several hundred miles in diameter, which is a great center of Hindu and Mohammedan influence and the gateway to Central Asia.

The Farukhabad, or Central India, Mission began in 1836 at Allahabad, "The City of God"—a Mohammedan name given  
**Central India.** to it by the Mogul Emperor Akbar—at the junction of the two sacred rivers, the Jumna and the Ganges, by Rev. James McEwen and his wife, who went out with the second company sent by the Western Foreign Missionary Society. Allahabad is "one of the most revered spots in India, where hundreds of thousands of pilgrims annually gather during the great mela, or fair, to bathe in the sacred stream." The central station of the Farukhabad mission is now Futtigarh-Farukhabad—the former the civil station, and the latter the native city—733 miles northwest of Calcutta. These missions reach out and take within the circle of their influence the central stronghold of Mohammedanism in India, whose sacred city is Delhi, a little farther up the Ganges. The other stations besides Farukhabad-Futtigarh, are Fatehpur, Mainpuri, Etawah, Morar, Jhansi, and Allahabad.

The Western India Mission was commenced at Kolhapur,  
**Western** 200 miles southeast of Bombay, in 1853, and  
**India.** came under the care of the Presbyterian Board in 1870. It embraces the Kolhapur, Panhalla, Sangli, Ratnagari, and Miraj stations.

#### *Summary of Results.*

The tangible results of the sixty years of Presbyterian missions in India may be summed up in the Synod of India, with its Presbyteries of Allahabad, Farukhabad, Kolhapur, Lahore, and Lodiana, with their 27 churches, 399 ministers and Christian workers, 1,795 communicants, 4,243 Sabbath-school schol-

ars, and 8,209 boarding- and day-pupils. The more important results remain for the future to reveal. It has been a death-grapple of more than half a century with Mohammedanism, Buddhism, Brahmanism, caste, and the fearful superstition, vice, and cruelty which these have fostered, and which, until the great Sepoy rebellion of 1857, they were helped to foster by the heathen educational policy of the East India Company. It has been a continuous conflict with the hoary systems of error that had been entrenched in the minds of the Hindu for twenty-five centuries. By the testimony of the best authorities, all these traditions and systems are crumbling and giving way before the truths of the Gospel, and the promise is of great things in the near future. Already there are more than 300,000 communicants in the various Protestant churches in India, and the number is coming to increase with vastly greater rapidity.

*Missionary Martyrs and Scholars.*

The work of the Presbyterians has been almost exclusively among the higher classes; and in this way it has had much to do with bringing on the disintegrating process. It has furnished its quota of scholars and martyrs, sometimes combining both characters in a single person.

The group of missionaries at Futtigarh were overtaken by the storm of the Sepoy rebellion in 1857. Rev. David E.

**The Futti-** Campbell, his wife, and their two youngest chil-  
**garh Martyrs.** dren (the oldest being absent from home at the time, and thereby saved); Rev. John E. Freeman, Mrs. Freeman, and their younger children (the eldest, now Rev. John N. Freeman, D.D., of Denver, being absent in this country at school, and thus being saved); Rev. Albert O. Johnson and Mrs. Johnson; and Rev. Robert M. McMullin and Mrs. McMullin—were led to seek safety by trying to reach Allahabad, a British station 250 miles lower down on the Ganges. Leaving their bungaloes they float in boats down the Ganges. Their fate is related by Mr. Rankin in his "Handbook of Incidents:"

"They have written their last messages to dear ones at home. 'What is to become of us and of the Lord's work in this

**Dying** land,' writes one, 'we can not tell; but God reigns,  
**Heroism.** and in Him will we rejoice.' And the tone and spirit of this letter characterize the correspondence of them all. And now their passage down the river is arrested by the guns of the enemy. They bring their boats to land, throw



away their carnal weapons, and gather in a praying circle. Mr. Freeman offers prayer, reads a portion of Scripture, makes remarks, and then they sing a hymn. Mr. Campbell follows with remarks and prayer, and another hymn is sung. Then the Sepoys advance upon them. They are tied together two and two. Mr. Campbell carries in his arms one of his children; a friend among their English fellow captives carries the other. They are permitted to lie down at night, suffering from want

**The Well of** of food and water. In the morning the Prince of **Cawnpore.** Bithoor, whose captives they are, sends carriages for the ladies, and on their reaching Cawnpore all are mercilessly shot by his order, and their bodies cast into a well.

“Nana Sahib—and I need no epithet to paint his character—that Maharetta name is a word of significance which no Eng-

**A Human** lish can express—Nana Sahib, the Prince of **Fiend.** Bithoor, was an educated East India gentleman of pleasing address and polished manners, the true type of Anglo-India civilization. Army officers and civilians and their families felt honored in being invited guests at his sumptuous entertainments. He was trained in the government institutions, where the Koran and Shasters are text-books taught by professors of Oriental literature, and from which the Bible and Christian instruction are excluded that the East India policy of neutrality might be maintained. Behold the product of that policy in Nana Sahib, the deceiver and betrayer of scores of England’s confiding sons and daughters, the murderer of our beloved missionaries, their wives and little ones!”

Rev. Isidor Loewenthal, who went out to India in 1855, was both scholar and martyr. He was a converted Polish Jew

**Isidor** and a man of extraordinary gifts and attainments.

**Loewenthal.** In 1857 he established himself at Peshawur, on the borders of Afghanistan, in order to prepare for giving the Gospel to the Afghans. He was doubtless the most remarkable scholar ever sent to the mission-field by the Presbyterian Board. The following passage touches only superficially upon his work at Peshawur:

“His extraordinary linguistic talents and acquisitions seemed to fit him for missionary work for the Afghans, many of whom live in that city, while considerable numbers of them visit it for the purpose of trade. Mr. Loewenthal finished the important work of translating the New Testament into the Pushto language; he also employed his pen in other useful labors, and was engaged in preaching as opportunity offered; but he was removed from his work in a distressing manner. He was shot in his garden at an early hour by his watchman, who mistook him in the darkness for a robber; thus died, April 27, 1864, one of the most gifted men in our ministry.

"It is a painful memory, that about a month before this, March 24, the Rev. Levi Janvier, D.D., long a devoted and  
**Dr. Levi** esteemed member of the Lodia Mission, was  
**Janvier.** also taken to his rest in a violent way, having been struck down by a fanatical Sikh. These were the only instances of death by violence among the missionaries excepting those which took place in the time of the mutiny of the Sepoys."

The work begun by Mr. Loewenthal is being carried on by the English Episcopal Church Missionary Society, who are using the key to the Afghan mind provided by his labors.

But perhaps the greatest gift of American Presbyterian scholarship to India is to be found in the work of Rev. Dr.

**Dr. S. H.** Samuel H. Kellogg for and through the Hindi  
**Kellogg.** language. Dr. Kellogg, who went out as a missionary in 1864, published, in 1876, "A Grammar of the Hindi language, in which are treated the Standard Hindi Braj, and the Eastern Hindi of the Ramayan of Tulsi Das, also the Colloquial Dialects of Marwar, Kumaon, Avadh, Baghelkhand, Bhojpur, etc., with Copious Philological Notes." This work sets forth fully every dialect of the Hindi which has a literature, and was at once pronounced by competent authorities—Monier Williams, Max Müller, Fitzedward Hall, and many others—as a work of great learning and thoroughness and of immense value. It was at once adopted by the "Board of Examiners for the India Service." An eminent Hindi scholar in her Majesty's Civil Service, in a review in *The Pioneer*, a daily paper published in Allahabad, said:

"We look upon this work as the most important contribution to Oriental philology that has been made by any scholar writing in India for many years past. It, in fact, opens out a line of country of immense interest and extent that has been hitherto almost absolutely untrudged by the general European student. Yet, tho Dr. Kellogg has had no predecessor on whose foundations to build, and has had himself to collect all the materials for the work, his design is so admirably carried out, so well based on sound research, and so finished in all its details that it is not likely to require any additions or corrections of the slightest importance, but will remain a permanent monument of its compiler's scholarship, and the one standing authority on the subject of which it treats."

The importance of this contribution to Indian learning will appear from the fact that Hindi is the language of one fourth of the 300,000,000 people of India, in short, of the people who have shaped the thinking of almost half the inhabitants of the

globe. In all the great centers of Hindu faith in North India, Hindi is the language of the great mass of the population.

It was at the time a cause of great regret that Dr. Kellogg was obliged to leave the India mission soon after the publication of his great work. Later developments, however, have shown this to be a most marked providence. Of the fifteen years of his residence in this country, ten or more were spent in thorough exegetical and dogmatic study of the Scriptures, as professor of theology in a leading Presbyterian Theological Seminary (Western Theological Seminary, Alleghany, Pa.),

**The Bible in Hindi.** and much time given to a revision of his Hindi Grammar (two additional dialects having been treated). All this seems clearly a special preparation of God for the great task of his life in India, to which he returned in 1893, at the call of the various Boards and Churches engaged in mission work in that land, to preside over the translation and revision of the Bible in Hindi,—a task on which he is now engaged in Allahabad. It would not perhaps be too much to pronounce this the most important work to which any missionary in India was ever called. Dr. Kellogg's case also furnishes

**Debt of Learning to Missions.** another confirmation of the admission of Max Müller, that modern philology, in its application to the languages of the heathen nations, would have had but the slenderest basis possible without the contributions of Christian missionaries.

##### 5. *Korea Mission.*

The Presbyterian Board began its work in Korea at Seoul, the capital, in 1874. Americans everywhere are interested in the unexpected opening of the Hermit Nation to the Gospel, and familiar with the story of the war of Japan with China which has already wrought such a complete revolution in Korea. The translation of the New Testament, made by Rev. Mr. Ross, of Moukdon, North China, is in current use by the missionaries. Rev. Dr. H. G. Underwood, of the Presbyterian Board, is engaged in translating the Old Testament.

The mission now occupies Seoul, Fusan, Geusan, Pyeng Yang—four well-selected and strategic stations for the occupation of the country, all being situated on or near the coast. They are favorable points of departure from which to penetrate the different districts north and south, in the east and on the west.

### 6. *Mission in Japan.*

Japan has been recognized for years as advancing the most rapidly in civilization of all the nations of the East. The war with China has just brought it into prominence as the great military and naval power of the East, destined to play a dominant part in deciding the destinies of Eastern Asia. All this enhances the importance of the work of the Christian Church in evangelizing its 40,000,000 of people—equaling the population of Great Britain and Ireland.

The past year and more in Japan has naturally been a period of disquiet and reaction, but it is to be hoped that Providence will overrule the unrest for the advancement of Christ's Kingdom. Some features of the educational work in Japan are greatly to be deplored. It was begun with the establishment of an admirable system of institutions covering the empire, under the direction of a Presbyterian Christian educator; but subsequently certain shallow scientific teachers undermined the influence of the earlier teachers and displaced them, and did their utmost to discredit Christianity. Hence the reaction, that would doubtless have come in any event, has to some extent at least been intensified, and has needed the best efforts of the missionaries to meet and resist it.

The Missions of the Presbyterian Board in Japan embrace the Eastern Japan Mission and the Western Japan Mission.

The Eastern Japan Mission is carried on from Yokohama and Tokyo, the capital of Japan. The work was begun, in 1859, at Yokohama, by Rev. Dr. J. C. Hepburn, but it was ten years before the work of extension was begun, and twenty years before it was begun on any large scale.

The Western Japan Mission embraces the stations: Kanazawa (occupied in 1879), Osaka, Hiroshima, Kyoto, Yamaguchi, Fukui.

Several years since the Presbyterian missionaries of the Presbyterian Foreign Board united with those of the Reformed "The United Church and other churches of Presbyterian polity, Church." to form one Presbyterian body to be known as "The United Church of Christ in Japan." In consequence of this union, the churches and work of the Presbyterians are reported in connection with that body. In 1894 "The United

Church" reported, in Japan, 82 outstations, 92 churches with 9,652 communicants, of whom 782 were added during the year; 53 Japanese ministers, and 103 Japanese licentiates. The contributions for the year were \$8,436.96.

"Of the above summary about one half may be fairly credited to the Presbyterian Church (North), as it furnishes about half the missionaries and half the funds provided by the foreign missionary societies cooperating with the 'Church of Christ in Japan.'"

But Japan's principal debt to the Presbyterian Board of Foreign Missions is that due for what it has done for its literature and civilization, largely through the labors of Rev. Dr. James C. Hepburn. He had been sent out, with his wife, to Singapore, in 1841, with the ultimate purpose of establishing a mission in Siam; but circumstances decided that it was best for him to go to China, and in 1845 he helped establish the Mission at Amoy. In 1859 he was transferred to Yokohama, to prosecute and complete the "Japanese and English Dictionary," for which he had long been preparing. That dictionary was issued by the Presbyterian press of the Foreign Board in China, and was at once accepted by scholars over the world as a great and authoritative work. It opened at a critical moment the treasures of modern Christian science and civilization to the Empire of Japan.

### 7. *Missions in Persia.*

The missionary work in Persia was begun by the American Board in 1835 at Oroomiah, Western Persia, 480 miles northwest of Teheran, the capital, among that interesting people the Nestorians. A great revival soon occurred which gave this work a special place in the heart of the Christian Church. This mission was transferred to the Presbyterian Board in 1871, after the reunion of the Old-School and New-School bodies; since which time the mission-field has been widely extended in both Western and Eastern Persia.

The Western Persia Mission embraces the stations of Oroomiah, Tabriz, Salmas, and Mosul. Oroomiah, the station first occupied in 1835, "is a walled city with seven gates and a moat. It stands some twelve miles from the western shore of Lake Oroomiah, at an elevation of 4,400 feet above the sea-level. Its population is between 30,000

and 40,000, mainly Moslems, but with a considerable number of Nestorian, Jewish, and Armenian families. It was here where, almost sixty years ago, Protestantism was first introduced to Persia by American missionaries, and it is still the strongest station connected with our mission."

Oroomiah College and Fiske Seminary have become historic institutions. The college reported in 1894 a total enrolment for the year of 173 students, distributed as follows: theological, 18; medical, 6; college proper, 65; industrial, 10; preparatory, 64; irregular, 10. Fiske Seminary reported a roll of 194 girls, in the various departments, as follows: seminary proper, 56; preparatory, 39; primary, 43; kindergarten, 56. Of these 81 were boarders.

The Eastern Persia Mission has two central stations, Teheran, the capital of Persia, occupied in 1872, and Hamadan, 200 miles to the southwest of Teheran, occupied in 1880.

Mission work was originally begun in Persia with a view to the regeneration of the degenerate Armenian Christians; but it was "abandoned after a faithful experiment, and the missionaries regard the attitude of the Armenians as exceedingly discouraging." The work as recently renewed in Teheran is scarcely more hopeful. The absence of religious toleration in Persia, and the almost impossibility which a converted Mohammedan finds in obtaining a living, stand well-nigh insuperably in the way of evangelizing the Moslem.

**Persian Character.**—That the Persians with whom the missionaries have to do are not the civilized and soft-mannered people that many, influenced by poetry and novels, imagine them to be, will appear from the following extracts of the martyr-record of the last Annual Report of the Presbyterian Board:

"The past year in this mission has added a sad yet inspiring chapter to the history of martyrology. Two noble men, a converted Mohammedan and a converted Armenian, in circumstances of the most barbarous cruelty, have sealed their testimony for Jesus with their blood.

"The first, Mirza Ibrahim, was brought to Christ two or three years since at Khoi, one of our outstations, and immediately after his public baptism became the victim of bitter persecution. He was arrested and thrown into prison in Oroomiah,

with a chain about his neck and his feet made fast in the stocks, simply because he would not renounce Christianity.

**Mirza Ibrahim.** The whole city was in an uproar. The mob gathered at the prison gates loudly demanding his death. To avoid violence, the authorities sent Ibrahim under a military escort to Tabriz, with a view of bringing him before the highest tribunal of the province, and there he was cast into the inner prison with the vilest of criminals. Throughout his imprisonment, both in Oroomiah and Tabriz, he affectionately but loudly proclaimed the truth as it is in Jesus. One night his fellow prisoners, after talking of the religion of Christ and that of Mohammed, declared that if Ibrahim would not pronounce Jesus false and Ali (the Persian's most venerated mediator) true, they would choke him to death. With a faith as constant as it was sublime, he responded: 'Jesus is true; choke if you will.' Twelve of the base criminals successively choked him until at times he lost consciousness. He died within a day or two in the triumph of hope, having first, however, been removed to the upper prison, where Dr. Vanneman, the missionary physician, was permitted to attend him.

"The converted Armenian was Baron Aghajan, a shop-keeper in Oroomiah. Report of a groundless charge against

**Baron Aghajan.** him having been circulated in one of the mosques of the city, an order was given for an attack. A howling mob of dervishes, young mullahs, students, and others rushed to his shop. He was seized and most inhumanly beaten, then dragged along the streets to the Juma Masjid (mosque). The head mullah, fearing that the man would be killed, gave him refuge in the 'Bast,' or sanctuary of the mosque, a place universally recognized as one of safety. But the mob was thirsting for his blood. The doors of the mosque were beaten in, and poor Aghajan was dragged out. He was offered life if he would pronounce the Kalema Shahadat or Moslem creed. On refusing, he was instantly thrust through with daggers, a rope was tied around his neck, his body was dragged through the streets and then thrown into a filthy pond near the city gates.

"Even our American missionaries have not escaped personal violence. During the summer, when our Mosul mission-

**Persecuted Americans.** aries were in the mountains, Miss Anna Melton, while visiting Daree, one of the Christian villages near Amadia, was brutally assailed while asleep in her tent, which was pitched on the roof of a house. Happily she escaped with her life, altho badly bruised and greatly shocked.

