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Discourse commemorative of  
Rev. Rufus Anderson, D.D.,







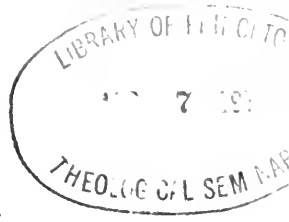


*A. P. Anderson, Jr.*









# DISCOURSE

COMMEMORATIVE OF

Rev. Rufus Anderson, D. D., LL. D.,

LATE CORRESPONDING SECRETARY OF THE AMERICAN BOARD OF  
COMMISSIONERS FOR FOREIGN MISSIONS.

*August 1880*

TOGETHER WITH

ADDRESSES AT THE FUNERAL.

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BOSTON:  
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,  
1880.

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THOMAS TODD, PRINTER,  
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COMMEMORATIVE DISCOURSE,

DELIVERED BY REQUEST OF THE  
PRUDENTIAL COMMITTEE OF THE BOARD,

IN PARK STREET CHURCH, BOSTON,

JUNE 20, 1880,

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BY REV. A. C. THOMPSON, D. D.,

SENIOR PASTOR OF ELIOT CHURCH.



## COMMEMORATIVE DISCOURSE.

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Two hundred years take us back to the time of the Covenanters, and to heaths of Scotland red with the blood of witnesses for Christ's cross and crown. The atrocities of Claverhouse and his dragoons prepared the minds of a God-fearing company in Argyleshire for migration to the north of Ireland. In the famous siege of Londonderry it was Protestant Scotch colonists whose bravery held that small city against King James's twenty thousand men, who for four months invested the place. The happy revolution effected by William of Orange, however, left them still subject to various annoyances, such as paying tithes toward a distasteful establishment; and before many years passed, a company of sixteen men with their families sailed for New England. Their first winter, a severe one, was from necessity spent on shipboard in the harbor of Portland, Maine. They then came round by the way of the Merrimac to Haverhill in Massachusetts; and thence groped through an untrodden wilderness to a spot in New Hampshire, since known as Londonderry. That was one hundred and sixty-one years ago.

In that little group of sixteen men, soon joined by others from the Province of Ulster, was James Anderson, the great-grandfather of Dr. Rufus Anderson. To no other settlement perhaps in our country did there come immigrants more homogeneous, more strictly religious, more deliberate in forming their opinions, or more inflexible in maintaining them. Neither poverty-stricken nor wealthy, they prized their faith and freedom above all treasures.

They were Scotch, pure and simple;<sup>1</sup> a race characterized by thoughtfulness, firmness, love of liberty and love of country. The name of Anderson from Londonderry appears among the resolute men at Bunker Hill; General Stark was of the same kith and kin, and it may be affirmed without exaggeration that the blood of Londonderry has reddened every battlefield over which the flag of our nation waves.<sup>2</sup> Transmission of qualities is certain; an individuality of type will go on from generation to generation, and national accent marks the mind, as truly as the tongue, of a people.

Dr. Anderson's mother, an amiable, superior New England woman,<sup>3</sup> belonged to the same stock with one of the ablest men whom this Commonwealth has produced, Chief Justice Parsons, of the Supreme Court. True, we always ask what a man is, not where he comes from; yet every vintage takes a character from the soil which produces it. In the composition of the late Secretary there was too much both of father and mother for him to be exclusively like either. The father, Rev. Rufus Anderson, a graduate of Dartmouth College,<sup>4</sup> was for many years one of the Board of Overseers of Bowdoin College, his brother-in-law, Dr. Joseph McKeen, being the first President of that Institution.<sup>5</sup> He became pastor of the Second Congregational Church in North Yarmouth, Maine, 1794 — where his son Rufus was born August 17, 1796 — and afterwards of the church in Wenham, Massachusetts, 1805. He was a devout man, a faithful and successful pastor, earnestly bent upon saving souls, his life being finally

<sup>1</sup> It is certain there was no mixture of blood in the little band who cast their fortunes here; they were men of Scottish lineage, pure and simple. — Hon. Charles N. Bell, in the *Londonderry Celebration*, 1870, p. 16.

<sup>2</sup> The *Londonderry Celebration*, p. 33.

<sup>3</sup> Hannah Parsons, a daughter of Col. Isaac Parsons, of New Gloucester, Maine, who was a cousin of the Chief Justice.

<sup>4</sup> 1791.

<sup>5</sup> Inaugurated 1802.

sacrificed apparently to excessive labors in a revival of religion.<sup>1</sup> Dr. Samuel Worcester, an intimate friend, in a sermon preached at his funeral, gave utterance to deep affection in these words: "Might an expression of personal feeling be indulged, I would say, 'I am distressed for thee, my brother Anderson; very pleasant hast thou been unto me!'"<sup>2</sup>

Bowdoin College was Dr. Anderson's Alma Mater. Dr. Jesse Appleton, an accomplished educator, then at the head of that institution, by his admirable handling of Butler's Analogy, had a marked influence in forming the mental habits of this pupil. Though he often reproached himself for not doing justice to advantages enjoyed, young Anderson was made President of the leading literary society in college, the highest honor in the gift of the students; and he took a high rank in his class—up to that time, 1818, the largest that graduated there.<sup>3</sup> The autumn of 1819 found him at the Andover Theological Seminary.