"To these outbursts of violence on the part of the populace must be added the robbery of the Rev. E. W. St. Pierre, of our Oroomiah Station, which occurred between his house and the college, he being stripped of his clothing except underwear, and threatened with instant death."

### 8. *Missions in Farther India.*

The Presbyterian Missions in Farther India embrace that of Siam in the South, and that among the Laos in the North, of the peninsula.

The Mission in Siam dates back to the temporary occupation of Bangkok, from 1840 to 1844, or to its permanent occupation in 1847. The field is one of the most arduous mission-fields in the world. The Annual Report for 1894 thus states this fact:

“The people of the country are so weak and characterless as to call for a larger faith in God’s promises than is demanded in almost any other land. There can be scarcely any more potent proof of the divinity of the Christian faith than the thorough conversion of a real Burman or a Siamese.”

The work is carried on from three principal stations: Bangkok, the capital; Petchaburee, on the Gulf of Siam, 85 miles southwest of Bangkok, occupied in 1861; Rutburee, some distance west of Bangkok, occupied in 1889. All the usual agencies, evangelistic, educational, and medical, are employed. In spite of the difficulties there are some notes of present, and some indications of future, progress.

The mission among the Laos has been as encouraging as that among the Siamese has been discouraging. It was opened in 1876 by the occupation of Chiengmai, on the **Laos Mission.** Maah-Ping River, 500 miles north of Bangkok. The missionary work is carried on from four central stations: Chiengmai; Lakawn, occupied in 1885; Lampon, occupied in 1891; Muang-Praa, occupied in 1893. At the annual meeting of the mission an appeal was sent for more laborers, in view of the past successes and the indications of greater coming victories. At the opening of 1890 the total church-membership was 585; in five years it had grown to 1,590.

### 9. *Missions in South America.*

Missions are carried on by the Presbyterian Board among the Portuguese-speaking Roman Catholic inhabitants of Brazil, and among the Spanish-speaking inhabitants of Chile and Colombia.

The Brazil Mission is carried on from six principal stations: Rio de Janeiro, the capital, occupied as a station in 1860; East



Rio, 60 miles east of the capital, occupied in 1891; San Paulo, 300 miles west-southwest of Rio, occupied in 1863; Curityra, 300

**The Brazil Mission.** miles southwest of San Paulo; Bahia, 735 miles northeast of Rio; Larangeiras, north of Bahia.

The stations thus occupied reach across the country for 1,500 miles, and open the way to a large portion of its 14,000,000 inhabitants. A vast influence has been exerted by the missionaries upon the inhabitants of the young republic, and the outlook is exceedingly hopeful.

In 1888 the Northern Presbyterian Mission joined hands with that of the Southern Presbyterian Church, which had been engaged in the work about fifteen years, and the Synod of Brazil was formed, consisting of four Presbyteries. The Synod, at its second meeting, held in 1891, reported that there were 65 churches, with an adult membership of 3,780, besides 2,228 baptized children.

The stations of the Chile Mission stretch nearly 1,000 miles along the coast. They are: Valparaiso, the chief seaport;

**The Chile Mission.** Santiago, the capital; Copiapo, 400 miles north of Valparaiso; Chillan; Concepcion, 300 miles

south of Valparaiso; and Tocopilla. The year 1894 was principally signalized by the completion of the *Instituto Internacional*, and its passing under the entire control of the Presbyterian Board, the Board assuming all financial responsibility and providing that the *Instituto* should be "unqualifiedly and aggressively evangelical and evangelistic." There was during the year an attendance of 115 students, of whom 40 were boarders.

The missions in the Republic of Colombia embrace three central stations: Bogota, the capital of the country, occupied

**The Colombia Mission.** in 1865; Barranquilla, occupied in 1888; and Medellin. Altho begun so long ago, the mis-

sion, for various reasons, has not been vigorously pushed. Some of the difficulties of this and similar fields may be seen from the following extract from the Annual Report of the Board of Foreign Missions for 1894:

"Reasons why missionary efforts should be carried on vigorously in this and other Roman Catholic countries:

"These people are practically without the Gospel, without God, and without hope either for this life or the world to come.

"We never find any one here who has any clear conception of salvation through faith in Christ unless he has first come in

contact with some Christian teachers. The Gospel is not preached by the priests to their people.

"These poor people either expect to save themselves or to be saved by the priests. With the devout people of the Romish Church here the priest, however immoral he may be, stands in the place of Christ to His people, and is Lord of their conscience and the hope of their eternal salvation.

"The fruits of Romanism in this country are simply terrible. According to the little Spanish paper (Conservative) *El Heraldo* of Bogota, the births which occurred during last month in Bogota were as follows: Boys, legitimate children, 52. Girls, legitimate children, 57. Boys, illegitimate children, 42. Girls, illegitimate children, 41. In the country and smaller towns the case is far worse. Undoubtedly far more than one half, perhaps three fourths, of all the native population in Colombia are of illegitimate birth.

"The Sabbath is the great day here for bull-fights, cock-fights, horse-racing, theaters, excursions, drinking and carousing. Among the quiet people it is the great day for visiting. Sunday has been the *only* regular market day in many places. Profanity is as common among women and children as among men—among the rich and refined as well as among the poor and vulgar. Priests and people all break the third commandment together. So far as the first and second commandments are concerned, Romanism in this country is simply baptized paganism under the name of Christianity."

To the vice of the people is to be added their dense ignorance. Most of the people can neither read nor write. Even those who are able to read have very vague conceptions of the Bible. "They generally think that it is a *very* bad Protestant Book, full of deceit and lies, and more to be feared than Satan himself."

#### 10. *Mission in Syria.*

The Mission in Syria was one of those transferred to the Presbyterian Foreign Board by the American Board in 1871. It is of peculiar interest from the close connection of its field with Bible lands, and from its being in a most important Moslem region. The work reaches Greeks, Maronites, Greek Catholics, Armenians, and Druses; but the Mohammedans are bitterly hostile and almost inaccessible to the Gospel.

The mission has five principal stations: Beirut, occupied in 1823; Abeih, in 1843; Tripoli, in 1848; Sidon, in 1851; Zahleh, in 1872. Being within the limits of the Turkish Empire, the mission is constantly the object of Mohammedan

hatred, suspicion, and interference. "The liberty which the Gospel proclaims has no place in the Moslem faith, and it is regarded as a constant menace to a government whose integrity depends in no small measure on the ascendancy of Mohammedanism within the Empire." The agitation for the freedom of Armenia, aided by the so-called "Armenian Patriotic Committee in Europe," has of late seriously increased the Turkish hatred and opposition. The recent dreadful massacres of Armenian Christians have increased the hatred of the Mohammedans and seriously interfered with missionary work in all the Orient. Moreover, the dissemination of the Gospel among pagan Nusairiyeh, and among the Kurds and Circassians, threatens to deprive the Ottoman army, made up wholly of Mohammedans and other non-Christian sects, of some of its most valuable recruits. One result has been the constant hampering of the mission-press, the principal agency for scattering the Arabic Bible and other literature among the people of the Orient. All manuscripts must be submitted for examination at Constantinople before being printed; and they are often long delayed there and sometimes much mutilated.

The most important of the Syrian stations is Beirut, which is the seat of a theological seminary, a female seminary, the mission press, and the Syrian Protestant College. The mission press has just issued a new edition of the English-Arabic dictionary, and has ready for publication a Bible dictionary. During the year 1894 it printed 22,952,546 pages of various works, of which 14,215,850 pages were Scriptures. The Syrian Protestant College had 21 professors and instructors, and reported a roll of 240 students, of whom 60 were in the medical department, 46 in the collegiate, and 134 in the preparatory.

#### GENERAL SUMMARY OF PRESBYTERIAN MISSIONS.

The facts that have just been presented will give an indication of the scale upon which and the methods by which the Presbyterian Board of Foreign Missions is conducting its work. The contributions to Foreign Missions—reaching annually about \$1,000,000 (in 1892-1893, \$1,014,504)—place the church, in proportion to its membership, easily at the front of the Protestant churches in the United States in liberal giving for preaching the Gospel to the world.

A SUMMARY VIEW, MAY 1, 1895.

MISSIONS.	Mission Begun.	Principal Stations.		Outstations.		AMERICANS.					Native Ministers and Helpers.	Churches.	COMMUNICANTS.		
						Ordained.	Medi- cal.		Lay Teachers and Others.				Total.	Present Number Communicants.	Added During Year.
							Men.	Women.	Men.	Women, Including Wives.					
<b>AFRICA:</b>															
Gaboon and Corisco.....	1842	6	14	7	2	..	4	12	25	42	9	1,371	337		
Liberia.....	1842	12	..	..	..	..	..	..	..	11	13	383	52		
Totals.....		18	14	7	2	..	4	12	25	53	22	1,754	389		
<b>CHINA:</b>															
Canton.....	1846	4	32	7	3	4	..	14	28	196	16	1,286	166		
Central.....	1844	5	28	16	..	..	1	26	43	142	17	1,244	126		
Hainan.....	1893	2	2	5	3	..	1	9	18	7	2	34	11		
Peking.....	1861	2	2	7	3	..	..	11	21	19	3	345	64		
Shantung.....	1861	6	177	23	5	4	..	35	67	179	36	4,013	477		
Totals.....		19	241	58	14	8	2	95	177	543	74	6,922	844		
<b>CHINESE AND JAPANESE IN THE UNITED STATES:</b>															
Pacific Coast.....	1851	4	8	2	1	..	..	9	12	9	4	270	43		
New York.....		1	..	..	..	..	..	..	..	1	..	..	2		
Totals.....		5	8	2	1	..	..	9	12	10	4	270	45		
<b>GUATEMALA</b> .....	1882	1	..	2	..	..	..	2	4	4	1	34	6		
<b>INDIA:</b>															
Farukhabad.....	1836	7	10	14	..	2	..	20	36	169	11	519	18		
Lodiana.....	1834	10	20	22	1	3	1	39	66	184	15	1,590	508		
Western India.....	1853	5	7	8	1	..	..	17	26	47	5	177	21		
Totals.....		22	37	44	2	5	1	76	128	400	31	2,286	547		
<b>JAPAN:</b>															
Eastern Japan.....	1859	2	4	7	2	..	1	19	29	94	36	5,563	561		
West Japan.....	1879	6	30	9	..	..	..	19	28						
Totals.....		8	34	16	2	..	1	38	57	94	36	5,563	561		
<b>KOREA</b> .....	1884	4	..	8	3	1	1	15	28	15	1	236	76		
<b>MEXICO</b> .....	1872	7	14	9	..	..	..	12	21	173	86	3,826	276		
<b>PERSIA:</b>															
Eastern Persia.....	1834	2	6	5	2	2	..	15	24	35	4	172	23		
Western Persia.....	1835	4	85	11	2	2	1	23	39	254	34	2,666	150		
Totals.....		6	91	16	4	4	1	38	63	289	38	2,838	173		
<b>SIAM:</b>															
Siam.....	1840	3	4	8	2	..	..	16	26	28	7	292	18		
Laos.....	1867	5	19	8	5	..	..	16	29	59	12	1,841	305		
Totals.....		8	23	16	7	..	..	32	55	87	19	2,133	323		
<b>SOUTH AMERICA:</b>															
Brazil.....	1859	6	15	9	1	..	..	14	24	8	43	3,651	325		
Chile.....	1873	4	8	7	..	..	..	6	13	31	8	388	73		
Colombia.....	1856	3	..	5	..	..	..	8	13	17	2	155	12		
Totals.....		13	23	21	1	..	..	28	50	56	53	4,194	410		
<b>SYRIA</b> .....	1823	5	98	14	1	1	1	22	39	219	26	2,048	122		
General totals.....		116	583	213	37	19	11	379	659	1,943	391	32,104	3,772		

## SECTION THIRD.

## Presbyterian Home Mission Work.

The following brief sketch of the Home Mission work of the Presbyterian Church has been drawn chiefly from "A Historical Sketch" prepared for the Assembly of the Centennial year, 1876, and afterward brought down to later date, by Dr. Henry Kendall, so long the honored Corresponding Secretary of the Home Mission Board.

*Early Home Mission Work.*

Our people were among the first settlers in this country, for the Pilgrims landing at Plymouth were thoroughly Calvinistic—*i. e.*, Presbyterian—in doctrine, and more or less imbued with its order and polity, as manifested by the presence and influence among them of such officers as Ruling Elders, of whom Elder Brewster was a noble specimen. The eventful struggles in the mother country, from 1600 to 1640, sent large migrations to New England. Of the 21,000 landing during the first twenty years of the settlement—from 1620 to 1640—Mather says that "more than 4,000 were Presbyterians." From 1660 to 1690, great numbers of our people were compelled to flee from England, Scotland, Ireland, Wales, Holland, Sweden, Denmark, Germany, and Moravia; and the revocation of the Edict of Nantes in 1685, by Louis XIV., drove thousands of Huguenots from France, Belgium and Switzerland, to New England, New York, "the Jerseys," Pennsylvania, Delaware, Maryland, Virginia, and the two Carolinas, and Georgia. The persecuted people, fugitives for religion's sake, formed little settlements, which became centers around which future migrations gathered. They maintained their religious life in their wilderness-homes by closet and family worship, by catechetical instruction, by meeting on the Sabbath for social worship, prayer, reading the Scriptures, singing, conference, and exhortation. Sometimes their Sabbaths were gladdened by the missionary preaching the Gospel, administering the sacraments, and in various ways animating them to devout and holy living, and the godly training of their children. Whilst their opportunities were few and small, no people more simply and truly than they illustrated the "walk with God."

Altho, before 1690, many congregations had been gathered in different parts of the country, and were served by these self-denying ministers, yet they were too widely and too thinly scattered to form a *Presbytery*. Indeed, the difficulties and dangers from the Indians and the wilderness prevented such

associations. These difficulties and dangers will be more manifest when we remember that as late as 1690, many savage tribes inhabited the country between the now great cities of New York and Philadelphia. Somewhere about 1690, the first Presbyterian Church was gathered in Philadelphia. Before or about the same time, the congregations of Snow-Hill, Pokomoke, Wicomico, Rehoboth, and Manokin, were gathered on the eastern shore of Virginia and Maryland. Early efforts were made to form a Presbytery out of these scattered ministers and congregations, but none was organized until about 1700 or 1705. We have the mutilated Minutes of its meetings from 1706, but the early history with the date and circumstances of its first gathering is lost. Some ministers and congregations were in existence before the organization, and for years were prevented from uniting in it by the difficulties and dangers of the country. Owing to the establishment by the Penns of religious liberty in Pennsylvania, this colony became the home of refugees from the old countries, and hence the rapid growth of our infant church in that section. The formation of the old Presbytery of Philadelphia had no small influence in drawing hither the immigrants from Scotland and the North of Ireland. Moved by a missionary spirit, their ministers often followed their people to the new settlements in this new land, and the same compassion led them largely to an itinerating work among these scattered sheep in the wilderness. Makemie, for example, in a missionary tour, came from Pokomoke, on the eastern shore, through Maryland, Pennsylvania, "the Jerseys," to New York, about 1700, where he was unjustly and unlawfully thrown into prison by order of the governor, Lord Cornbury, for preaching the Gospel. It is enough to say that his lordship found Makemie an inconvenient prisoner, as Paul and Silas were to the magistrates at Philippi, and, like them, was glad to led him go.

The people of all nationalities awakened the compassions of these ministers. The German, the Huguenot, the Hollander, the Swede, the Moravian, and the Welsh, enjoyed their missionary labors as well as the English-speaking settlers. They preached the Gospel first to the people along or near the Atlantic coast; then advanced with the settlements to the foot of the Alleghenies; then, through the gaps in the mountains, to the new lands beyond, where now are Pittsburg, Cincinnati, Nashville, Lexington, Memphis, New Orleans, St. Louis, Columbus, Indianapolis; and earlier, and further north, to Albany, Troy, Schenectady, Utica, Rome, Syracuse, Auburn, Geneva, Rochester, Buffalo, Erie, Cleveland, Detroit, Chicago, and so on to the Mississippi, the Missouri, and eventually to the Rocky Mountains and to the shores of the great ocean beyond. They established missions among the negroes and the Indians; sending Occum to the tribes on Long Island, and later to the Onei-

das, Mohawks, Senecas, Cayugas, and other families of the Iroquois; and David Brainerd, and afterward his brother John, to the Indian tribes of New Jersey and Pennsylvania—the Delawares, the Shawnees, and Tuscaroras; and later still, missionaries like Gideon Blackburn to the Cherokees, Choctaws, Sanduskies, and other tribes.

To instruct the people, but chiefly to raise up in the country itself an able and educated ministry, they founded public and private schools, academies, seminaries for both sexes, and colleges. A large proportion of all the educational institutions in the Middle and Southern States were, it is confidently believed, begun by Presbyterian influence. Many of these were begun by the missionary in the wilderness, before the camp-fires and war-whoop of the Indian had died away. To the school founded by McMillan in West Pennsylvania before the Declaration of Independence, the young men came from their cabin-homes to recite Latin and Greek, with their rifles loaded for defence against the savage red man. To educate a ministry, and fit men for public place and usefulness in the Provinces, was the object for which the College of New Jersey was established about 150 years ago. It was the first of the Presbyterian colleges founded in this country, and was for years largely supported by annual collections taken up in the various congregations under the direction of the old Synod and Assembly. Long before the Revolution, which gave birth to the nation in 1776, Princeton had enjoyed the labors of three illustrious presidents—Edwards, Burr, and Davies—had mourned their too early deaths, and had called Dr. John Witherspoon, from Scotland, to preside over the college, and, later, to give his great influence and name, in behalf of religion and liberty, to the Continental Congress.

The Presbyterian ministry, filled with the memories and history of persecutions in the mother-lands, became the apostles and defenders of freedom in the new. By means of the pulpit, the school, and pastoral visitation, they had so trained their congregations, that from the Carolinas to New Hampshire the Presbyterian people were prepared for the great struggle of the Revolution for civil and religious liberty. Washington and the old Congress found no truer, braver, or more intelligent supporters and soldiers in that memorable war. Indeed, to these people and ministers, it is not immodest to say that the land and the world are more indebted than to any or all others, for the firm establishment and final triumph of the principles of human freedom involved in the great struggle of the Revolution, and announced so clearly in the Declaration of 1776.

Burdened with their growing spiritual wants, the Presbytery, and afterward the Synod, sent frequent and urgent supplications to the Synods of Scotland and Ireland, and to the evangelical ministers of London and Dublin, for ministers and

for money to aid in their maintenance. In 1709, the Presbytery (we give it as one instance from many) besought the sending of one young minister at least, and £60 for his support. In these ways ministers were procured, and sent out to the scattered sheep in the wilderness, and congregations were gathered, feeble it is true, but earnest and devout. "The wilderness and the solitary place were glad for them, and the desert rejoiced and blossomed as the rose." The minutes of the General Assembly also testify to the increase and earnestness of these supplications from all parts of the country. Besides the labor performed by ministers in neighboring institutions, many new ones were sent every year to instruct and comfort the pioneer settlers pressing toward the Gulf on the South, and, through gaps in the mountains, toward the valleys of the Tennessee and the Ohio, to the Mississippi.

*Work Under the General Assembly.*

The General Assembly was organized in 1789, out of the materials of the old Synod. The whole church then consisted of 177 ordained ministers and 111 licentiates, 288 in all, with 419 congregations, of which 204 were vacant. At the very first meeting, it was unanimously resolved "to send forth missionaries, well qualified to be employed in mission work on our frontiers, for the purpose of organizing churches, administering ordinances, ordaining elders, collecting information concerning the state of religion in those parts, and proposing the best means of establishing a Gospel ministry among the people. And in order to provide means for defraying the necessary expenses of the mission, it is strictly enjoined on the several Presbyteries to have collections made during the present year in the several congregations under our care, and forwarded to Isaac Snowden, Esq., treasurer of the General Assembly, with all convenient speed." This collection amounted to £80 12s., 10d. The usual salary allowed a missionary was \$400 per annum, and, in a single instance, \$50 was granted to a Rev. Mr. Kerr for the loss of his horse on a missionary tour in the frontier parts of New York and Pennsylvania. Their salaries were small, their trials and dangers great, their labors abundant; the good they did and, the consolations they brought to the scattered and home-sick settlements manifold; the seed they sowed and the harvests they prepared for the church and country were in value beyond all computation. Whatever there is of public taste, culture, and conscience in the nation to-day, and love of order and law, is chiefly due to the self-denying toils of these Home Missionary workers. No mind can estimate the obligations which the land and the world owe to these influences and labors.

The old Synod and the General Assembly bought and



begged Bibles and religious books for distribution by the missionaries among the destitute people. Thus the immortal works of Doddridge and Alleine, and Baxter and Boston, and Bunyan and Flavel, were read and rejoiced over by multitudes in the frontier settlements. Many a young man was fired by them to preach the glorious Gospel of God.

**The Board of Missions, 1816.**—The population increased and settlements extended very rapidly after the war of 1812. To meet the growing demand, and render the management of the work more efficient, the General Assembly organized, in May, 1816, "The Board of Missions."

After the organization of the Board in 1816, the work of Home Missions increased rapidly in extent and interest.

When the Exscinding Act took place in 1839, the churches in the excinded Synods had no other resource; and they and those who joined with them—commonly called the "New-School Church"—continued their adherence to the American Home Missionary Society with which they had previously been for the most part connected.

The Board of Missions remained after the division in 1838 in connection with the Old-School branch, and was the instrumentality through which that church labored to evangelize the land.

In 1857 the name of the Board was changed to that of "The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America."

In 1861, the General Assembly (New School) cut loose from the American Home Missionary Society, and assumed the whole responsibility of conducting the work of Home Missions within its bounds, and it dissolved the Church Extension Committee organized in 1855, as no longer necessary, and constituted "The Presbyterian Committee of Home Missions."

#### *Home Missions Since Reunion.*

The glorious reunion of the two Assemblies was accomplished in 1870 after a separation of thirty-two years, a whole generation. At the reunion, the Board of Missions and the Committee of Home Missions were united under the legal name and style of "The Board of Home Missions of the Presbyterian Church in the United States of America," and incorporated by the Legislature of the State of New York, April 19, 1872.

The General Assembly . . . designated New York city as the locality in which the chief operations of the new Board should be carried on, and appointed a committee to procure all the legislation required by the exigencies of the case and direct the transfer of the property now held by the two bodies above designated. All this was satisfactorily done.

Since reunion, the growth and success of Home Missions has been such as to call forth constant gratitude to God. In only a single instance has the number of missionaries fallen short of 1,000, while in some instances it has risen to more than 1,400.

The number of churches organized is 2,478, and the whole number of members who have been added to the churches on profession reaches the encouraging aggregate, of 124,566, as shown in the following statistical table:

Year.	No. of Missionaries.	Churches Organized.	Additions on Profession.	Year.	No. of Missionaries.	Churches Organized.	Additions on Profession.
1871	1,232	156	6,080	1880	1,151	138	5,641
1872	1,154	125	5,676	1881	1,217	156	4,979
1873	993	136	3,944	1882	1,303	155	6,195
1874	1,012	153	6,074	1883	1,387	136	6,281
1875	1,286	93	6,164	1884	1,458	135	6,216
1876	1,087	58	6,683	1885	1,435	195	8,914
1877	1,019	89	7,658	1886	1,367	140	9,561
1878	1,200	132	7,327	1887	1,465	175	10,812
1879	1,202	136	6,179	1888	1,486	170	10,182

#### *The School Work.*

The School Work is a department of Home Missions. It was undertaken by the General Assembly to meet a pressing need for Christian training-schools among our exceptional populations. The original purpose was to gain a foothold in districts of country in which ministers would not be received, thus reaching the strongholds of heathenism through the children, and preparing the way for the onward march of civilization and religion. As soon as these results are accomplished, schools of a higher grade will be established, whose object will be to prepare these converted heathen to become teachers, evangelists, and preachers to their own people. During the seventeen years of its existence, this work has resulted in the establishment of Christian homes, the preparation of scores of young men and women for active evangelistic work among their own people, in the organization of 88 Presbyterian churches, and in the lifting up, morally and religiously, of many a degraded community. This department provides for all the structural work for which the Board is not authorized to make provision—such as the erection of chapel-schoolhouses, of teachers' homes, of manses for the use of the missionaries and the native evangelists connected with the missions. During the year ending April 1, 1895, 22 ministers, evangelists, and laymen were employed in preaching, holding religious meetings, and conducting with more or less regularity religious services other than those connected with the schools, and were paid, in whole or in part, out of the funds collected by the Woman's Executive Committee. All moneys intended for the

school structural work, teachers' salaries, and scholarships must be sent to the treasurer of the Woman's Executive Committee, as all undesignated funds sent to the treasurer of the Board are applied to the payment of ministers' salaries.

The school work is divided into five departments, viz.: The Alaskan, the Indian, the Mexican, the Mormon, and the Mountain.

STATISTICAL REPORT OF SCHOOL WORK.

	Schools.	Teachers.	Pupils.
Among the Alaskans.....	8	37	431
“ “ Indians.....	24	140	2,059
“ “ Mexicans.....	26	53	1,774
“ “ Mormons.....	30	84	2,665
“ “ Mountaineers of the South ..	26	77	2,537
Total.....	114	391	9,466

*Extent of the Work.*

The amounts contributed to the Board, in gifts of the living and bequests of the dead, for the years 1871-1895, will indicate the great scale on which the work has been conducted, and what has been accomplished.

BRIEF REVIEW OF A QUARTER OF A CENTURY.

YEAR.	Receipts.	No. of Missionaries.	Churches Organized.	Members on Profession.	Members by Certificate.
1871 .....	\$282,420	1,232	156	6,080	4,937
1872 .....	331,043	1,154	125	5,676	4,298
1873 .....	304,705	993	136	3,944	3,333
1874 .....	297,150	1,012	153	6,074	3,952
1875 .....	360,698	1,286	93	6,164	4,385
1876 .....	325,955	1,087	58	6,683	3,962
1877 .....	304,722	1,019	89	7,658	3,566
1878 .....	277,314	1,200	132	7,327	4,980
1879 .....	292,579	1,202	136	6,179	4,693
1880 .....	295,614	1,151	138	5,641	5,304
1881 .....	375,245	1,217	156	4,979	4,715
1882 .....	423,388	1,303	155	6,195	5,290
1883 .....	479,798	1,387	136	6,281	5,305
1884 .....	611,428	1,458	135	6,216	6,566
1885 .....	513,875	1,435	195	8,914	6,904
1886 .....	659,580	1,367	140	9,561	6,134
1887 .....	640,087	1,465	175	10,812	7,046
1888 .....	783,627	1,486	170	10,182	7,095
1889 .....	832,647	1,592	160	10,490	6,585
1890 .....	831,170	1,701	200	9,795	7,091
1891 .....	852,363	1,677	139	10,683	7,408
1892 .....	925,949	1,479	107	8,808	6,389
1893 .....	967,454	1,723	132	10,028	6,838
1894 .....	902,690	1,821	101	13,368	7,187
1895 .....	934,259	1,641	97	12,763	5,757
Total .....	\$13,805,782	34,088	3,414	200,509	139,720

A comprehensive view of the work accomplished is given by the Board in the following

GENERAL SUMMARY FOR 1895.

Number of missionaries .....	1,731
"    " missionary teachers.....	391
Additions on profession of faith.....	12,763
"    " certificate .....	5,757
Total membership.....	118,588
"    in congregations .....	154,084
Adult baptisms. ....	5,376
Infant baptisms.....	5,049
Sunday-schools organized .....	348
Number of Sunday-schools.....	2,295
Membership of Sunday-schools.....	154,084
Church edifices (value of same, \$3,928,534) .....	1,709
"    " built during the year (cost of same, \$192,999) ..	82
"    " repaired and enlarged ( "    " 59,705) ..	297
Church debts canceled.....	\$86,814
Churches self-sustaining this year.....	31
"    organized this year.....	97
Number of parsonages (value \$537,959) .....	448





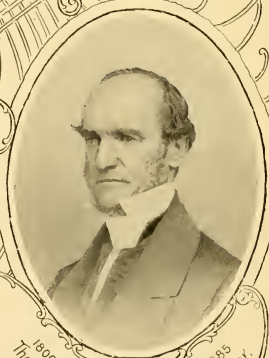
**SAMUEL SEABURY**  
1729-1796 The First American Bishop  
and Organizer.



1799 **CHARLES P. McILVAINE** 1873  
The Great Evangelical Bishop of Ohio.  
Theologian and Administrator.



The Distinguished Educator and  
**ALONZO POTTER**  
1800-1865 Bishop of Pennsylvania.



1800 **STEPHEN H. TYNG** 1885  
The Zealous Preacher and Organizer.  
Leader of the Low Church Party.

## CHAPTER ELEVENTH.

### THE PROTESTANT EPISCOPAL CHURCH.

*By Rev. C. H. Tiffany, D.D.*

THE Protestant Episcopal Church represents essentially American Christianity as embodied in the doctrine and discipline of the Church of England.

#### I. ORIGIN AND EARLY HISTORY.

As a national church it grew out of the separate Colonial churches which the Church of England established or countenanced in the American Provinces before the Revolution.

Previously to the independence of the United States, the colonial churches had existed as separate congregations or parishes, whose ecclesiastical bond of union was found in their relation to the Bishop of London, who had come to be considered their diocesan. There was no bishop resident or visitant in America—candidates for the ministry had to cross the ocean to obtain ordination. No children could be confirmed. The churches, therefore, could not increase rapidly, nor could discipline be maintained effectively. The English Church was established in some colonies, as in Virginia and Maryland, the Carolinas and Georgia, but it was not endowed. Commissaries were from time to time appointed as representatives of the bishops in matters of discipline, but their authority was not always respected and they could perform no episcopal function.

In this crippled condition, the state of the churches at the time of the Revolution was not on the whole satisfactory. They represented an ecclesiastical system which required for its completeness and efficiency the episcopate, which they could not secure. Numerous and continuous efforts were made from all parts of the country to obtain a bishop, but these efforts were thwarted by the complications of Church and State in England, and by the indifference of the Prime Minister and of Parlia-

ment. Many of the English hierarchy were warmly enlisted in this movement. They favored it by their advocacy, and gave or bequeathed money to assist in establishing an American episcopate. The clergy and laity of the English Church were likewise deeply interested in the Church in the Colonies.

The Society for the Propagation of Religion in Foreign Parts was incorporated in 1701, and up to the end of the Revolutionary war it was the great support of the struggling Episcopal churches of the Colonies. During the eighty years in which it ministered to the religious wants of the Colonies, it maintained 310 ordained missionaries, established 202 central stations, and spent nearly a million and a quarter of dollars in their behalf.

Established in some Colonies, and largely supported in others, by the English Society, it is not strange that the attachment of the clergy to the mother Church of England was such as to fix

**In the** their sympathy with the mother country in the  
**Revolution.** political struggle of the Revolution. There were many who were patriots, especially at the South where the establishment had prevailed. Among these, the most conspicuous perhaps were the Rev. Peter Muhlenberg, of Virginia, who raised a regiment of his own parishioners, and became at last a brigadier-general, and the Rev. Robert Smith, of South Carolina, who served in the ranks and became after the war first bishop of that diocese. At the North, however, where the Episcopal clergy had been regarded and treated as dissenters by the Puritans, they were almost all loyalists.

The laity of the North were perhaps pretty evenly divided, but at the South the prominent laymen were leading patriots, so  
**Signers of the** that of the 55 signers of the Declaration of Inde-  
**Declaration.** pendence 34 were Churchmen. That Declaration was written by Jefferson, who had been bred in the Episcopal Church, and the resolution by which it was adopted was moved in Congress by Richard Henry Lee, a Churchman and vestryman. Washington, the great leader of the armies, was a churchman; as was also his distinguished neighbor, Patrick Henry, and many others prominent in the army and the State.

The proportion, therefore, of Church patriots was large, and beyond proportion influential in securing the independence of the country. For the Church was proportionally small. From Maine to Georgia, there were in the Colonies less than 300 par-



ishes or congregations at the beginning of the war, and only about 250 clergymen. Of these not more than 80 were to be found north and east of Maryland, and out of the large towns, Boston, Newport, New York, and Philadelphia, there were no self-supporting parishes. During the war there was no possibility of supplying the vacancies which occurred, either by ordination abroad or the importation of missionaries. A number of the clergy who had come from England returned home, or to the colonies dependent on the mother country. A number who remained could not conscientiously use the service and omit the prayers for the king, the use of which would not have been allowed. Thus the doors of a great, perhaps the greater, number of Episcopal churches were closed for several years, which occasioned the dispersion of their congregations. In Pennsylvania, during part of the war, there was but one resident Episcopal clergyman. In Virginia, where at the outbreak of the war there were 90 clergymen, at its close only 28 were to be found.

At the close of the war the Episcopal Church consisted only of widely dissevered fragments; Church property had been des-

**After the** troyed; Church clergy and congregations had been  
**Revolution.** scattered. How these fragments should be gathered into one body, how a complete ecclesiastical system could be inaugurated by obtaining a bishop, were questions of the greatest weight with those still attached to this communion. The clergy in Connecticut were the first to start in the matter of securing a bishop. This attempt was, however, simply an effort in behalf of their own State. It was done not only without consultation with others, save a few prominent clergymen of New York city who were most closely bound by fraternal intercourse with the brethren across their border, but without even the knowledge of the laity of Connecticut. In March, 1783, a month before the formal Proclamation of Peace, the clergymen met secretly in Woodbury and nominated two clergymen, one of whom was to seek Episcopal consecration abroad. The consenting one was Rev. Samuel Seabury, a native of Connecticut, who had exercised his ministry chiefly in New York

**The First** State. Finding the political complications too  
**Bishop.** great to enable him to secure consecration at the hands of the English bishops, he applied for it and obtained it from the non-juring bishops, in Scotland, and was consecrated in November, 1784, eighteen months after his arrival in England.

In the mean time the first step toward forming a collective body of the Episcopal Church in the United States was taken at **Movement for a meeting for resuscitating the "Society for the Unification. Support of Widows and Children of Deceased Clergymen,"** which was held at New Brunswick, in New Jersey, in May, 1784. So limited was communication in those days that these few clergymen from New York, New Jersey, and Pennsylvania met in entire ignorance of the movement in Connecticut, altho Dr. Seabury had been then absent a year seeking consecration. At this meeting a larger gathering was projected, to be held in New York in October, "in order there to confer and agree on some general principle of a union of the Episcopal Church throughout the States."