The divine guidance which led Dr. Anderson to his life work deserves notice. The home of his youth, Wenham, was in the neighborhood of the chief founders of the American Board of Foreign Missions. As before stated, his father was on terms of intimacy with Dr. Samuel Worcester, first Secretary of the Board; he took his son Rufus to the first ordination of missionaries at the Tabernacle Church in Salem in 1812; and the services of that occasion were often referred to by him as having left an indelible impress on his young mind. The senior Rufus Anderson was one of the earlier men in that section of our State to feel the rising interest in behalf of unevangelized nations. At the time his health failed and death approached, he had begun preparations for a history of

<sup>1</sup> February 5, 1814, Æt. 49.

<sup>2</sup> *The Christian's Confidence: A Sermon preached at the Funeral of the Rev. Rufus Anderson, A. M., February 14, 1814, p. 24.*

<sup>3</sup> Letter of Prof. Alpheus S. Packard, of the class of 1816.

missions to the heathen ; this son, then a mere lad, was employed in copying documents for that purpose ; and thus his thoughts received a definite direction. Even before conversion he came to entertain the thought, vague at least, that he should some time enter missionary service. After conversion, which occurred during the college course, as his religious character developed, interest became enlisted more and more in the same line. The theme of his oration, one of the four English orations, on graduating at Bowdoin, was "The Probable Improvement of the World," which both revealed the bent of mind at that time, and foreshadowed his future. Immediately on leaving college, he was urged by friends solicitous about his health to undertake a voyage. Dr. Worcester gave him an official letter filled with inquiries concerning countries then comparatively unknown, which he might visit. From Rio de Janeiro he wrote at length in regard to the capital of Brazil, its social and religious condition. This communication to the Secretary appeared in the *Missionary Herald*,<sup>1</sup> and was among the causes which determined his future career. At Andover the noble pioneers, Mills, Newell, Judson and Hall, had left their mark ; Parsons and Fisk, Spaulding and Winslow, were names just coming to be known ; Hiram Bingham and Asa Thurston were soon to attend a memorable meeting at Park Street Church, and to sail from the port of Boston for distant islands in the Pacific.<sup>2</sup> During his theological course, a special intimacy sprang up between the future Secretary and those saintly men, William Goodell and Daniel Temple. In common with them, he devoted himself to the cause of missions, and joined a society known as the *Brethren*, of which he was an influential member.<sup>3</sup>

<sup>1</sup> *Panoplist and Missionary Herald* (May, 1819), pp. 231-235.

<sup>2</sup> October 23, 1819.

<sup>3</sup> A society formed at Williams College, September 7, 1808, with Samuel J. Mills as its first President, the name then being *Sol Oriens*. The avowed



An impression made upon fellow-students was that he had much more than usual maturity of character;<sup>1</sup> and it was seen, too, that he had executive ability above the average of candidates for the sacred office. In the month of August, 1821, at the close of Dr. Anderson's middle year in the Seminary, Jeremiah Evarts, the well-known father of a well-known son, having recently become Corresponding Secretary, besides being Treasurer of the American Board, visited Andover, and had an interview with this young man, who was destined to be a successor of his in office. One immediate result was that he spent the next vacation at the Missionary Rooms in Boston, assisting Mr. Evarts. Six months later,<sup>2</sup> in the midst of Senior studies, he was again requested to come to Boston in the same capacity, Mr. Evarts being under the necessity of going to a warmer climate.<sup>3</sup> During the Secretary's absence, the correspondence as well as editing of the *Missionary Herald* came chiefly into young Anderson's hands. Mr. Evarts's return home in the summer brought a release for the assistant, who went back to Andover and graduated with his class. Then, at the age of twenty-six, began an uninterrupted connection with the cause of foreign missions, a cause from which his service was to be withdrawn only when in old age strength failed, but from which no infirmities could detach his heart or extinguish strong desires for further toil. The Spirit and providence of God most evidently united in calling the young man to this post.

But what is the Foreign Secretaryship of the American

design was "to effect in the person of its members a mission or missions to the heathen," one condition of membership being that each man shall have offered himself to some missionary society for labor at home or abroad. In 1810 the society was removed to the Theological Seminary at Andover, Massachusetts.

<sup>1</sup> Letter of Rev. Dorus Clarke, D. D.

<sup>2</sup> Early in 1822.

<sup>3</sup> To South Carolina, in March.

Board? It may be that very few have an adequate idea of the amount, the weight, the variety and delicacy of labors and cares pertaining to the position, more particularly at the advanced period of Dr. Anderson's public life. The foreign secretary, by virtue of intimate relations to the home department, can never wholly dissociate himself from any of the official agencies. In the way of sermons, addresses and contributions to the periodical press, he must make his thoughts tell upon current public sentiment. Elaborate preparation of reports and special papers is demanded for annual meetings of the Board. Hundreds and hundreds of personal calls will be made upon him at his office every year. Even of domestic correspondence no inconsiderable share comes into his hands. The weekly average of letters now received at the rooms of the Board is from five hundred to a thousand — letters ranging from a few lines to fifty pages; and the longer the more sure are they to be designed for the foreign department.