The meeting was held, and, after adopting certain general principles, sent invitations to the Church in the several States to send clerical and lay deputies to a meeting to be held in Philadelphia in September, 1785. At this Convention, duly held, there were representatives from seven States. They appointed a committee to make necessary and desirable changes in the liturgy, which later resulted in the Proposed Book, which was, however, never adopted. They also issued an address to the archbishops and bishops of England, asking them to consecrate to the episcopacy those persons who should be sent, with that view, from the churches in any of the States respectively.

They also framed an ecclesiastical constitution providing for a **Triennial Convention**, consisting of 4 clergymen and 4 laymen from each State, the bishop of a State to be a member *ex-officio*. This Convention adjourned, to meet again in Philadelphia in June, 1786. Before this meeting a response was received by the committee in charge of the correspondence from the English bishops, expressive of a wish to comply with the requests for ordination, but desirous to see the alterations of the liturgy before actually complying. When the Convention met in Philadelphia, in June, 1786, its principal business was another address to the English bishops, which, in acknowledging their friendly response, declared their intention "not to depart from the doctrine of the English Church."

In view of a probable response from England, the Convention before adjournment appointed a committee with power to reassemble them, if expedient, at Wilmington, Del. On the re-

cept of a second communication from the English bishops, expressing dissatisfaction with certain features of the proposed constitution and of the changes in the liturgy, the committee called the Convention to meet in Wilmington, on October 10. The previous action of the Convention in June had, however, obviated all the objections urged, except the restoration of the Athanasian Creed, which has never found a place in the American Prayer Book. This was explained in a communication to the archbishops, which conveyed the thanks of the Convention to their graces for procuring legal permission to ordain bishops for America. This Convention signed the testimonials of the bishops elect of the Dioceses of New York, Pennsylvania, and Virginia, *viz.*, Rev. Samuel Provost, D.D., Rev. William White, D.D., and Rev. David Griffith, D.D.

Dr. Griffith was prevented from going to England by his domestic affairs, but Drs. Provost and White proceeded shortly to embark, and were consecrated on February 4, 1787, in the Chapel of Lambeth Palace, by the Archbishops of Canterbury and York, assisted by the Bishops of Peterborough and Bath and Wells. They at once returned home, and at the next meeting of the General Convention, at Philadelphia, in July, 1789, were duly recognized in their episcopal character. The full number of these bishops of the English succession was made up the next year, by the consecration at Lambeth of Rev. James Madison as Bishop of Virginia, in September, 1790.

After reviewing the Constitution of the Church proposed in 1786, the Convention adjourned from July to September, having sent an invitation to Bishop Seabury, of Connecticut, and their brethren in the Eastern States, to be present and form a permanent union. They came, and Bishop Seabury was formally recognized in his episcopal character, and the clergy from the Eastern States, after enacting one amendment, signed the Constitution. Thus the Protestant Episcopal Church was organized as a national church, essentially as it now exists.

## II. FEATURES OF THE ORGANIZATION.

The name of the Church was recognized rather than adopted. It had been first used by Rev. Dr. William Smith in calling a

meeting of the parishes of the Church of England in Maryland, **Name** in 1780, toward the end of hostilities with the **Adopted.** mother country, and again in 1783. It had grown in the mean time into familiar recognition by reason of its fitness.

**Distinctive Features.**—The church was differentiated from the Church of Rome by its Protestant principles, both ecclesiastical and doctrinal, and from the ordinary Protestantism in retaining the ancient regimen of bishops, priests, and deacons, and was thus Episcopal. The name therefore appears in the first sentence of the Constitution: "There shall be a General Convention of the Protestant Episcopal Church in the United States of America," etc.

The significance of this first sentence is that the Church was not to exist as a number of dissevered fragments in the separate **The Two** dioceses, but as one body of which the dioceses **Houses.** formed the constituent elements. The dioceses were to be equally represented in the General Convention, thus making the dioceses, and not the parishes, the units of representation. The bishops, so soon as there should be three (as was now, by the recognition of Bishop Seabury, the case), were to form a separate house. The lower house was to consist of both clerical and lay delegates in equal numbers, four of each being allotted to each diocese. The clergy and laity were to sit and act together; when a call was made for a vote by orders, each order was to vote separately, and the concurrence of both orders was made necessary to constitute a vote of the Convention. Both the House of Bishops and the House of Clerical and Lay Deputies must concur in order to constitute an act of the Convention, save that the Lower House, by a majority of four fifths, might override the dissent of the bishops. This was afterward changed, and each House has now the right of veto on the action of the other; or rather, both Houses must concur in all cases to constitute a vote of the Convention.

This admission of the laity to the counsels of the church was an innovation in the regimen of Episcopal churches. In Eng- **Laity** land, Parliament represented the lay vote, but it **Introduced.** represented it in its political rather than its ecclesiastical relations. The movement, however, was not only just to the laity, but it has proved an element both of power and progress to the Church. It was the one especial

feature which, taken in connection with the representation of the dioceses, commended the Church as American, and divested it of the air of a foreign importation. It awakened popular interest in the ecclesiastical organization, and secured a co-operation of the body of communicants which has developed an intelligent and earnest Churchmanship greatly conducive to the advance of the communion. It assimilated the spirit of the Church to the spirit of the nation, and, while inducing a national sympathy, has increased rather than diminished the conservatism of the Church. It has called into her councils the highest legal and literary talent, and has developed an ardent and enlightened attachment to her doctrine, discipline, and worship. If the Church is aggressive and growing to-day, it is largely owing to the wisdom of the fathers, in securing the representation of the laity in its growing body.

To the General Convention, thus representative of the whole Church, was intrusted, by the Constitution, these things which **Sphere of the** pertained to the interests of all the churches **Convention.** alike. Thus the rules concerning the admission to holy orders, the restriction of bishops to their own jurisdiction, the setting forth of the Prayer Book and the Ordinal, or regulations concerning ordination and the administration of the sacraments, and the method of amending the Constitution, were reserved to the General Convention.

Other matters pertaining to the diocese itself were left to the regulation of the respective dioceses. The analogy to the general government of the United States, and the governments of the respective States, is marked. It is to be noted that the action of the Church and the action of the nation in this regard were contemporaneous. The same year saw the adoption of the Constitution of the United States, and that of the Protestant Episcopal Church. They were framed respectively by men in substantial accord concerning the nature of government. Canons were also passed by this first General Convention under the Constitution, chiefly concerning the orders of the ministry, and the regulation of their ecclesiastical relations.

Under this Constitution and these canons, modified and enlarged at times, the Episcopal Church has lived and had its growth until now. The law of its worship has been essentially unchanged, tho its customs in some parishes, since the Oxford movement, have been considerably modified in the direction of

greater elaboration and ornament. Rubrics of relaxation have been granted by the General Convention, which have made the worship more flexible. Its essential characteristics and order are, however, the same. The Prayer Book is its directory and its law. Owing to its excellence it has continually won to the **Influence of the Church** large numbers of other Christians, who

**Liturgy.** have been more drawn by its practical effect than by any theoretical estimate of its authority. It has also largely affected the extemporaneous worship of non-liturgical congregations, so that its responsive characteristics and ecclesiastical sequence are frequently found in practise where its authority is not recognized.

The doctrinal position of the Church has always been what is called moderate, both in regard to the claims of Rome, and **Doctrinal** the controversies of Protestants. Its foundation **Basis.** formularies are the two Catholic Creeds, the Apostles' and the Nicene. The Thirty-Nine Articles, which were bound up into the Prayer Book in 1801, are not construed strictly as doctrinal tests. They indicate the side on which this Church stands in the controversy with Rome, and illustrate the general features of its opposition to the Papal claims and medieval doctrines. They form an historical landmark of the position, doctrinal and ecclesiastical, of the Reformed Church of England, and are to be received in the essence of their spirit rather than in the exactness of their letter. They are called Articles of Religion, not a Confession of Faith. The faith of the Church is embodied and expressed in the Creeds. For baptism or membership in the Church, the Apostles' Creed is the only requirement. For admission to holy orders the Nicene Creed is also required, and before ordination the candidate must subscribe the declaration: "I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States."

The historic character of the Church, seen in its continuation of the form of government followed from the times of the **Historic** Apostles to the time of the Reformation, and its **Character.** simple doctrinal appeal to the ancient creeds, has proved a great element of its strength. This has divested it of

an atmosphere of individualism, and enlarged its liberty of opinion in matters not strictly fundamental. It has embraced in its communion various types of Churchmen and theologians, whose point of union is the facts they hold in common as distinguished from the theories on which they hold them. Arminians and Calvinists, Evangelicals and Sacramentarians, High Churchmen, Low Churchmen, Broad Churchmen, have all their constitutional right to be, so long as they adhere to the facts of order and creed on which the Church founds herself. At times there has arisen much controversy between these schools of thought, but the outcome has been mutual recognition and respect; so that party spirit is not now so characteristic an element of the Church's life as a kindly cooperation in advancing the cause of Christ and His Church.

The individual discipline of the Church has been marked by the same spirit. More has been left to the decision of the

**Church Discipline.** individual as regards personal habits and social customs than was formerly permitted among the various denominations. In some dioceses there have been special canons enacted in regard to dancing and theater-going, and such like things; but they have been advisory rather than mandatory. The individual conscience and the counsel of the special rector have been relied on to give the right direction to the religious life. The recognition, however, of the indissoluble bond between religion and morality, and insistence upon it, constitute the essential and pervading spirit of the liturgy. Emotion is made subordinate to obedience, and Christian nurture and growth is the ideal sought rather than mature or sudden conversion.

### III. GROWTH OF THE CHURCH.

The growth of the Church under its national organization was not large at first. Its scattered and impoverished condition at the end of the war, and its essential reproduction of the worship of the English Church created a prejudice against it. Some predicted its virtual extinction when the members of old Colonial families identified with it should die out. It, however, continued to maintain itself respectably, and after the war of 1812, when its patriotism was vindicated by the conduct of its sons, it began to improve.

The two bishops, Hobart of New York, and Griswold of New England, albeit of different types of Churchmanship, illustrated its character and extended its influence in their respective spheres. Bishop Meade greatly restored the diminished forces in Virginia, Bishop Ravenscroft advanced its cause in North Carolina, and Bishop Chase carried its influence into the valley of the Ohio. Two Episcopal divinity schools were established, the one in New York, the other in Virginia, at Alexandria.

The Church from this time took on the appearance, not of a mere survival of a preexistent state, but of a living power adapted to its new conditions. It has advanced in great measure by the silent influence of its system of government and worship. When once the early political and religious prejudices against it were dissipated by its own sober and dignified conduct, the essentially American character of its government, while conserving the elements of its ecclesiastical heritage, has commended itself to thoughtful minds as a safe refuge from a despotic hierarchy or a despotic democracy. Its system of Christian nurture has gained approval more and more as contrasted with the excitements of modern revivalism. Its responsive worship, as embodied in a devout and chastened ritual, which enlists the cooperation of the congregation, and frees it from dependence on the mood of the minister, has drawn multitudes to its churches. Its theological freedom within the bounds of the catholic creeds commends it to the clergy, and its personal discipline, freed from vexatious interference outside the sphere of moral conduct and devout habits, has commended it to an intelligent laity.

In fact, its system, rather than its claims, has impressed itself upon the community, and given it its present status in the religious world. At the same time, this system has found in its various features, from time to time, marked men as its exponents, whose names and influence have been potent factors in the Church's advance.

Bishops Hobart, Doane, and Whittingham, by their ability and influence stand as illustrations of the High Churchmanship

**The High Church.** they did so much to advance, and by which they and others sought to vindicate the catholic heritage of the Church in its ministry and its creeds, as distinguished from the sect principle of the following of individual systems,



or of the right to form separate ecclesiastical organizations founded on differences of theological speculation. It is this school, with its many able advocates, that has chiefly impressed the Churchly character on the communion, in its insistence on the integrity and antiquity of its order, and on the inclusiveness of its creeds.

Bishop Meade and Bishop McIlvaine, with Drs. Milner, Bedell, and Tyng, are types of the Low Churchmanship, which **The Low Church.** they made strong and effective, both by their eloquence and character. This school placed preponderating emphasis on the spiritual and evangelical characteristics of the communion, and through its advocates the Church was more fully commended to the sympathy of the religious public, and became in far greater measure the Church of the people.

Bishops Alonzo Potter and Phillips Brooks, together with Dr. Washburne and Dr. Muhlenberg, may be taken as the types of the Broad Church school. **The Broad Church.** This school has never been a coherent party like the others, nor could it well be, from its postulates. In it the Church came to the consciousness that it was larger than any party, and that to rule out of its membership or its ministry all but one type was in effect to rule it in the spirit of a sect. It recognizes the equal constitutional rights of the several schools, and stands for comprehensiveness and liberality. Bishop Potter's episcopate in Pennsylvania was a patent exemplification of this conception in its equal recognition of the worth and work of all parties. Dr. Muhlenberg, who united with him in the memorial which sought to make the Church more flexible and apt to the exigencies of the time, was the great practical exemplification of it in his inauguration of the Church School, the Free Church, and the Church Hospital, practically demonstrating the adaptation of the Church to all modern requirements, if ruled in a liberal and truly catholic spirit. Dr. Washburn stood for this same tendency intellectually; and in his writings, and the inauguration of the Church Congress, strove to advance this conception as a rallying-point of union for all parties. Bishop Brooks was elected to the episcopate by the working of the same spirit in the diocese, which sank party spirit to elevate as its leader one who was the personification of a spirit above and exclusive of all parties.

The Ritualists might be styled the efflorescent wing of the High Church party, were it not that in their later developments

**The Ritualists.** The school has advanced on the old High Church position, and, both in modes of worship and doctrinal utterances, has assumed a new and distinct position. As in the Oxford movement in England, there is a decidedly Roman trend in some of its adherents, while others maintain as stout an Anglicanism. The movement is too recent to have left many representatives among those who have departed this life, but Drs. Croswell and De Koven certainly stand conspicuous among the Anglican representatives of this school; both men of rare beauty of character, and of abundant gifts, by whose influence and labors many have been attracted to their peculiar modes of worship, and their forms of doctrinal statement.

**Outward Growth.**—While the Episcopal Church has thus been developing its inward life and character, its outward course has been steadily onward and upward.

The three bishops, who had been consecrated at the time of the adoption of its Constitution as a national ecclesiastical organization, have multiplied into 174, of whom 81 are now living. Out of the 9 dioceses whose representatives signed the Constitution have sprung 53, together with 18 missionary jurisdictions—in all 71. There are missionary bishops in Africa, China, and Japan, and in foreign lands 7 missionary jurisdictions.

Of the clergy there are, instead of the 250 at the close of the Revolution, 4,574; inclusive of the 81 bishops before mentioned.

The 300 parishes of the church at the time of its organization have grown into 6,037 parishes and missions. There are now 558 candidates for holy orders, and, in the year 1893-1894, there were ordained 221 priests and 156 deacons—in all 377. During the same period there were 61,815 baptisms, 43,711 confirmations. The present number of communicants is 596,031. There are 45,461 Sunday-school teachers, and 417,592 Sunday-school scholars.

The total contributions of the churches for the year amounted to \$12,281,126.50.

The growth of the Church has been proportionally much larger during the last half-century than earlier. Thus in 1830 the ratio of communicants to population was 1 to 416, in 1890 it was 1 to 123. While in 1850 the population of the United

States was 23,847,884, there were only 79,987 communicants. To-day, in the State of New York with only 5,981,934 inhabitants, there are in the dioceses of that State 140,053 communicants.

**Missions.**—The Domestic and Foreign Missionary Society was incorporated in 1846. The contributions during the year were, excluding legacies and special gifts, \$370,174.05; being to Domestic Missions \$211,601.78, to Foreign Missions \$158,572.27. The special contributions which do not go through the Board are thought to double these numbers.

There are 21 Church periodicals published, and 31 general societies and associations of a missionary and educational character in the Church.

**Education.**—The chief colleges under the auspices or direction of the Episcopal Church are Columbia University in New York; Trinity College, Hartford, Conn.; Hobart College, Geneva, N. Y.; St. Stephens, Annandale, N. Y.; Kenyon College, Gambier, O.; the University of the South, Sewanee, Tenn.; and Lehigh University, South Bethlehem, Pa. There are altogether 15 divinity schools, of which the chief are the General Theological Seminary, New York city; the Theological Seminary of Virginia, at Alexandria; Berkeley Divinity School, Middletown, Conn.; Episcopal Theological School, Cambridge, Mass.; and the Divinity School, West Philadelphia, Pa.

#### V. MODERN SYMPTOMS OF LIFE.

These statistics, and others like them, give intimation chiefly of the strength and force of the outward organization of the Church. In regard to its value as a factor of the religious life of the country, they can only convey a very inadequate idea. There are three modern symptoms of its life which may help to suggest the spirit in which it now endeavors to walk. They are the Church Congress, the Parochial Mission Society, and the Declaration concerning unity.

The Church Congress, which has been founded twenty years, stands for intellectual unity in diversity. It is simply a platform for discussion. It passes no measures, it calls for no votes. It is an assembly which meets annually (save in the year when the General Convention is held) to discuss topics of intellectual or practical interest to

Churchmen at large, of all ecclesiastical parties. Men of every school of thought are invited to take part in these discussions, and so far as possible representatives of the most widely divergent schools are appointed as writers or speakers on the same topic. By its method of procedure the constitutional rights of these different schools are conceded. The result is a clearer comprehension of each other by men who differ, a greater mutual respect, a more cordial recognition of the value of each other's positions. It is, amid all the divergence of its discussions, an intellectual Irenicum. It induces tolerance, not as based on compassion for another's weakness, but as founded on the recognition of each other's strength. It has served greatly to dissipate misapprehensions, to disarm suspicion, and to promote sincere respect and good fellowship.