The chief burden of thought in that department, of course, relates to men and affairs beyond sea. First comes the securing of candidates — joint work, it is true, of the home and foreign secretaries — but how responsible, how delicate! To ascertain the qualifications, mental, moral and physical, and the adaptation to different fields; to exert an influence in regard to some of the gravest questions of duty that can occupy the mind of a young man or young woman, and on the settlement of which life interests are pending, to know just what advice to give, and just when not to give any at all, leaving a matter which should be left for conference solely between the candidate and the All-seeing One, require no common sagacity. Then the details of outfit, suggestions regarding the voyage; early as well as more advanced labors; and manifold other points, demand thoughtful attention. The choice of new fields calls for the exercise of great wisdom.

Questions of missionary policy must receive the most painstaking consideration. As regards the carrying out of Christ's great commission, there is room for considerable variety of methods, according to the social and political condition of a people; according to the place they hold on the scale of civilization; according to the degree of their evangelization, and to resources at the command of a missionary. Touching all such matters the foreign secretary should have opinions carefully weighed. Probably no two missions in different countries and under the many varying circumstances which are inevitable, should in all respects be conducted in precisely the same manner. Wise men on the ground, with a fair share of discernment, while keeping true to the main object and the one heaven-appointed means, will try modifications. In all such experimental proceedings large liberty should be allowed; but the Secretary must keep himself informed, and must be ready with cautions, encouragements, and various suggestions as each mission and each measure may demand. The due proportion of station labor and of itinerating; the different methods required in cities and in rural districts; the number of laborers in any given field; houses of worship and street-preaching; the employment of native helpers; the translation of the Bible, and the use of the press, are subjects constantly entering into the correspondence; as well as questions relating to the support of missionaries, the children of missionaries, the health and home visits of missionaries. So, too, the problem of education, not yet solved finally and for all fields, the use of the English language, and many other related topics.

Such are some of the topics — a list far from exhaustive — which must be uniformly present to the mind of any one at the executive center — topics multiplied in proportion to the number of missions, their size and diversity of character. Further, by a constant interchange of letters, by personal conference, by a study of the reports, periodi-

icals, memoirs and histories of other societies and other periods, the administrator has occasion to bring a philosophical mind to bear upon detecting what is incidental, local and temporary; upon seizing what is essential and uniform; upon mastering all the more important principles and tendencies involved, and then applying the same in a wisely flexible treatment, according as the whole foreign field, as each particular field, as each individual, may require. Varying tides and currents in the great deep of the political world and of the commercial world at home and abroad—indeed all over the globe—must also be studied with reference to their bearing on the interests of evangelization.

Now, who is sufficient for these things? Whence shall come the man with adequate capacity and qualifications? No such man can be found ready furnished to hand. The ablest must serve an apprenticeship; must grow into and work into the sphere, of which, if he be the right one, he will sooner or later become a master spirit.

When the young graduate from Andover came to Boston for permanent residence and labor, the *Missionary Herald*, of which for several years he continued the chief editor, was at the outset his principal care.<sup>1</sup> From that time onward he attended all the meetings of the Prudential Committee for fifty-three years, till 1875; and occasionally, as emeritus member, till September 9, 1879. At first he acted as confidential clerk to Mr. Evarts, who was also Treasurer, but whose health was infirm. The foreign correspondence came more and more, and at length almost entirely, into his hands, even long before his election to the office of Secretary, in 1832. At that time he had served for eight years<sup>2</sup> as "Assistant Secretary," an office created by the Board to meet his position as it then was.

<sup>1</sup> The *Herald* was upon its second year after being detached from the *Panoplist*, which for eleven years had been edited by Mr. Evarts.

<sup>2</sup> From 1824.

The earlier period, 1810-1822, was comparatively a day of small things in our foreign missionary cause at home and abroad. The annual receipts in 1822 did not exceed the present average for every five weeks; and the gross receipts of the whole twelve years previous equaled only three fourths of an annual income now. During the ten years which had elapsed since the first band of laborers sailed out of Salem Harbor,<sup>1</sup> six feeble, yet hopeful missions had been established. The same month that Dr. Anderson came to Boston,<sup>2</sup> Catherine Brown, the first of our Cherokee converts, whose memoir he wrote not long after,<sup>3</sup> was praying daily for her brother David, and writing him to prepare for the sacred ministry among his native people. John Arch, of the same nation, a memoir of whom was also written by Dr. Anderson,<sup>4</sup> had just begun evangelistic tours among his benighted kinsfolk. Richards and Poor, Meigs and Scudder, names long since embalmed in missionary biography, were beginning to be an inspiration by their labors in Ceylon. Gordon Hall had not yet been stricken down with cholera in the Mahratta country; but the memoir of Harriet Newell, that wandering dove, for the sole of whose foot no resting place could be found in India, and who yielded up her precious life at nineteen (1812)—that memoir, by its eight or ten editions, was doing a work such as scarcely any other female biography has accomplished; a work more important, perhaps, than a prolonged life in the East would have been. A peculiar interest, partaking of the romantic, was felt in our mission to the Holy Land; while from the Hawaiian Islands had come news which thrilled the churches; the mission band at their first approach being greeted with this

<sup>1</sup> February 19, 1812.

<sup>2</sup> August, 1822.

<sup>3</sup> Memoir of Catherine Brown, *Third Edition*, Boston, 1828.