The Parochial Mission Society, which has flourished about ten years, is a cooperative endeavor of all kinds of Churchmen in special evangelistic work. The mission takes the place in the Episcopal Church of the revival-Mission Society. meeting among most Protestant denominations. It is not conducted on the emotion basis, but is an effort, by continuous services for a week or ten days in a parish, to bring in the neglecters of public worship, to awaken the spiritually lethargic in the parishes, and, by its appeals to the conscience, to quicken the spiritual life of all. The liturgical methods of the mission are simple; the element of extemporaneous service is not wanting; after-meetings are held subsequent to the principal evening service, in which individuals are spoken to in their seats; Gospel hymns are sung, and special requests for prayer are received and responded to. Every class of Churchmen unite in these efforts, and they produce spiritual unity among the members, as the Church Congress promotes intellectual unity.

The Declaration concerning unity, which was first promulgated by the General Convention at its meeting in Chicago, and afterward adopted by the Pan-Anglican assembly of bishops at Lambeth, defines the position of the Episcopal Church in regard to the Union of Christendom.

#### PLATFORM OF THE CHURCH.

Following the judgment of the "Conference of Bishops of the Anglican Communion, holden at Lambeth Palace in July, 1888," the Church accepts and maintains the following articles:

“(a) The Holy Scriptures of the Old and New Testaments, as ‘containing all things necessary to salvation,’ and as being the rule and ultimate standard of faith.

“(b) The Apostles’ Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

“(c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unflinching use of Christ’s words of institution, and of the elements ordained by Him.

“(a) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.”

The Episcopal Church has been oftentimes regarded as so exclusive in its claims as to have little regard for its ecclesias-

**Exclusive** tical neighbors. It has held to its organization,

**Claims.** however, on a basis of principle, and not in the spirit of supercilious indifference to others. It has shown the spirit of its regard in the Declaration, and is the first ecclesiastical organization to have done so. The Declaration, if it prove nothing else, shows the presence of a deep longing for Christian union, and disproves the suspicion that the Church is too self-satisfied to reach out the hand to others. All classes of Churchmen join in this Declaration, which is one of the Church, and not of a special portion of it. The Evangelicals may specially emphasize the first article, the Broad Churchmen the second, the Ritualists the third, and the High Church the fourth; but every one joins heartily in them all, and, through them, all exhibit a hearty desire for the reunion of Christendom, and repudiate content with the divisions which now exist.

In view of these three modern manifestations of its spirit, we think we are justified in the assertion that the Episcopal Church stands for intellectual breadth, spiritual earnestness, and Christian union.

## CHAPTER TWELFTH.

### THE REFORMED CHURCH IN AMERICA.

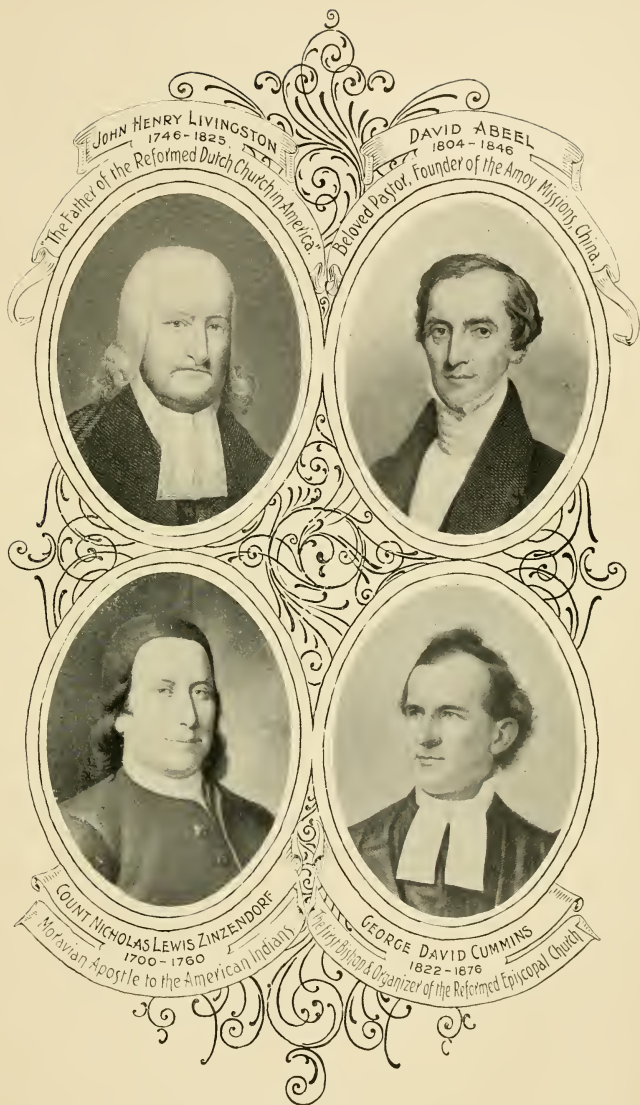
*By Rev. Daniel Van Pelt, D.D.*

UNTIL a few years ago (1867) this denomination went by the name of the Reformed Protestant Dutch Church, a translation of the title of the mother church in Holland, *Nederdiutsche Gereformeerde Protestantsche Kerk*. This title at once indicates both its national origin and its theological affinity.

#### ORIGIN OF THE REFORMED.

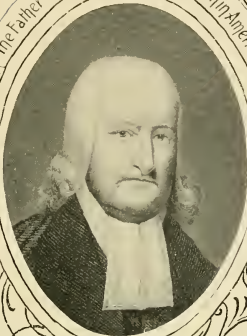
When the break occurred between Luther and Zwinglius, on the interpretation of Christ's words, "This is My body"—Luther adopting the Romish doctrine of trans-substantiation modified into that of con-substantiation, conditioning the miraculous change of the bread and wine upon the faith of the recipient—Protestantism divided into two parties: one was named after its leader, *Lutheran*, leaving for the other the more general but also broader designation, *Reformed*. Calvin ranged himself on the side of the Reformed, and as his theology prevailed among the Protestants of Holland, Scotland, France, and in certain countries of Germany, the churches organized among these nationalities came to be known as the Reformed Church of Holland, Scotland, France, or Germany.

In the year 1626, when began the colonization of New York, then New Netherland, by the Dutch, services were inaugurated **First American** on Manhattan Island in the Dutch language, and **Church.** under the auspices of the home church. Two years later, in 1628, the first minister arrived, the Rev. Jonas Michaelius; and now began the regular organization of a church, or congregation. Two elders were ordained, the members were enrolled, and the sacrament of the Lord's Supper celebrated. It was the beginning of the history of this denomination in America. That single church was the nucleus for



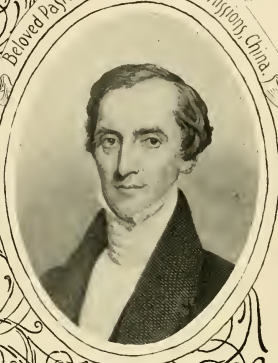
JOHN HENRY LIVINGSTON  
1746-1825

The Father of the Reformed Dutch Church in America.



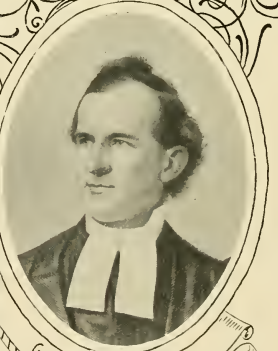
DAVID ABEEL  
1804-1846

Beloved Pastor, Founder of the Amoy Missions, China.



COUNT NICHOLAS LEWIS ZINZENDORF  
1700-1760

Moravian Apostle to the American Indians



GEORGE DAVID CUMMINS  
1822-1876

The first Byles & Organizer of the Reformed Episcopal Church





all the rest, and itself still continues, after an unbroken succession of ministers and elders until the present day, as the Collegiate Reformed (Dutch) Church of New York city. As the town of New Amsterdam grew in population, more than one church sprang up for the use of the Dutch people; but the government of all such as were erected or organized was in the hands of the one board of officers originally constituted. Not till the beginning of the present century (1807) was there a Reformed (Dutch) Church organized, in New York, independent or outside of this first body. And now, while itself still intact, it is one of many congregations of this name in the metropolis.

Following by the very necessity of its characteristics the spreading of Dutch colonization, we find that the congregations

**Outlying Churches.** organized next in the order of time were those in Albany, N. Y. (then called Fort Orange). Here the first pastor was settled in 1642, the Rev. Johannes Megapolensis; and the first church building was erected in 1643. An increase in denominational strength was realized by the organization of churches on Long Island ten years later. In 1654, the Rev. Johannes Theodorus Polhemus became pastor at Flatbush (then Midwont), while at the same time he preached at four or five other stations in Kings and Queens counties, that were soon formed into churches, but under the government of one board of elders and deacons. In the same year (1660), the churches of Kingston, N. Y., and Brooklyn were organized, and two years later that of Bergen (now in Jersey City), New Jersey.

Without detaining the reader too much with details, the facts given indicate the necessary lines of denominational

**Lines of Growth.** growth. Wherever there were colonists from Holland, there the churches of the Reformed polity were planted. Before the English conquest in 1664, they were planted on Manhattan and Long Islands, on the Hudson and Hackensack Rivers. After that conquest the denomination remained none the less in ecclesiastical subjection to the mother country, and from the earlier centers we see the congregations multiplying on the islands and along the rivers just mentioned, and also along the Mohawk and Delaware and Passaic and Raritan, in the States of New York and New Jersey.

## HINDRANCES TO PROGRESS.

**Administered from Amsterdam.**—In the year 1737, sixty-five churches and nineteen ministers constituted the extent of this denomination. It began now to be thought expedient that to this circle of churches be delegated ecclesiastical powers, in the way of ordaining ministers. It is almost incredible to think that this had not been done before. The churches were mere individual adjuncts of the Classis of Amsterdam in Holland, and could exercise no concerted action. Ministers were sent from the fatherland hither, receiving not only their ordination but their installation on the other side. If a young man in America wished to be ordained a minister, even if he had completed his studies here, he must traverse the Atlantic Ocean to be ordained in Amsterdam. But the requirement extended usually even to his studies, so that it was only by special permission that he could be prepared for the ministry here.

Obvious as it seemed that these restrictions upon ecclesiastical growth should be removed, it was ten years before the formal request to constitute some sort of church judicatory on this side was granted. And scarcely was the new mode of church life in operation, when a serious disruption in the church was occasioned thereby. The cry was that those who had advocated the formation of an ecclesiastical assembly in America wished to make a Classis of it. A Classis is the lowest judicatory in the Dutch Reformed Church, equivalent to a Presbytery in the Presbyterian Church, embracing a circle of churches territorially contiguous, and constituted of the ministers of said churches and one elder delegated by each of such churches. To the Classis belonged the power of ordaining ministers, and settling them as pastors over congregations. The assembly which had just been formed was not a Classis in the full sense

**Classis** of that term, had only a part of its powers, and  
**Opposed.** was called by the name of *Coetus* to distinguish it the more carefully from a Classis. Yet the inevitable drift was toward a Classis in America; and surely the exigencies of the

**Division** case, the very life of the churches, demanded more  
**Resulting.** of autonomy on their part. The conservatives were alarmed at the prospective separation from the mother church. They broke with the *Coetus*, and formed a rival assem-

bly calling itself the *Conferentie* (1755). For several years the strife was kept up; representatives from either body would enter congregations and organize antagonistic boards of officers, and thus incalculable mischief was done, and the advancement of the denomination very much interfered with.

**Dutch Language Used.**—Another cause retarding progress was the reluctance with which the congregations turned from **First English-Speaking Minister.** the language of Holland to the language of the country wherein their lot was now cast. It was just one hundred years after the conquest of New Netherland by the English, or in 1765, that the first English-speaking minister began his work in the Dutch Reformed Church of New York city. He was by far the first in the whole denomination; and before his arrival from Holland, where he had been installed pastor of the New York church by the Classis of Amsterdam, the congregation was agitated by a violent process at law by which a number of the members sought to prevent the board of officers from calling him at all.

#### BEGINNING OF PROGRESS.

But now brighter days began to dawn for the denomination. In 1766 a youth bearing the historic name of John Henry Livingston, and belonging to the famous family founded by Robert Livingston, the son of the Rev. John Livingston, pastor of the refugee Scotch Church of Rotterdam, in Holland, from 1663 to 1672, went to pursue the study of theology at the University of Utrecht, Holland. He had graduated from Yale College, and now strictly followed the ancient requirement of going to Holland to study theology and to be ordained.

**Plan of Union.** In the year 1770 he returned, became the second English-speaking pastor of the New York church, and in 1771 laid before the whole denomination a Plan of Union, which should wipe away all divisions between *Coetus* and *Conferentie*, making of the twain one whole church.

In October, 1771, a conference representing every party, *Coetus*, *Conferentie*, and neutrals, was held in the Middle Reformed Church in Nassau Street; the Plan of Union was adopted, denominational strife ceased, and some degree of autonomy was conferred upon the churches in America, with the hearty consent of the Classis of Amsterdam. The plan was

as follows, showing that even yet the churches remained in subjection to Holland:

(1) One General Body and five Particular Bodies to be organized, and to meet annually.

(2) The General Body to possess the power to license and ordain.

(3) Records of such acts, and of ministerial changes, to be sent to Holland for registration.

(4) Appeals *might* be carried to Holland.

(5) One or more professors of theology to be chosen from the Netherlands with the advice of the Classis of Amsterdam.

Now prosperity might have come, and the denomination recovered from the long-continued injury of its strife. But

**War of the** already there were in the air the rumors of war,  
**Revolution.** and when the Revolution was fairly under way it was just in the strongholds of the Dutch Church that its ravages were mostly felt. But finally, on November 25, 1783, the last British soldier departed from our liberated soil. Nearly a year later, in October, 1784, the Reformed Church had recovered sufficient strength and courage to enter upon a new departure.

**Synod Formed.** The General Body was changed in name and character to a Synod, and the five Particular Bodies became so many Classes: that is, independence and autonomy were fully assumed by the Reformed churches.

At the same time, the Rev. John Henry Livingston was chosen professor of theology, and the history of the theological

**Symbols** seminary began. In 1792, the translated symbols  
**Adopted.** of the church in Holland—the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort—were adopted as the symbols of the Church in America. At the same time the articles of church order, adopted at the Synod of Dort in 1619, with explanatory articles applying to special circumstances in America, became the Constitution of the denomination here.

Finally, in 1794, the Synod is made a General Synod, to meet triennially, its character being *conventional*. The Particular

**General Synod.** Synod is made to embrace the same number of churches, but is to meet annually, and to be a *representative* body, composed of the delegates of the five Classes, whose names indicate the distribution of the churches over the country: Albany, N. Y.; Hackensack, N. J.; Kingston, N. Y.;

New Brunswick, N. J.; and New York, including those on Manhattan and Long Islands.

In 1800, the General Synod, embracing the whole denomination, became representative as it is now, and in 1812 began to meet annually, as it does to this day. The Particular Synods of Albany and New York were formed in 1800, to include only the Classes in those vicinities. In 1856, the Particular Synod of Chicago was added, showing the extension of the church at the West; and in 1870, the Particular Synod of New York was divided into those of New York and New Brunswick, the latter now including the churches in the State of New Jersey.

#### CHANGE OF CHURCH AIM.

It has been seen that up to the beginning of the present century the Reformed Church in America had a distinct aim, and an easy conquest, in certain well-defined localities. Its cradle and its home were, as has been said more than once, Manhattan and Long Islands. It crept up thence along the Hudson to Kingston, to Albany, and so to the Mohawk River. It crossed the fertile fields of New Jersey to the Hackensack, the Passaic, and the Raritan, until it reached the Delaware. It found a race in all these regions to whom the church belonged as by nature's birthright, the descendants of the early Hollanders.

But what would be its fortune under the new circumstances of the country, which opened with the opening of the present century? Here was now a republic, a national existence of our own. All classes and nationalities of men were flocking to our shores, and our own people of the East were flowing over into the new regions along and beyond the Ohio and the Mississippi. The church awoke to these opportunities: her own people caught the emigrating fever; some went to settle on the Genesee River, and by the Seneca and its sister lakes. Churches were organized there, and on the Susquehanna, in Pennsylvania; in Kentucky, one had a brief existence. Then for a time, from 1796 to 1821, efforts were made to plant churches of our name in Canada, and at one time there were fourteen on the shores of the St. Lawrence, and on Lake Ontario, near the Bay of Quinte.

As the western regions of New York became more and more regularly settled, our church, too, found chances to plant orga-

nizations. Buffalo was one of its outposts. In the third and fourth decade of the century, emigrants went forth from Dutch communities in New Jersey and New York, and settled, church and all, in Illinois and Wisconsin and Michigan. Thus a company from Raritan, N. J., established Raritan and Fairview in Illinois. A church of our name was founded in Grand Rapids, Mich.