<sup>4</sup> Memoir of John Arch, a Cherokee young man, *Second Edition*, Boston, 1832.

unparalleled message: "The islands are at peace—the tabu system is no more—the gods are destroyed—the temples demolished." The hymn,

"Wake, Isles of the South! Your redemption is near,"

a product of that inspiring movement, was first sung in 1822.<sup>1</sup>

The foreign mission enterprise was fairly launched; but nearly everything connected with its administration was as yet tentative. It can never cease to be an occasion of gratitude to God, that for laying the keel, and for the early voyages of that goodly bark, He provided men so competent, and who made so few mistakes. Preëminent among them stands Dr. Samuel Worcester, to whose clear faith, wisdom and energy more was due than to any other man of the time; but he, the first Secretary, had already been sleeping nearly two years at Brainerd, in the Cherokee country, where he closed his earthly labors.

The chief subject of this commemorative discourse is naturally the Foreign Secretaryship—especially in more recent years; Dr. Anderson's qualifications for it, and the manner in which he discharged his high trust.

What, now, are the leading qualities required for the position? It will sound superfluous to say that a hearty religious consecration must underlie the whole. Dr. Anderson had given himself to the Lord in 1816; later he dedicated himself, as has been stated, specifically to the cause of foreign missions; and in coming to his appointed sphere, he comes on a missionary basis. Pecuniary attractions are not held out. His salary for the first year is six hundred dollars; the next five years, after marriage,<sup>2</sup> one thousand; it never exceeded two thousand.<sup>3</sup> No

<sup>1</sup> At the embarkation of a reinforcement to the Sandwich Islands Mission, New Haven, Connecticut, November 19, 1822.

<sup>2</sup> January 8, 1827, to Miss Eliza Hill.

<sup>3</sup> \$1,600 from 1834 to 1857; \$2,000 from 1858 to 1866.

pastor in the city with whom he was associated received so small a stipend. But this arrangement accorded with what seemed to him best on the whole. He made it a rule never to incur a personal debt.

Nor had the post at that time come to be regarded as one of honor. The requirements were arduous, indeed exacting; they left little time for general reading, for theological studies, or the preparation of sermons. Those requirements, however, were cheerfully met; and the conviction which reconciled him to devote all available hours and strength to the duties imposed was that the finger of God pointed them out. When, at a later date, honorary degrees were conferred upon him,<sup>1</sup> he would playfully remark that the reason was they were needed in order that he might not seem inferior to his associates. He knew quite well that such things come down among us, like sunlight and rain, "on the just and on the unjust." He was aware, too, that while there may be vanity in accepting such titles, there may be greater vanity in declining them; and that the true way is to think little and say less about them. There was in his composition no sentimentalism, no romantic enthusiasm; nor did he study the dramatic. We are familiar with the picture of Napoleon crossing the Alps on a prancing charger; but, in point of fact, he crossed on a mule led by a muleteer. Dr. Anderson began to achieve his ascent, not on the platform of great annual convocations, but by unostentatious fidelity to arduous duties, in a small basement room of Mr. Evarts's house in Pinckney Street.

Constructive talent of a superior order is in requisition. For organizing missions abroad peculiar tact in forecasting and adjusting relations, probable circumstances and influences cannot fail to be needed. To a certain orderliness

<sup>1</sup> *Doctor of Divinity*, by Dartmouth College, 1836; and *Doctor of Laws*, by Bowdoin College, 1866.

of mind and unity of the faculties there must be added a power of combination, an ability for the happy assorting and quick marshaling of means at hand, with a wise adaptation to the end sought. Practice is, of course, needful, but an original aptitude must exist. Such aptitude Dr. Anderson had. Soon after coming to Boston he projected and guided into execution a plan for organizing<sup>1</sup> friends of the Board, male and female, which resulted in fifty auxiliaries and one thousand distinct associations. He was not a man of schemes ; still less a man of fancies ; was much given to reflection, but not at all to reverie. Having carefully thought out measures which he was to bring forward for adoption by the Prudential Committee or elsewhere, he would present them with reasons duly considered.

A secretary's agency having so much to do with men, rather than things, a ready discernment of character is indispensable. David Hume, notwithstanding his keenness of intellect, had but little insight into character. Dr. Anderson seemed to have an instinctive discernment ; something quite beyond the ability of technical analysis. He understood human nature in general, and he understood individual men. With him the diplomatic partook of shrewdness in distinction from cunning. There is a great deal in knowing how to approach persons and things on the right side ; not by the device of flattery — always cheap, often mean — but partly by the avoidance of needless offense. The painter Apelles knew what he was about while drawing the portrait of King Antigonus in profile, that he need not expose the blemish of a blind eye. The endowment now spoken of appears to have been early developed ; for, when a youth of only sixteen, our friend was requested to take charge of a school, in which, among other pupils, were Beverly sailors off duty. His success was such that the next year he received an invitation to



take another school in the same region. He could reprove without reproaching. He early discovered that people are not apt to confide in a person who does not confide in himself. He could discriminate between being light-minded and light-hearted; between self-conceit and self-reliance; between willfulness and constancy. He saw straight through the moral littleness of feigned humility; through the weakness of a man not sincere enough to refrain from professions of sincerity, or who confesses faults with a view to being thought candid.

But did he possess that highest attainment in this line of things, self-knowledge? A weak man can often understand his superior more easily than a superior can understand himself. Dr. Anderson knew well what he could do; and better than most men what he could not do. He had no such infirmity as that of Cardinal Richelieu, who was more pleased with being falsely pronounced the greatest poet of his age, than truly the greatest statesman. Isaac Parsons Anderson, the brother next younger, had a somewhat poetic temperament. Rufus, while in college, made one attempt at versification; but immediately threw it into the fire, and never repeated the experiment.

Merely mentioning the office of secretary suggests at once that it requires breadth. The subjects, interests and relations are too many, too varied, too complicated to leave it possible that they should be handled well by any one who has not a versatile and comprehensive mind. Many a man succeeds passably in caring for a garden who could not manage a farm. At the missionary rooms there are needed men of breadth in observing facts, depth in discovering principles, and ingenuity in devising methods; men equal to grappling with the more difficult problems in human affairs; who shall not be overwhelmed by new questions growing out of greatly diversified climates, social conditions, languages, and religions. Great problems and startling events which confuse small minds, impart

calmness to superior minds. Missions so remote from home and from one another demand a far-seeing and steady eye; one that readily discerns the character of surroundings, the nature and force of adverse agencies; one that detects the modifications of policy needful, and looks promptly for a way to effect them. Vast learning is not the thing required. Dr. Anderson was not a man of great and varied erudition; but he had studied and did understand one subject thoroughly. President Wayland used to say that he knew more about missions than any other man living.<sup>1</sup> He knew how to weigh the relative value of missions in the balances of the sanctuary; he attained that rare elevation of appreciating the importance of disregarding consistency on a lower and customary plane for the sake of consistency on a higher plane.

Every acquaintance will accept the statement that he had a judicial cast of mind, habitually scanning the line between essentials and mere accessories; between courage and temerity; between caution and timidity. He understood the adjustments of conservatism and progress; when to use the anchor and when the sail; when to seize an opportunity and when to forego an advantage. In the grand march of missionary events he kept behind the rash, but in advance of the hesitating. In the absence of precedents, he was skillful in applying general principles, as well as in disregarding matters irrelevant and extraneous.

Was he not a proficient also in the rare and blessed art of letting alone? To such popular delusions as Spiritism, for instance, he did not devote attention enough to express contempt. It was a relief to him to keep in mind that many difficulties solve themselves, and even some evils cure themselves, if you only let them be. Strong common sense, that equilibrium of the faculties which never allows the excesses of others to drive one into excess, and which

<sup>1</sup> *Examiner and Chronicle*, October 16, 1879.

never attempts the impossible, must be accorded to him as a marked characteristic. The distinguished President of Brown University, already cited, once said,<sup>1</sup> "Anderson is the wisest man in America."

From early life he had been in the habit beyond most young men of exercising independent thought; but when his second year of study at the Theological Seminary opened, he came to the conclusion that he had not given due attention to mental discipline; that his object in reading had been too much to secure a store of knowledge, and too little to acquire the habit of ready and concentrated thought. This came upon him like a discovery. If it seemed to him to be late, it was, in fact, earlier than most light upon that prime truth of education, a truth, indeed, which some never discover. He saw that this desired end could be secured only by thinking, and resolved to make that the chief occupation of the year. He read enough to ascertain first principles, and then set about a logical use of them. Thus he soon began, with high satisfaction, to make discoveries of truths and relations, many of which he afterwards found were commonplace; but such healthful exercise of the faculties proved invaluable, and had a sensible influence in determining the final cast of his mind.

As a type of intellectual character along with qualities already pictured, this habit of independence had its place in the secretaryship. Our friend was candid but determined, and he braced himself in the leading positions taken, because they were deliberately and well taken. Such a man is morally bound to be firm; it would be wrong for him not to be persistent, not to disregard clamor. No fortifications can be strong that have only weak men to defend them. In Dr. Anderson there was a touch of Londonderry. At the celebrated siege of that place—the

<sup>1</sup> *Memoir of the Life and Labors of Francis Wayland, D.D., LL.D.*, Vol. II, p. 121.

Scotch pastor, George Walker, being leader—it became a military necessity to issue the order, “That no man, on pain of death, should speak of surrendering the city.” Unswerving fidelity to a sacred trust will sometimes seem to imply a neglect of this person, and will lie across the path of that person. But what is the use of having a buttress if it do not resist a dangerous current? In such positions the man who will give no offense is not in his proper sphere. Dr. Anderson’s influence always made itself felt; was often great; was sometimes supreme; yet—I venture to affirm—only where it ought to be.

A statement once gained limited currency that the Foreign Secretary overshadowed the Prudential Committee. It may be well to remember that the meetings of that Committee for the first ten years, 1810–1819, averaged less than eight annually, and were migratory, now at Newburyport, now at Salem, sometimes at Charlestown, sometimes at Andover, or elsewhere. Not till 1820 did they begin to be held more frequently in Boston; nor till 1832 did they become weekly. That, it will be recollected, was the year of Dr. Anderson’s election as one of the corresponding secretaries, and it was then, as ever afterwards, his practice to submit every measure of importance to the Committee itself for seasonable consideration. But what has been the character of that Committee for independence? Were Judge Hubbard and Governor Armstrong, were the Hon. Messrs. Reed, William J. Hubbard, Aiken, and Child, were Charles Stoddard, John Tappan, and Albert Barnes, men to be overshadowed by any one who ever held office in the American Board? Were they men to smother their convictions, to surrender their opinions to the dictation—supposing dictation possible—of any man who has wielded the pen of a secretary or the scepter of a czar? They do not sit at their table merely to register the wishes of an official; nor did Dr. Anderson ever press his recommendations on other grounds than well-considered reasons. Not