But yet, among American settlements at the West, except these few with their prevailing elements of Holland ancestry, our denomination had made no permanent conquests, and no headway to speak of, when the middle of the century had been reached. Then, of a sudden, by a most remarkable Providence, and a most striking repetition of history, this denomination secured a permanent foothold and a vast extension in the far West. It was the result of events across the seas, and in the same country whence the Reformed Church in America proceeded at the first. Rationalism, having gradually extended itself among both laity and clergy in Holland, led at last, in 1834, to a protest on the part of the ortho-

**The Free Church and Persecution.** dox party against the liberalism of the State Church. It was the "Free-Church" movement of Holland, preceding that of Scotland by about ten years. Those who seceded from the State Church were variously annoyed, and even persecuted, by the authorities of church and state, led by the king. Thereupon, finally, in 1847, many thousands of Hollanders, mostly from the country districts, conducted by their pastors—chartering whole vessels and thus multiplying *Mayflowers* in this nineteenth century—emigrated to America and settled in the then undeveloped regions of Michigan, Wisconsin, and Iowa. By the ties of spiritual and national ancestry they belonged to the Reformed (Dutch) Church in America, and in 1850 they were taken up as an integral part of the denomination.

As already said, in 1856 the Particular Synod of Chicago was constituted, there being then no less than five Classes formed among the Western Hollanders. There are now six; for their numbers have been constantly reinforced by immigrations from the fatherland. Hope College, at Holland, Mich., and the Western Theological Seminary, at the same place, have been established for their special benefit, and a preparatory school has been founded still farther west, at Orange City, Iowa.

## THE PRESENT POSITION OF THE CHURCH.

The Reformed Church in America, in its present condition, has its churches scattered all over the State of New York, east of Rochester; in almost every section of New Jersey; and a few in and about Philadelphia, in Pennsylvania. We claim one or two denominational beacon-lights in Ohio, in the city of Cleveland. There is a church in Detroit, and one in Indiana. The eastern shore of Lake Michigan is covered with a numerous array, and in and near Milwaukee and Chicago we can count a goodly number. Thence westward, through Illinois and Wisconsin, and Iowa, we pass on the torch of our denomination till we reach Dakota, North and South, where our forces are as yet few and scattered, but constantly strengthened from the main army behind, or from the ancient home across the seas, whence emigrants still arrive from the dear plains and dykes of fatherland. The General Synod now embraces four Particular Synods, among which are distributed 35 Classes, with 612 churches, 614 ministers, and 100,811 members. Benevolent contributions run up to nearly \$400,000, and congregational outlays have passed the million-dollar mark.

The denomination maintains mission stations in four countries, India, China, Japan, and Arabia. In India, especially in **Foreign Missions.** the Madras presidency, the churches are numerous enough to have been organized into the Classis of Arcot, assigned to the Particular Synod of New York. In China, missionary effort has been concentrated around Amoy. In Japan, work naturally began in and near Nagasaki, in the south, for a long time the only port open to the world outside, and then only to the Dutch. But also in the north, effort is concentrated around the city of Yokohama. Arabia has lately been invaded by three or four intrepid young men, at a point not previously attacked by the emissaries of Christendom.

## WORSHIP AND DOCTRINE.

It is of interest to note that our denomination may be designated as semi-liturgical in its manner of worship, and as such **Semi-liturgical** seems to occupy a place of vantage in the **Christian** life of this country. We observe here two reactions: one against an excessive ritualism; one against

the coldness and barrenness attending a complete repudiation of all forms and ceremonies. Our church prescribes forms for the celebration of the sacraments, at which prayers prepared therefor are also to be used. It prescribes prayers for other occasions, and accepts the litany. But it leaves the clergy or laity free to use or not to use these prayers, only insisting on the sacramental formulæ, and those for ordinations and installations. It also encourages without enjoining the observance of the great church festivals, and thus to an extent recognizes the church-year.

Finally, the Reformed Church in America, in the way of doctrinal teaching, stands upon the great system of Calvin.

**Calvinistic in Doctrine.** Historically and theoretically we stanchly insist upon these as the orthodox interpretation of the Gospel of Christ. But, practically, we are wise enough not to press them too harshly. As a fact, we do not present them to persons seeking our fellowship with a view to their deliberate and formal subscription, altho we still so present them to clergymen joining our ranks. Yet even here the requirement is so interpreted that within recent years brethren from the Methodist communion have found no difficulty in accepting charges among our churches. The doctrines are mainly left by tacit consent to those regions of speculative thought and abstract logic, whence perhaps they ought never to have been drawn, to disturb the peace of the church, and to create erroneous impressions of God.

But still, these doctrines have had a decided influence upon the Christian life and character of our people. They have taught the habit of a deep and wide reading of Scripture, in all its bearings on truth; not hiding from ourselves that which condemns and humbles the sinful heart. They have encouraged therefore, an intelligent Christianity, if it may be so called, which knows *why* we believe *what* we believe; depending in no wise upon a vague or vapid sentiment or sentimentality. Thus we are not shaken from our faith when clouds and darkness sometimes seem to surround God, for we know that justice and judgment are the habitation, or the *foundation*, of His throne; and that when the clouds have rolled away and the darkness has vanished, we shall see the countenance of a Father of mercies and a God of all comfort, whose very name is Love, and only Love.



## CHAPTER THIRTEENTH.

### THE REFORMED EPISCOPAL CHURCH.

*By Rev. George W. Huntington, D.D., Brooklyn, N. Y.*

THE Reformed Episcopal Church claims to be the Episcopal Church of the Reformation, and, in this country, of the period immediately following the Revolution. Its **Its Claims.** Prayer Book is substantially the same as that favorably reported by a committee, of which Bishop White, of Pennsylvania, was chairman, to the First General Convention of the Protestant Episcopal Church. High Church influence, under the leadership of Bishop Seabury, of Connecticut, defeated its final adoption a few years later.

#### ITS ORIGIN AND PRINCIPLES.

Certain expressions in the Book of Worship that was substituted, and which is to-day the Prayer Book of the Protestant Episcopal Church, occasioned much dissatisfaction in the minds of Evangelical Churchmen, especially among the laity, at the head of whom was Chief Justice John Jay. Eventually it found utterance in petitions to successive General Conventions, signed by several hundreds of its ministers, asking relief from the mandatory use of expressions which they regarded as erroneous and harmful. These petitions were repeatedly, and, at length, contemptuously denied. Then it became evident to some of these men that the battle for evangelical principles, that had been waged within the Church for so many generations, had been lost. There could be no peace without purity, and they wisely decided that peaceable separation was better than continual strife.

About this time the World's Evangelical Alliance met in **Its Origin.** New York city. One of its closing sessions was a union celebration of the Lord's Supper in the Fifth Avenue Presbyterian Church, Rev. John Hall, D.D., pas-

tor. Bishop George D. Cummins, D.D., of Kentucky, took part in the administration of the sacrament. For doing this he was so severely criticized by some of his fellow bishops, and by the religious press of his own church, that he was convinced the hour for decisive action had struck. Accordingly he issued a call to those who desired to unite in organizing an evangelical, liturgical, Episcopal church to meet in convention. At the appointed time, on the second day of December, 1873, eight ministers and twenty laymen, all of whom had belonged to the Protestant Episcopal Church, met in the Y. M. C. A. Building in New York city, and formally organized the Reformed Episcopal Church.

The number present was small, smaller even than was expected. Some in the church from whence they came, who had been foremost in advocating such action, weakened when the crucial moment arrived. Together with many others they smothered their convictions and their protests, and from that hour the Evangelical party in that communion has been a vanishing quantity. But tho the Reformed Episcopal Church had such a humble origin, and the circumstances attending its birth seemed so inauspicious, nevertheless its organization was effected, and in the twenty years that have since elapsed it has vindicated its right to a place in the sisterhood of churches.

In its Declaration of Principles this church repudiates the teaching that the Christian ministry is a priesthood in any other sense than that all believers are a "royal priesthood." It denies that regeneration is inseparable from baptism. While it adheres to Episcopacy, not as of divine right, but as an ancient and desirable form of church government, and retains a liturgy for use in its Sunday services, it gladly recognizes that believers who prefer other forms are partakers with them of all the blessings provided in the covenant of grace.

The Reformed Episcopal Church is a liberal church. It has an open communion, where all Christians are invited to the Lord's Table. It has a liturgy, venerated and beautiful, purged from all errors. It encourages the use of extemporaneous prayer. It allows no altars to be erected within its walls. It takes ministers of other evangelical churches by the hand, and says to them, "Break unto us the bread of life." It recognizes the ordination of other Christian churches, and sends fraternal

delegates to their general Conventions; and it receives from them into its communion by letter, certificate, or other satisfactory evidence, persons who desire to unite with it. Its greatest work is to preach the Gospel, emphasizing the necessity of the new birth (John iii. 3.), depending only upon the Holy Ghost to give power and efficacy to the truth. As an Episcopal Church its aim is to make the most of the preacher; as a liturgical Church to emphasize spirituality, and make provision for extemporaneous prayer; as a church using forms, to place the highest value upon holy living and purity of conduct, encouraging informal and social religious meetings; as a church, liberal where the servants of the Lord may think differently, but tenacious and uncompromising where doctrinal truth and Scriptural teachings are concerned.

#### ITS GROWTH AND POSITION.

In the United States and Canada the Reformed Episcopal Church has 8 bishops and 120 ministers. It has upward of 100 parishes, in which are over 10,000 communicants, and 12,000 Sunday-school scholars. These parishes are located in the States of Massachusetts, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, South Carolina, Ohio, Michigan, Illinois, Wisconsin, Missouri, and California, and in the Canadian provinces of New Brunswick, Quebec, Ontario, and British Columbia. They are divided into three Synods and four Missionary Jurisdictions, viz.: the Synod of New York and Philadelphia; the Synod of Chicago, and the Synod of Canada; and the Missionary Jurisdiction of the Pacific, the Missionary Jurisdiction of the Northwest, the Missionary Jurisdiction of the South, and the Special Missionary Jurisdiction of the South.

The valuation of the church property and endowments of the Reformed Episcopal Church exceeds \$2,000,000. It has a fully equipped theological seminary, occupying a fine building of its own, in the city of Philadelphia, and graduates from this institution are already serving in many of its parishes.

In this connection it is worthy of mention that a thorough theological education is given to any student who applies, absolutely without any charge for tuition, and without his incurring any obligation to enter the ministry of that branch of the Church of Christ to which the seminary belongs.

Tho this church has been organized comparatively but a few years, it is already largely imbued with the missionary spirit.

**Missionary** In the home field it has about twenty parishes

**Spirit.** among the freedmen of South Carolina. These are under the pastoral care of a superior class of colored ministers, trained in the Divinity School of Bishop P. F. Stevens, of Claflin University, Orangeburg, S. C., and who exercises an episcopal oversight in their present work.

This church, in obedience to the Great Commission, has also entered the foreign field. It has several missionaries in India, who have established thirty schools and orphanages, and are engaged in preaching the Gospel in populous sections where there are no other Christian missionaries. Through their instrumentality, tens of thousands are hearing the glad tidings for the first time.

The growth of the Reformed Episcopal Church has not been rapid. Pioneer work is laborious and self-denying; reforms are not popular; the majority prefer to go with the current, rather than to pull against the stream; it is, and, in a time of general falling away from the truth, may continue to be, a "little flock." Nevertheless, believing that God thinks more of quality than quantity, it will maintain its position as a witnessing church; witnessing for spiritual worship and the old Gospel in an age of externalism and latitudinarianism.

## CHAPTER FOURTEENTH.

### THE UNITARIAN CHURCH.

*By Rev. Edward Everett Hale, D.D., Boston, Mass.*

THE Unitarian movement may be traced in all the Christian churches of our time, probably not excepting the Roman Catholic and Greek churches. It would be more easy to speak of it as a movement influencing all religious opinion, than to describe the various organizations which are affected by this movement. The Unitarians themselves suppose that persons of their own religious convictions might be found in all the organized churches in the world.

The name Unitarian, like the Latin word *Unitarius*, which corresponds to it, is modern. It does not appear in literature before the year 1563, when the Synod of Thord or Torda in Hungary made a statement of mutual toleration

**Origin of the Name.** which should govern the contending churches in that kingdom. The Calvinists, the Catholics, the Lutherans, and the Socinians, as they were called, agreed on a system of mutual toleration. The persons who held to this system were called the *Uniti* or *Unitarii*, because they believed in a religious unity. The word, in this first use, had no reference to the doctrine of the unity or the trinity. Eventually the Calvinists withdrew from this agreement, the Lutherans withdrew from it, and the Catholics withdrew from it; the *Uniti* or *Unitarii* were left. They were people who believed that the Savior, while of the nature of God, as all men may be, is not equal with God, and that the name of God is not properly applied to Him. The name Unitarian thus became the familiar name in Europe applied to persons who held a belief similar to theirs. It is now applied wholly in a theological sense to such persons. The word *Trinitarius*, on the other hand, is as old as the fourth century. It appears in the discussion between the Arian and Athanasian parties, in the Council of Nice and afterward.

The largest organizations of the Unitarian Church are those

in America, in England, and in Hungary. The French Unitarians, who are a considerable and respectable communion, have no separate organization, except such publishing societies and tract societies as issue religious newspapers and books. The Protestant Church of Switzerland, and that of Holland, contain many distinguished Unitarian writers and thinkers; but in neither of these countries has any formal division of the church been made in such theological lines.

### I. THE UNITARIAN CHURCH OF AMERICA.

The Congregational churches of New England have never established any uniform creed or covenant. Each church makes its own covenant, and, if it wishes a formula of doctrine, it makes its own creed. In fact, the churches were organized by covenants only, in which the members bound themselves to "walk together in Christ," and they did not attempt religious definitions. When Whitefield arrived in New England, and the "Great Awakening" began, it was felt in many of the churches that these old covenants were not sufficiently definite, and theological formulas in the shape of creeds were introduced.

Those churches which received members simply on the covenant to "walk together" naturally became more latitudinarian in their theological expressions than those whose members were necessarily restricted by the form drawn up in definite verbal expressions. The consequence, in Massachusetts, was that the churches which had no written creeds generally became broadly Arminian in their theology, while the churches which had written creeds generally maintained the Calvinistic opinions of the persons who wrote those creeds under the influence of the "Great Awakening." It followed that, in the early part of this century, a separation took place between two branches of the Congregational churches, and the word "Unitarian," which was then a new word in familiar conversation, was applied to the churches which were more latitudinarian or liberal in their conditions of membership. That word was so unfamiliar in English use at the beginning of this century that it is not in Johnson's Dictionary of the edition of 1805.

Unitarians as a denomination have no creed. Nearly every

congregation has its own covenant or statement, but this is for itself alone. This is a distinguishing mark of the pure independent Congregationalists. A majority of the original New England churches which were formed in the first generation of the life of the colony of Massachusetts are now regarded as Unitarian churches. Such are the First Church in Plymouth, the First Church in Salem, the First Church in Boston, the First Church of Cambridge, Roxbury, Dorchester, Dedham, Hingham, Gloucester, Concord, and of other of the early New England settlements. On the other hand, the First Church in Charlestown, that in Lynn, and that in Newbury, are Orthodox or "Evangelical." Many of these Unitarian churches retain the covenants originally adopted. That of the First Church of Salem, for instance, is in these words:

"We covenant with the Lord and with one another, and do bind ourselves in the presence of God to walk together in all the ways of God, as He is pleased to reveal Himself unto us in His blessed Word of truth."

At the National Conference of the Unitarian Church of America, held at Saratoga in September, 1894, the following **Summary of Faith.** statement was unanimously agreed upon, as one to which all the churches and societies represented there, nearly three hundred in number, acceded:

"These churches accept the religion of Jesus, holding, in accordance with His teaching, that practical religion is summed up in love to God and love to man."

The organization of such churches is naturally very simple, and, as has been said, the members of those churches themselves suppose that their views are entertained by a very much larger number of Christians than appear upon the Unitarian Church calendars. The Unitarian churches which are willing to assume that name exist in thirty-seven States of the American Union, and in Canada. Their organization with each other is severely limited by the absolute independency of the several churches, no one of which would tolerate any interference from an outside body in its statement of religion or in its methods of work. It is a familiar phrase among them that they unite for the bringing in of the Kingdom of God, but for no other purpose.

In 1865, under the impulse given by work in the army and

for the freedmen during the Civil War, the Unitarian churches organized what is known as the "National Conference of Unitarian and Other Christian Churches of America."

**Biennial Conference** This Conference holds a meeting in the autumn of every second year. To it are submitted the reports of all the missionary associations of the body, of the different schools and colleges which it sustains, and indeed of any other organization which chooses to report to it. The constitution of this Conference is in the following words:

*Preamble.*

The Conference of Unitarian and Other Christian Churches was formed in the year 1865, with the purpose of strengthening the churches and societies which should unite in it for more and better work for the kingdom of God. These churches accept the religion of Jesus, holding, in accordance with His teaching, that practical religion is summed up in love to God and love to man.

The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore it declares that nothing in this constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims.

ARTICLE I. The churches and other organizations here represented unite themselves in a common body to be known as the National Conference of Unitarian and Other Christian Churches.

ART. II. This National Conference shall be composed of such delegates, elected once in two years, not exceeding three from any church or other affiliated organization, as may be invited by the council, and accredited to it by a certificate of their appointment.

ART. III. The Conference shall meet biennially, at such time and place as it may designate at its successive biennial sessions, unless otherwise directed by the council.

ART. IV. Its officers shall consist of a president; six vice-presidents; a general secretary; a treasurer; a council of twelve, including the general secretary and treasurer, of whom not more than half shall be ministers; and a committee on fellowship, consisting of twelve—three from the Eastern States, three from the Middle and Southern States, three from the Central Western States, and three from the Pacific States—who shall be elected at each meeting, to hold their offices for two years, or until their successors are appointed.

ART. V. The council, during the intervals of the biennial seasons, may fill vacancies in the board of government, and shall have charge of all business having reference to the inter-



ests of the Conference and entrusted to it by that body, which is hereby declared a purely advisory one.