very unfrequently was he overruled ; or a stay of proceedings would be asked, with a view to further consideration ; in which case he would contentedly drop the matter altogether ; or, more frequently, come to the Committee a second time with a written statement of the case, so full and so clear as to leave little room for dissent. Would that all committees and corporations, all delegated bodies, civil and ecclesiastical, were similarly overshadowed ! In the older countries, and especially on the continent of Europe, it is true, things proceed differently. The Hermannsburg Foreign Missionary Society, for instance, is hardly a society at all. Its founder, that remarkable man, Louis Harms, was himself an institution. The executive department is administered monarchically, indeed, autocratically, there being no committee or council whose opinion or sanction need be sought. The one-man power has, to be sure, certain conveniences peculiar to itself ; but — thanks to the God of our fathers — such a system is not suited to this continent.

The greatest of living kings is the man, whatever his position, who wisely rules himself. But that is an achievement which many fail to make even in the course of a long life. Lord Brougham, who lived to be almost ninety, at no period of his career had much self-control. Dr. Anderson was a man of strong feelings, but he early obtained the mastery over them to an unusual degree. However much he might be gratified with success, was he ever intoxicated with it ? Did he lose his internal collectedness so far as to fall into worrying, or to seem cast down by reverses ? No person can occupy a high executive post ably and faithfully, without more or less of collision with the views and interests of others ; and one must have clear convictions, if he would keep calm, especially under contradiction and criticism.

Nor was our friend wont to lose self-possession in the presence of personal danger, as those who have been with him under circumstances of peril by land and sea, bear

witness. Memorably was that the case during a terrible cyclone on the Pacific Ocean,<sup>1</sup> when the expectation of nearly all on board was that the steamer must be lost. But he manifested no alarm; he believed God had further work for him to do on earth. He remained calm; and agitated passengers gathered round him, as if there must be safety where such composure was seen.

Thorough criticism of one's manuscripts is no slight test of a man's amiability. Having had occasion to witness a good deal of that in private and in an official circle, it is not out of place for me to say that, among those who have now laid down the pen, I never knew a man whose equanimity seemed to be less disturbed than Dr. Anderson's by unsparing treatment of that kind. He always seemed grateful. If conceited sensitiveness ever existed and were not wholly extinguished, it was effectually suppressed. He could also keep his own counsel as well as his temper, and it is not dissembling for a man to turn the key upon sundry things in his mental possession. The one who cannot do that, who has to get his friends to help him keep a secret, is weak and untrustworthy.

To say that a secretaryship of the American Board involves hard work is needless; but the one of whom we speak had an unusual power of industry. He labored right along through the working hours of the day, and often through the evening, year in and year out, with few intermissions, for half a century. Duties were manifold and onerous; he felt but did not fear the responsibilities of toil. One may have great theorizing capabilities, like Adam Smith, the founder of the science of business, and yet have no practical tact; or like Sir James Mackintosh, and yet bring no great projects to pass. With Dr. Anderson life meant business, strenuous but not spasmodic; energetic but not vehement. He was a person of much regularity, but never of mere routine. Industry on

<sup>1</sup> August 20, 1863.

the part of men in office being equal, their habits may differ widely. Mr. Evarts, for instance, possessing an unusually tenacious memory, trusted almost entirely to that; Dr. Anderson, also possessing a good memory, trusted nothing to that alone. He thought to best advantage pen in hand, and took pains that everything of importance should be carefully filed and preserved.

If you would get a glimpse of the labor performed by him, sit down to a perusal of his eight or more printed volumes; of his detached publications — Sermons, Addresses, Missionary Tracts — amounting to over a thousand pages, and of matter in publications of the Board much more than that. Then go to the Board's archives and examine about one hundred quarto and folio volumes of five hundred and fifty sheets each, containing letters written chiefly or wholly by him, a correspondence carried on with well-educated men and women, independent in their habits of thinking and acting. Listen to him in his old age, lecturing eighty-four times. Accompany him on one of his four official visits beyond sea, that to India.<sup>1</sup> Spend seven months with him in a personal inspection of everything that concerns the welfare of our work there; during which time, besides shorter conferences, there are three several meetings in the larger missions, each continuing for three weeks, with usually two long sessions daily — the intervening Sabbaths being days of rest only so far as a change to more sacred work brings rest. Passing from one part of that great peninsula to another, and to Ceylon, keep in mind that your toilsome trip is before the days of Oriental railroads; that you must take the palankeen, and in that land where "the sun shineth in his strength," you must journey all night; but then, lying by in the cheerless bungalow and amidst tropical heat, you shall see the indefatigable man, verging upon sixty, instead of making up for want of sleep, keeping his pen in motion nearly all day. Confident anticipation of

<sup>1</sup> 1854-5.

surviving such exposures he has not; but being on the Lord's errand, work must be done, and he does it.