ART. VI. The National Conference, until further advised by its experience, adopts the existing organizations of the Unitarian body as the instruments of its power, and confines itself to recommending to them such undertakings and methods as it judges to be in the heart of its constituency.

ART. VII. This constitution may be amended at any regular meeting of the Conference by a vote of not less than two thirds of the delegates accredited thereto, provided public announcement of the proposed amendment has been given three months in advance.

The number of churches which may send delegates to this Conference is about five hundred. The president of the National Conference, at the present time, is Rev. George Batchelor. Rev. D. W. Morehouse is secretary, and Mr. William Howell Reed treasurer.

**Affiliated Societies.**—Among the most important bodies which report to this Conference is the AMERICAN UNITARIAN ASSOCIATION, formed in the year 1825, for the following purposes:

1. To collect and diffuse information respecting the state of Unitarian Christianity in our country.
2. To produce union, sympathy, and cooperation among Liberal Christians.
3. To publish and distribute books and tracts, inculcating correct views of religion, in such form and at such price as shall afford all an opportunity of being acquainted with Christian truth.
4. To supply missionaries, especially in such parts of our country as are destitute of a stated ministry.
5. To adopt whatever other measures may hereafter seem expedient,—such as contributions in behalf of clergymen with insufficient salaries, or in aid of building churches.

It is incorporated under the laws of Massachusetts, and its officers are annually chosen, each director serving for three years. In its original work it was confined mostly to the printing of books and tracts; but it also sends out preachers to different parts of this country, and is virtually a home missionary society. It maintains a mission in Japan, and has sometimes employed agents or preachers in India; but with these slight exceptions it has undertaken no foreign missionary work.

The American Unitarian Association has no dogmatic test beyond the statement in its by-laws that the object of the Association shall be "to diffuse the knowledge and promote the

interests of pure Christianity." A subscription of \$50 makes a person a life-member of this Association. Every church or missionary association, on contributing for missionary uses for two successive years, is entitled to representation at business meetings. The Board of Directors consists of eighteen persons beside the officers. This makes in all a Board of twenty-six, sixteen of whom must be laymen. The executive work of the Board is substantially in the hands of the president, secretary, assistant secretary, and treasurer, with the cooperation of the standing committees of the directors. These are the committees on finance, publication, on the New England States, the Middle and Southern States, on the Western States, on the Pacific Coast, on foreign missions and on education.

The offices of the Association, and of several of the societies inspired by Unitarian principles, are in Boston, at 25 Beacon Street, where a large and handsome building was erected for this purpose a few years ago. Including the cost of this building, the property of the Association is between \$400,000 and \$500,000, of which the interest is appropriated to purposes of education and missions. The annual contributions from societies for similar purposes, in ordinary years, are about \$60,000. The bequests received vary, of course; but the society generally has an annual working fund of about \$100,000. Some of its funds are for foreign missions, some for the aid of theological students, some for benevolent operations in specified places, and some for the promotion of education. There is a special fund for the building of churches. The Association carries on a considerable publication of books, being in the habit of presenting books which illustrate liberal Christianity to libraries, and in some instances to clergymen and others who may ask for them. The present officers of the Association are: President, Hon. George S. Hale; secretary, Rev. George Batchelor; treasurer, Arthur Lincoln.

Another of the societies whose offices are established in the same building is the UNITARIAN SUNDAY-SCHOOL SOCIETY. This Society maintains agencies for the work of Sunday-schools in all parts of the country, it publishes text-books and books for the libraries, it maintains a committee which publishes an annual report on books suitable for Sunday-school libraries, and occasionally sends out missionaries for the organization of Sunday-schools. The president of the Society is Rev. Edward

A. Horton; Mr. Edwin J. Lewis, Jr., is clerk, and Mr. Richard C. Humphreys treasurer.

**Educational Interests.**—The Unitarians have always been largely interested in popular education. Among the leaders in Harvard the improvement of popular education in America, their clergy and laymen have been prominent. The colony of Massachusetts was always very sensitive of the power of the clergy, and in general the laity were determined to take the leading part in the administration of its affairs. It followed that Harvard College, which was dedicated "To Christ and the Church" in its very beginning, in 1636, was always more under lay direction than under the direction of those clergymen who, like the Mathers and others, would have been glad to hold a sway over it which the colony never granted. This is the reason why, when the separation took place between the two branches of the Congregational body in the beginning of this century, it proved that the liberal drift of opinion had been such that the administration of Harvard College was not in the hands of the Calvinistic or Evangelical party of Massachusetts. The college was substantially in the hands of Unitarians, and under their direction was established a divinity school at Cambridge in the year 1817. In this school a large number of the preachers of the Unitarian body were educated for a generation. Under a change in the constitution of Harvard College, its overseers are now chosen by the alumni for periods of five years, an election for overseers being held at the annual commencement every year. The corporation of the college, which holds the real control over it, is elected by the overseers.

The college is therefore no longer a State institution. The determination of the beginning, however, that its management shall be in the hands of laymen, is only more marked now that the alumni have the direction of that management. It is no longer proper, therefore, to say that Harvard College is a Unitarian institution; and in the direction of the divinity school the trustees of the college have shown the determination to appoint professors from every religious communion. The professors at present are Baptists, Congregational Orthodox, and Congregational Unitarians. It is easy, however, to see that the students educated by particular religious organizations will not be sent to such a school, but to the theological schools of

those organizations. The Cambridge school is therefore largely a school of men whose theological education has been carried on in other schools, and who come to the divinity school at Cambridge for supplementary studies. The number of pupils in this school in the last year was fifty-one, who were divided among eight different communions.

For the purpose of training ministers at what was then the West, principally for work in the Western churches of the Unitarian communion, the Meadville Theological School was founded in the year 1844. It has always maintained the character of a school for the education of ministers of Liberal Christianity, and differs from the Cambridge school in that regard. It is now one of the best-equipped theological schools in the United States, with a strong body of teachers, good buildings, and a considerable library. The number of its graduates at the time of the semi-centennial celebration was about five hundred.

The Unitarian Church has found that it has a field for large activity on the Pacific coast, and the leading laymen in the communion and its ministers on that coast are eager to establish a theological school in Berkeley, Cal., where the pupils may have the advantage of the lectures of the professors in the university there; but no definite steps have been taken for such an institution.

In the year 1881 the Rev. Brooke Herford, the minister of the oldest Unitarian church in Chicago, suggested the founda-

**Unitarian** tion of a Unitarian Club of laymen, to meet as  
**Clubs.** often as once a month for conference on such subjects connected with the moral and spiritual life of the country as might be brought before them. This club had great success, and its formation has been followed by the establishment of similar clubs in most of the larger cities, and in many instances in the smaller towns, in the Northern States. These are purely lay organizations, which bring together serious people interested in the promotion of pure and undefiled religion. Generally speaking, they are not missionary societies, so-called, with a special missionary organization; but their frequent meetings give opportunity for the discussion of spiritual truth, and they must be spoken of as a very important agency in the Unitarian propaganda.

In general, however, the disposition which leads people to announce that they will not be bound by a formal creed, which

means that they announce themselves to be Unitarians in religion, is a disposition which is, in a way, indifferent to the ordinary form of ecclesiastical organization.

**General Philanthropy.** The activities of the Unitarians have shown themselves everywhere much more largely in the general philanthropies of the country than they have done in the promotion of special ecclesiastical interests. From the beginning, the clergy of this body took a very warm interest in the anti-slavery cause. It proved impossible that a church whose central principle was "the humanity of God and the divinity of man" should recognize in any form the institution of human slavery; and with few exceptions, therefore, our Unitarian churches in the Southern States were broken up before the Civil War. The interest of the Unitarians in the temperance cause appeared so soon as the organization of the friends of temperance began in Massachusetts. In the outset of that cause, the ministers of the Unitarian churches were among its warmest advocates. A body whose fundamental principle requires it to "honor all men" necessarily took an earnest interest in education, and the organizations of the Unitarians have eagerly sustained what their great missionary, Dr. Mayo, calls "the American system of education" through the Southern States—determining that popular education should not be conducted, so far as they could help it, on the lines of theological distinction. The reform of the insane hospitals of the country is, in the same way, due to Dorothea Dix, who led the crusade for that purpose, under the direction, it may be said, certainly under the inspiration, of the great Unitarian leader Dr. Channing.

At this moment the American Unitarians would say that they exist as a church simply as the church of the Holy Spirit, seeking and expecting the immediate direction of God Himself for the endeavor to bring in His Kingdom, and expecting that that Kingdom will come on the line of universal education, of universal freedom, and the right of each man and woman to seek God in his personal entreaty, and without the intervention of priest or creed.

## II. THE UNITARIAN CHURCH IN ENGLAND.

The organization of the English Unitarian churches is entirely independent of that in the United States, and the history of their origin is quite different.

**Its Origin.**—After the return of Charles II. the various Non-conformist ministers and their churches found themselves in an attitude of opposition to the government and Established Church. They fell into various organizations with various names. For a long time they had difficulty in maintaining even their pecuniary rights to the chapels which their people had built after they were turned out from the churches of the Establishment. In the middle of this century these rights were eventually secured to them, by the justice of Parliament and the English people. In the mean time the Unitarian churches had gone through passages of history which gave them their martyrs. John Biddle's is the first name in their history, a graduate of Oxford, the principal of the High School in Gloucester, whose views with regard to the statement of the doctrine of the Trinity did not satisfy the Presbyterian Parliament of 1645. To silence this schoolmaster was the object of the Ordinance of 1648, which was the final effort of the Presbyterian party to suppress freedom of discussion by public law. In this Ordinance it was enacted that "all such persons as maintain and publish that the Father is not God, that the Son is not God, or the Holy Ghost is not God, or that they three are not one eternal God; or that in like manner maintain and publish that Christ is not equal with the Father, shall be adjudged guilty of felony." If he should not abjure his error on the trial, "he shall suffer the pains of death as in case of felony, without benefit of clergy." But practically this statute lay a dead letter; it was "too much loaded down with the details of the creed which it would maintain." Biddle, after an imprisonment of six years, was released. It is pathetic to see that he then earned a scanty living by editing an edition of the Septuagint. He was again confined by order of the Parliament in 1654, but with the dissolution of the Presbyterian Parliament by Cromwell he was released. When Charles II. returned, it was necessary that he should be imprisoned again, but he was fortunately released by death at the age of forty-seven. Biddle's doctrines were, after his death, silently adopted in many congregations, and from this time forward the theology of Unitarians was maintained in some of the Non-conformist churches in England. A view which could rally William Penn, John Milton, Algernon Sidney, John Locke, Isaac Newton, in its support naturally engaged the attention of thoughtful peo-

ple. It is clear enough that many of the clergy of the Establishment shared the views of these dissenters. Isaac Watts is understood to have died a Unitarian, and Doddridge was hardly less heretical. The Baptists in England were Independents and were never bound by any formal creed.

The first Unitarian chapel, distinctively known as such, was founded in Essex Street, in the Strand in London, by Theophilus Lindsay, in 1778. This was the chapel of which Benjamin Franklin was a member in his residence in England. Joseph Priestley, whose name is so important in the history of chemistry, was an earnest Unitarian preacher, and as such he incurred the wrath of the mob of Birmingham, who destroyed his home and virtually drove him into exile in America.

**Present Condition.**—The English Unitarian year-book for the year 1895 shows the names of two hundred and ninety-three ministers engaged in congregational or mission work. This indicates that there are about that number of churches or missions under the oversight of that society. This Association arose from the union of three societies, which had been supported by Unitarians and had their working committees in London. These were, first, the "Unitarian Society for Promoting Christian Knowledge and the Practise of Virtue by the Publication of Books," founded as early as 1791; second, the "Unitarian Fund," established in 1806; and third, the "Association for Protecting the Civil Rights of Unitarians," formed in 1819. The "British and Foreign Unitarian Association," which now unites the work of the three, was constituted in 1825. It uses the same building which Lindsay used as his chapel, in Essex Street, which is now arranged with offices for publication and conference on the first story, and a large hall for public occasions above. It is managed by a representative committee, elected annually. It makes some grants of money to missionary churches not able to support themselves, and publishes a large number of tracts illustrative of Unitarian Christianity. It publishes some books, and is in cooperation with local associations in different parts of the country. Its foreign work is in India, in Hungary, Japan, Brussels, and Sweden. In England it finds it necessary to be on the watch to guard the civil and religious rights and privileges, which are often threatened where an Establishment connected with the state considers that it has the oversight of the religious affairs of England.

**Religious Education.**—The Unitarian Sunday-schools in England maintain a Sunday-school Association, which was founded in 1834. The objects of this association are the promotion of education in Sunday-schools, and the publication of suitable religious books for young people. The Association has its central offices at Essex Hall. It is in correspondence with district societies whose objects are similar to that of the Association. The president of this society is Mr. I. M. Wade, the treasurer is Mr. W. Blake Odgers. Its correspondence covers the whole of England, Ireland, Scotland, and Wales.

The theological schools under the oversight or influence of the Unitarians are Manchester New College in Oxford, the Unitarian Home Missionary College located in Manchester, and the Presbyterian College in Caermarthen in Wales. Manchester College derives its name from the city of Manchester, where it was founded in 1786, in continuing the work of an early Non-conformist academy which was opened as early as 1670. This college removed to York in 1803, it was restored to Manchester in 1840, it was transferred to London in 1853. Six years ago many of the leading Unitarians in England thought it advisable that its work should be done in the city of Oxford, in connection, as close as might be formed, with the University of Oxford. At their instance, very noble buildings were erected in the city of Oxford, on one side of what might be called a quadrangle, of which Mansfield, the college of the Orthodox Non-conformists in England, forms the other. This college is absolutely unfettered with regard to doctrine; it "adheres to its original principle of freely imparting theological knowledge without insisting on the adoption of particular theological doctrines." Practically, it is the chief training-school of the Unitarian and Free Christian ministry in England. Rev. John James Tayler was at one time its principal, at another time Rev. James Martineau, and they gave to the college the reputation it still maintains for scholarship and philosophical study. The professors are now Rev. James Drummond, who is the principal; Rev. J. Estlin Carpenter, who is the vice-principal; Rev. Charles Barnes Upton, Rev. J. Edwin Odgers, and Mr. Arthur Lionel Smith.

The Home Missionary College was founded in 1884 by Dr. Beard. Its object is "to assist young men of earnest and religious character, active habits, and benevolent disposition in



training themselves for the work of spreading the Gospel of Christ among the people, especially among the ignorant and sinful." The founders of the college and those who maintain it said that their object is "promoting practical Christianity among the people, especially among the poor, the untaught, and the neglected." Like the institution at Oxford, it "adheres to the principle of freely imparting theological knowledge without insisting on the adoption of particular theological doctrines." The full course of the college at Oxford extends over three years. The full collegiate course of this Missionary College consists of an arts curriculum of two years and theological curriculum of two years. Students admitted to the collegiate course of the Missionary College must have attained the age of eighteen years. Unless they have passed this course, they can not enter the theological course until they have attained the age of twenty-five years.

The Presbyterian College at Caermarthen is a continuation of an academy founded by the Non-conformists in 1689. This college exists for the purpose of "educating young men for the Christian ministry among Protestant Non-conformists." It is open to all, without further theological or denominational test.

The Unitarians in England have interested themselves largely in domestic missions, of which the general object may be stated as supporting ministers to the poor who belong to no other church. Such are the missions in Belfast, Birmingham, Bristol, Croyden, Leicester, Liverpool, London, and Manchester.

The necessity, so to speak, of contending for rights on which the ecclesiastical constitution of England bore hard, has resulted in a large number of funds and trusts, which are administered by Unitarians for specific purposes. Such are the fund for maintaining ministers in localities where no other provision could be made, and a great number of educational, benevolent, and other trusts. Of these the Unitarian year-book for 1895 gives memoranda of forty-one institutions, some of them founded as early as the beginning of the eighteenth century.

### III. THE UNITARIAN CHURCH IN HUNGARY.

There is a third center of organization of the Unitarian Church, in Transylvania, in the kingdom of Hungary. Its his-

tory dates back as far as the year 1563, when some teachers from the Polish Unitarian Church arrived in Hungary, where they were welcomed warmly by the princes and sovereigns of that country. Between the contests of the teachers of the Roman Church, of the Calvinistic and the Lutheran churches, religion in Hungary seems to have been in a bad way; and the proclamation, by these teachers, of the Gospel as it was taught by Servetus and Socinus, met with a ready welcome, especially among the Magyars, who were the leaders in Transylvania at that time.

The Unitarian Church was well established in Poland at this time, had strong schools there, and the theological literature of the "Polish Brethren" was published there.

Unitarians were to be found in the Transylvanian churches as early as the year 1540. Queen Isabella, the wife of John Zapolya, invited from Poland George Blandrata in 1563, to preach in Hungary. Isabella seems to have befriended the most radical leaders of the Reformation throughout her reign. Her son, John Sigismund, is "the one hero-sovereign of history who has frankly borne the name of Unitarian." The conspicuous glory of his reign was to establish, in 1568, a religious peace among the warring sects on the basis of perfect liberty of conscience. Before his death he confirmed the charter of constitutional rights by which the "four religions," as they are called in Hungary, abide to-day. These four religions are the Catholic, the Lutheran, the Calvinist, and the Unitarian. Meanwhile, in the city of Clausenburg, now called Kolosvár, Francis David was born, in 1510. He grew up to be a remarkable preacher, identified in the popular mind with the Lutheran party; but with his growing repute as a pulpit orator, he was more and more bold in asserting the claim of reason in religion. In 1568 his success came to its highest point; in that year the edict of toleration to which we have alluded was published. In a public debate in the presence of the prince, David's eloquence resulted, as his friends thought, in a complete victory for the Unitarian doctrine. The people of Kolosvár, delighted with his success, bore him into the Catholic Church of St. Michael on their shoulders, and compelled him to address them there. "That day the whole people of the town of Clausenberg became Unitarian." From that day to this the Unitarian Church has existed as one of the organized churches of Transylvania.