His eye was single — an obvious demand of the secretariate. Outside schemes he had none. God called him to this; on the condition of singleness alone would the churches give full confidence. For this department of the Master's cause, he read, wrote, and journeyed. All his strength, all his time, were given to it with continued concentration. To be genial is not the chief end of man. The highest function of an officer in command of an Atlantic steamer is not to play the agreeable with passengers, but to heed all signals, to look well to the chart, the life-boats, and everything that concerns the safety of his vessel and of those on board. His was a moral courage and a loyalty that appears in the fixed purpose never to turn to the right hand nor the left from his appointed path; nor along that path ever to shrink from known duty, or waver in any exigency. Reviewing your imagined trip to the East with him, you will find that the pyramids of Egypt, though in plain sight, did not make him linger; that the most astonishing work of human hands in India, if not in the world, the rock temples at Ellora, distant only a few miles, could not divert him from his course. Not one step, not one hour which belonged to the churches he was serving would he devote to personal ends. Never did he criticise Paul for keeping silent about the Parthenon and the temple of Theseus. He had no censure to bestow upon William Goodell for never leaving his appropriate work to go up to Jerusalem. No reproaches of conscience did he endure himself for honestly offering his own body, soul, and spirit to the God of missions. The work in hand was enough to task the powers of any man. Dr. Eli Smith — ordained by the same council which ordained Dr. Anderson<sup>1</sup> — whose

<sup>1</sup> *Sermon delivered at Springfield, May 18, 1826, at the ordination of the Rev. Rufus Anderson as an evangelist; and of the Rev. Messrs. Josiah Brewer, Eli Smith, Cyrus Stone and Jeremiah Stone to the high and sacred*



acquaintance with him was intimate, and who was one of the ablest men the Board ever sent out, pronounced the judgment, "He is a moral giant."

The usual routine of a foreign secretary furnishes occasion to exercise all the qualities now named. Special junctures and circumstances will occasionally arise, making larger demand upon the resources of an incumbent. That third of a century during which Dr. Anderson's highest responsibilities were exercised, 1832-1866, was a period marked by some peculiarities of development in our foreign missionary sphere. An exclusive share of sagacity and good judgment in administration is by no means claimed for him. He had able associates. No man was more ready than he to appreciate their wisdom; and no man more careful to recognize the rights and maintain the etiquette due to each coördinate department. That of the foreign secretary, however, has peculiar prominence and breadth of relations; and he will be expected to exercise a full share of influence.

In the course of that interval now referred to, and of his previous ten years' service, there were some questions and exigencies not likely to be repeated, as the question of educating native youths in this country, at an institution like that of Cornwall, Connecticut; the question of withdrawing converts from old, corrupt churches in the East; the sudden and severe cutting down of Christian work abroad in accordance with financial revulsions like that of 1837; and the relations of our Board to the system of slavery. At such junctures Dr. Anderson maintained persistent hopefulness, a great valor of belief that all would ere long come out well. He never spoke despondingly of the cause; he found no authority in God's Word for despair; on principle he was uniformly cheerful; and he made it a point never to write an official letter when, owing to ill-

office of Christian missionaries. By Warren Fay. Crocker & Brewster, Boston, 1826.

ness or other causes, he felt depressed. Emergencies he regarded as a providential school for the churches, for himself, and for all concerned.

Other specialties exist still, and are liable to recur till even the latest periods of universal evangelization. The instituting and directing of exploring expeditions is one. Relations to similar societies will occasionally bring up matters of right and of good neighborhood, that require considerate yet firm handling. From Roman Catholics we always anticipate mischievous intermeddling on the fields of heathenism; and experience has also shown that from the employés of certain societies bearing a Protestant name we may not invariably expect common Christian comity. It occasionally becomes necessary to communicate with civil governments, as in cases like that of the unauthorized restrictions placed by Holland upon missionaries going to Netherlands India; Dr. King's unjust treatment at Athens; the outrageous proceedings of Captain La Place on the French frigate *L'Artemise* at the Sandwich Islands, and — to the disgrace of our own navy — the no less outrageous proceedings of Lieutenant Percival at the same islands. Now almost any measure adopted at the Missionary Rooms of the Board may call forth censure, and the foreign secretary may lay his account with receiving his full share. Indeed, abuse can be depended on as one token of successful executive fidelity. Not low scrub, but tall fruit trees are most liable to be pelted with stones.

Perhaps the heaviest burden resting on the heart of a foreign secretary results from his wide acquaintance with the unevangelized world. Placed at an official center, with which there is direct communication from many of the dark places of the earth that are full of the habitations of cruelty, he hears more distinctly than any other man the most piercing cries for help. To listen constantly to the call, "Come over and help us;" to have the wail of thousands upon thousands ringing in his ear, while the eye sur-

veys broad famine districts where are only a handful of men to break the bread of life; to stand year in and year out between a perishing world and churches not half awake, is a position unsurpassed in the need of special grace from above.

Dr. Anderson had a large heart. Missionaries going out, and missionaries, or their widows, or their children, on returning, were welcomed to his house, and to a large place in his heart — a place scarcely less generous than that held by the members of his immediate household. Our brethren and sisters abroad, when heavy trials came upon them, when their health was failing and their hearts were breaking, found him a sympathizing father and friend. Strong natures are often among the gentlest also, and most charitable. He uniformly dwelt less on the faults than the good points of men. His own burdens and disappointments served to chasten, not to sour him. He had a noticeable fondness for young children; and they with instinctive discernment, were drawn to him. Of gentle sensibilities he had a good share. Of his mother, who died when this her eldest son Rufus was only seven years old, he never spoke except with peculiar fondness; he did not fail to visit her grave, and to keep the monumental stone in good condition. Lapse of time did not diminish that tender feeling any more than in the case of Cowper, who was bereft of his mother at about the same age, and whose portrait he immortalized in exquisite lines when more than half a century had gone by.