It has gone through various persecutions, as the history of Transylvania and of Hungary have been mixed up with the political history of the "eastern realm" of Charlemagne. A statute of the year 1791 recognizes in full the liberties which for centuries had been enjoyed by the four constitutional religions of Transylvania. The Unitarian Church has regained much of its power in the present century. Their college in Kolosvár is now well endowed, and there is a scholarship in Manchester New College at Oxford which brings one or more of their young men of promise into the circles of English students. In 1881 they carried their doctrine so far westward as to establish a Unitarian Church in Budapest, which is still maintained. There are one hundred and six churches united under their simple system of church government. These are under the general oversight of a superintendent or bishop, called in the language of the country *püspök*, and a conference which meets for purposes of sympathy and oversight. Their interest in public education has been such that in the general arrangements of the kingdom of Hungary their counsels have been greatly respected, and they have a foremost place assigned to them in the field of education. Dr. Allen, who has visited Transylvania, says:

"We noted in their religious work the fidelity with which this communion sustains its organized church life. We notice, again, a wholesome, secular, outdoor temper in religious things, having less than we are accustomed to see nearer home of an emotional or purely sentimental piety. One of the sturdy country parsons whom I met held his daily service at four o'clock on summer mornings, when field-laborers and harvesters, men and women, would leave rake, sickle, or basket at the porch, while he invoked a blessing upon their daily task. And the same spirit of a simple, reverent kindness may be said to characterize alike the labors of the eloquent bishop in his chair and of the instructors in school or university."

## CHAPTER FIFTEENTH.

### THE UNIVERSALIST CHURCH.

*By Rev. John Coleman Adams, Pastor All Souls Church,  
Brooklyn, N. Y.*

ANY just appreciation of the work and status of the Universalist Church must take into the account its relations to the Church universal. It is common to regard this relatively small body of believers as an isolated sect, out of all relations to the normal development of the spiritual life of Christendom, a sort of free lance among the churches whose only reason for being is theological restlessness or the spirit of denial; and so some word is demanded which shall explain its standing and describe its place in the Christian body. This may serve as an introduction to a statement of its present aims, its dominant spirit, its practical achievements.

#### ORIGIN OF THE MODERN MOVEMENT.

In order fairly to understand the work of the Universalist Church we must recall the particulars of that great movement which for a hundred years has been gathering strength in English-speaking Christendom, the reaction from the Latin theology, the revival of early Christianity, and the reestablishment of its more rational theology and more catholic religious spirit. Recall the early history of the Christian Church. Remember what its doctrines were and who taught them, and it is not difficult to see that what is known as the "Broad-Church Movement" is but the revival, in larger, freer life, of an earlier faith from which the church had departed. The new theology is an old one. The Broad Church of modern days is the rehabilitation of the Church of Origen and of Clement. And Universalism itself is identified with the oldest form of Christianity. The Greek theology, which held its own in the church for almost six centuries, taught the doctrines of the indwelling God, the divine sonship of man, the incarnation as the full

manifestation of the divine in the human. Life was interpreted, not as a probation but as a discipline toward the highest character, penalty as the warning and chastisement destined as a means to a purer and better life, and love as the supreme motive and law of creation. To this was added the very general belief that God would finally save every human soul. That was early Christianity.

But with Augustine came a very general departure from these primitive beliefs. It was his strong and masterful mind that gave the impress to modern theology as it still stands in most of the churches. The fall of man, involving the whole human race in the guilt of Adam's sin; the utter destruction of the divine image in man; the separation of the soul from God, so that He is no longer the Father but only the Creator; the election of whosoever is saved by the absolute will of God; the limitation of moral opportunity to this life; the endless misery of those who die impenitent—these doctrines, in brief, constitute Augustinism, the Latin theology, the type which has been held for orthodox for more than a thousand years.

Against this stream of tendency which flowed into the church out of this mighty personality, there was always more **Broad Church** or less of protest, many an isolated voice crying **Movement**. in the wilderness the simpler and sweeter doctrines of the elder day. But the earlier theology, never without some adherents, as the literature of modern church history attests, made no determined and influential stand, until, in the so-called "Broad-Church" movement during the last half-century, it found an exponent and reestablished its hold upon the Christian consciousness of the world; for the Universalist Church in America is a part of that great tendency in theological thought. It has been in organic relations, close and constant, with that reaching for a Christian rationalism and for a rational Christianity, that search for a broader fundamental in theology than the divine justice, which has characterized this world-wide phase of modern Christianity. The "new theology," under many aspects and in diverse tongues, **Theology.** has certain common features. It starts from the doctrine of the Fatherhood of God, which is only a concrete form of the truth that love is the very core of the divine nature. It looks to Jesus Christ as the Word of God uttered in the flesh, the image and Son of the Invisible Father, the

center and heart of the Christian religion. It rejects the mechanical, legal, hard-and-fast view of the atonement, and gives that noble Word a gentler, humaner meaning. It treats the Bible as the record of inspiration. It sees in the church a human institution, divinely planned. It regards the human race as a brotherhood, and human nature as the marred but still divine offspring of God, fallen, but redeemed; lost, but destined to salvation; with a weakening likeness to Adam, a growing likeness to Christ. It believes the keynote of God's providence in things spiritual to be not evil, retribution, damnation, but righteousness, good, discipline, education, salvation.

These are the traits common to all that teaching which may be broadly classed as "Broad Church." To them Universalism **Universalist** has added certain teachings which make the system more coherent and more consistent. The popular impression concerning this form of faith is that it has to do mainly with the doctrine of the salvation of all souls. But, as a matter of fact, the theological system brought out by Hosea Ballou and his followers approaches more nearly to logical completeness than any other furnished by the Broad-Church thinkers. For it rests all its other thinking upon the truth that love is the essence of the divine nature, the source and the shield of creation's life. Incarnation, atonement, regeneration are interpreted as the manifestation of that love to the human understanding, its appeal to human affections, its effect upon human life. Retribution is love laboring to awaken the sinful heart to repentance; forgiveness is the attitude of the divine nature which makes the repentant one realize that love; and salvation is the completion of love's work in the reform of the offender. Hence Universalism proclaims the triumph of good over evil as the necessary and inevitable result of God's rule, the law of love, the omnipotence of the heavenly will.

This faith is for substance tersely stated in the statement of belief which was put forth by the convention of Universalists **The Winches-** held at Winchester, N. H., in 1803, and which **ter Confession.** has been adopted by the denomination as its basis of fellowship and declaration of faith. Its phraseology is not altogether satisfactory to some, and efforts have been made now for many successive years to change its form. Yet on the whole it fairly sums up the general agreements of this church

in its teaching. It is called the "Winchester Confession," and is as follows:

ARTICLE I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

ART. II. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

ART. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practise good works, for these things are good and profitable unto men.

#### UNIVERSALISM IN AMERICA.

The establishment of Universalism in this country and the investing of it with a denominational life was the outcome in a large measure of the preaching of John Murray, who came to America from England and entered upon his work about 1770. He began in a quiet way to teach the faith he had learned largely of one James Rely, an Englishman who had broken with Calvinism on the one point of the salvation of all souls, which he held.

But while John Murray was nominally the founder of the Universalist body in America, its real father, the man who molded its thought and fixed the character of its theology, was Hosea Ballou. To him this church owes its system of logical and connected doctrines, its beginnings of real organization, its earliest attempts at journalism and literature. The name and fame of this strong and incisive thinker have not acquired the proportions they will some day wear. The bitterness of theological differences still obscures the judicial vision. But some day, when the history of the Broad-Church movement shall be written, there will be found in it, ranking with the men of Oxford and of Cambridge, with Maurice, and Kingsley, and Robertson, with the mighty genius of Plymouth pulpit, and with the scarcely less powerful man of Trinity, will be ranked that clear and comprehensive mind which first conceived in organic form the essentials of the new theology, Hosea Ballou. In his own day and generation there was no man whom the common people heard more gladly. His clear, keen intellect untangled the snarls of the theologians

and made plain the Gospel of the universal love to the minds of the humblest men and women. His pure life and Christian spirit commended him alike to friend and foe. With the Bible in his hand and a large, loving faith in his heart, he traveled up and down the land as if impelled by the Pauline spirit, "Necessity is laid upon me, and wo is me if I preach not the Gospel." The fruit of his toil is a new theology forming in the American church.

As has been said, the first real efforts looking to the organization of the forces of Universalism were made by Hosea **Organization of Forces.** Ballou and his friends early in the present century. But these early movements were feeble and imperfect, and it was many years before this body of believers in the final triumph of good over evil was fashioned into an ecclesiastical body. Its general meetings in convention and association were little more than occasions for preaching, and had but slight legislative functions. But the organic life of the denomination grew and ripened until, in 1865, a General Con-

**General Convention.** vention was organized, having authority in all matters of fellowship, discipline, and missionary efforts, and recognized by the various State organizations which constitute the local bodies. Since that time the Universalists of America have gained steadily in compactness, efficiency, and resources as a religious body. This body has acquired a strong yet elastic form of government. It has created a respectable and growing literature. It has taken high rank in the provision it has made for education and the establishment of institutions of learning. It has developed a strong missionary spirit, and has begun to push its work of church extension. So that it is to-day, while not a large church numerically, a very strong one in point of organization and resources.

Its ecclesiastical machinery is simple but convenient and well suited to the people who use it. The government of the

**Church Machinery.** Universalist Church is vested in a General Convention, which has jurisdiction over all Universalist clergymen, parishes, and State conventions. It is composed of the presidents and secretaries of the several State conventions, of which there are twenty-three, together with lay and clerical delegates elected by the State conventions. These State conventions are in turn made up of delegates elected by the various parishes, and of the clergymen in fellowship residing within



its jurisdiction. The parishes control their own affairs, but acknowledge allegiance to the State and general conventions, and are bound to observe the laws they enact. The business of convention, apart from what may be transacted in its annual sessions, is committed to the hands of a board of trustees of eleven members.

The polity of the church is republican in form, and embraces both the clerical and lay elements in its administration. Women, too, are eligible as delegates to conventions, as officers in all organizations, and vote in all parish affairs on equal terms with men. Tho they have organizations auxiliary to the conventions governed entirely by themselves, it is not because they lack recognition in the other church bodies.

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The numerical status of the Universalist Church in the year 1894 is shown by the following statistics, which are compared with those of 1884 and show the percentage of gain on each line for ten years:

	1894.	1884.	Gain per cent.
Parishes .....	978	875	11 $\frac{3}{4}$
Families .....	43,959	35,791	22 $\frac{4}{5}$
Church-membership .....	46,413	31,709	46 $\frac{3}{5}$
Sunday-school membership .....	58,163	50,069	16 $\frac{1}{5}$
Parish property, less debt. ....	\$8,763,074	\$6,736,079	30 $\frac{1}{10}$
Parish contributions .....	1,224,851	853,490	43 $\frac{1}{2}$

These statistics necessarily relate to the organized parishes only, and take no account of families residing in territory in which there are no such parishes, or of the great number of Universalists who in their neighborhood attend other churches or none. Only those families are counted who attend, more or less habitually, upon the services of the Universalist ministry.

The permanent funds of the General Convention for the year 1894 amounted to \$255,524, those of the State Conventions to \$391,946, and those of other auxiliary missionary bodies to \$30,254; making a total of \$677,724. These are funds whose income only can be disbursed and cover various missionary and philanthropic objects.

There are thirteen educational institutions under the direction and maintenance of the Universalist Church, as follows; Tufts College, Medford, Mass.; the Divinity School of Tufts College; St. Lawrence University, Canton, N. Y.; the Canton

Theological School; Lombard University, Galesburg, Ill.; the Ryder Divinity School, Galesburg, Ill.; Buchtel College, Akron, Ohio; Throop Polytechnic, Pasadena, Cal.; **Work.** Clinton Liberal Institute, Fort Plain, N. Y.; Green Mountain Perkins Academy, South Woodstock, Vt.; Dean Academy, Franklin, Mass.; Westbrook Seminary, Deering, Me. These colleges and schools have an instructing force of some 200 professors and teachers, and students numbering some 1,600 or 1,700. The estimated value of the property of these various institutions amounts to over \$4,000,000. The gifts to the colleges and schools during the exceptionally trying year 1894 amounted to over \$78,000.

The publishing interests of the Universalist Church are largely in the hands of a corporation known as the Universalist Publishing House, whose offices are in Boston and Chicago. This house was incorporated in 1872 and holds all its property for the benefit of the Universalist Church. Its assets amount to nearly \$200,000. It publishes and owns the titles and copyrights of one hundred and fifty volumes and five periodicals. Other publications in private hands are devoted to a spread of the faith and the encouragement of church enterprises.

The young people of the Universalist Church have shared in the general awakening which has swept through all denominations, and early began to organize on lines similar to those of the Christian Endeavor movement. In 1889, at Lynn, Mass., an organization was effected which was called the Young People's Christian Union of the Universalist Church. Its membership is increasing, and its efforts in the missionary field have been respectable and encouraging.

The women of the church maintain in many States a separate organization for missionary work, by means of which, in cooperation with the several State conventions, they accomplish very large and helpful results. A national organization was formed in 1869, called the Woman's Centenary Association, whose aim was originally to aid in raising the Murray Fund, which commemorates the one-hundredth anniversary of the preaching of John Murray. This association has recently been reorganized as a missionary society, and is forming auxiliary associations in all the States not otherwise organized. In the year 1893 it raised and expended nearly \$5,000 for missionary purposes. It has supported a preaching-station in Scotland for

many years, and in many ways is one of the foremost missionary forces of the church.

The attitude and the spirit of the Universalist Church toward missions has been very widely misunderstood and misrepresented. Practically it has always regarded **Mission Work.** its own work as a missionary effort, in its endeavor to correct what it has held to be error in the common teaching of the churches. In the spread of its own faith it has exercised all the virtues and the energies of a missionary body. It has always had a home missionary work on foot, in the planting of new churches wherever souls were drawn to the truth by its ministry and were willing to establish themselves for worship. Its absence from the foreign mission-field for so many years was not so much from a lack of will as from a want of means to aid in the work of Christianizing the world. Its recent work, in establishing a healthy and energetic mission in Japan, is an ample answer to the critics who have misinterpreted its delay in appearing among the world-evangelizers as a sign that it had no care for the spiritual regeneration of mankind. In May, 1890, three missionaries from the Universalist Church in America settled in Tokyo, Japan. They were hospitably received, and have wrought a work full of promise and hope. Regular services are now held in 5 places, there are 2 organized churches, 1 theological school, 2 girls' schools, 1 church edifice, and 1 regularly published monthly magazine in the vernacular. Two natives have been received into the ministry and are working earnestly for the faith. Comparing this progress with that of the first Protestant missions in Japan, these results are full of encouragement. These earlier comers wrought five years before they baptized a single convert, and thirteen years before they established their first church with a membership of seven men, with no women at all. In less than five years this new mission numbers a total of 70 church-members, with 62 in its Sunday-schools. This church may have come late into the field of foreign missions, but it has come to stay.

Perhaps a word may be added which shall describe the specific attitude of the Universalist Church toward the various **Attitude** schools and parties of the church most familiar **Toward Other** in our time. To state its attitude toward these **Bodies.** is to give as satisfactory a statement of its theological and religious latitude and longitude as could be made.

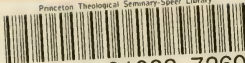
Toward the Christian church then, as a whole, the Universalist Church stands persistently loyal and true. Tho often cast out it has refused to go, and rejoices in believing itself a part of the great body of believers in the Gospel of Jesus Christ. Because it has broken with orthodox theology, the traditional interpretation of the Gospel, it has not let go its hold upon that Gospel itself. With the liberal party in the evangelical churches it is broadly and deeply sympathetic; it approves the spirit of the orthodox liberals while it deplors their faint-hearted logic. There is probably but slender difference in the actual, practical religious attitude and spirit of Universalists and that of the progressive orthodox Presbyterians, Congregationalists, Baptists, and Episcopalians, the conservative Unitarians, the New Churchmen (Swedenborgians), and the Liberal Friends.

The Universalist Church is in sympathy with a broad rationalism, but it has never given its assent either to the spirit or to the conclusions of that radical rationalism which pushes its conclusions to a practical denial of the very essentials of Christianity. It believes in a rational religion, but it does not identify rationalism with the conclusions of the extreme rationalists of the day. With the scientific spirit of the times it is in hearty sympathy; and it has hailed the established conclusions of the scientific philosophy as broadly corroborative of its own teachings. In the application of these principles to the Bible, the search for the origin and the real character of its several books, the Universalist Church sees only a large and more scientific application of the very method by which it reached its own faith. It is therefore on the friendliest terms with science and with the Higher Criticism. It does not believe that the essentials of Christianity are to be impaired by discovering the truth about either the universe or the Bible. It welcomes the new light everywhere breaking upon the human mind; but it is firmly convinced that in the Gospel of Jesus it has a revelation of God not to be shaken or superseded by any new truth.









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