One service rendered by Dr. Anderson to the cause of evangelization was a clearer, more just and Scriptural statement of certain principles than was current when he entered upon his work. We would not arrogate for him any undue merit in advocating these; but whoever will candidly go through his voluminous writings, and also explore the general field of contemporary kindred discussions, will find, I think, that our churches and the Protestant world at large

owe much to him in this line. Progress in getting an intelligent and firm hold of sound principles and methods has a broader importance than the increase of means or of numerical results.

In general the steady drift of his experience and writings was in the direction of spirituality as to aims and simplicity as to methods. Let a few specifications be made of points which have been somewhat eclaired within the last sixty years. One is that the individual entering upon foreign work discharges a personal obligation; that he does not derive his authority from the Secretary, or the Board, or the churches, but from Christ; that he is not performing the duty of churches at home for them; that he engages in a cause binding upon them no less than upon him; that they have no more right to evade their share than he to evade his share; that the proceeding is a coöperative one, in which there exists a contract between them and him. Another point is that due responsibility should be laid on each member of a mission; and that large discretion should be left to our missions, which in some respects are self-governing little republics, the voice of the majority to be decisive.

Throughout the evangelical world it is now more generally, than was once the case, understood and felt that God's Word has settled the main point for all boards and all times, that the supreme aim of those at home and those going abroad should be to give to the largest possible number, in the shortest time possible, the pure gospel of our Lord Jesus Christ, in order "to turn men from darkness to light, and from the power of Satan unto God." That was the governing idea which moved and guided the late Secretary in his plans. For that the press was to be subsidized; to that schools were to be subordinated. If literary labor, if the accumulation of mission property tended to dim the apprehension of this controlling truth, then was caution to be suggested. The appliances of mere civilization, for civiliza-

tion's sake, do not belong of right to evangelistic machinery. The general education of barbarous nations, or their education as a civilizing measure simply, is not our prime obligation. Nor is it the duty of the churches at home to give a high education to any people or any part of a people, except so far as the direct aim of gospel promulgation may require. At the earliest practicable date, native churches should be gathered and be supplied with a native pastorate, educated to a suitable degree of relative advance upon the average culture of the people, but not excessively educated. For the most valuable and most vital of all institutions on earth, the Christian church, and for the heaven-appointed agency, a converted, devoted, competent ministry, Dr. Anderson labored more and more zealously. He would have everything shaped with reference to earnest piety rather than high culture.

The industrial method in missions presents itself; and there are societies, like the Moravian and Hermannsburg in Germany, which from the outset make secular arts an integral part of their evangelistic establishments — such establishments being usually colonies to some extent self-supporting. That system, partially tried by the American Board in its earlier days, Dr. Anderson and the Board found cause to abandon. So far as relates to our operations, he became grounded in that theory of evangelism, the fundamental principle of which is chief reliance on an oral proclamation of the gospel as the grand agency for converting men; a theory widely removed from repudiating the press, for every people under heaven has a right to the Holy Scriptures in their vernacular; a theory which does not repudiate schools, for a native agency must be trained to take the oversight of churches when gathered; but this is a type of evangelistic policy which claims for itself the special sanction of our Lord's example, of apostolic practice and of later experience. Whether a single individual is to be addressed in his chariot, or an assembly in the syna-

gogue; whether amidst polite Athens or rude Illyricum, the living voice of a sanctified man is the primary appointment of heaven for saving souls.

It hardly need be added that the practice of self-help, till it reaches the point of self-support and self-multiplication in the form of home missionary work, as the duty and the best regimen of native churches, engaged his increasing advocacy. In order to promote Christian self-reliance as well as spirituality among those who come under missionary influence, he became deeply convinced that there was always need of guarding against every method of virtual bribery. The presentation of a reward in some form — the form of pecuniary, social, or political advancement — is a practice to which, knowingly or unintentionally, even Protestants have sometimes resorted. The perquisites of civil promotion were held out largely, for instance, by the Dutch in their East India possessions, as an inducement for the natives to become Christians. Hence, when Holland lost some of her Oriental colonies, the people lost their motive for hypocrisy. The mere presence of missionaries, with a superior culture, with money to disburse, asking no pay for their own services, among a people perhaps oppressed and impoverished, presents a consideration which dark-minded heathen are not slow to appreciate; but sometimes it requires keen discernment to detect the selfish motive, and much skill to avoid fostering it.

Catholicity in the best sense might be expected to characterize the man now portrayed. There was nothing narrow about him. If he was a man of one idea, that idea was as broad as the whole harvest field of earth. Every man, whether living at the next door or among the antipodes, was a neighbor. He began acquaintance with Boston as a City Missionary during the spring vacation of his first year of theological study, and the religious welfare of the neglected classes near at hand always had a place in his heart. Few persons read more constantly or with deeper interest the

periodical of the Home Missionary Society. Our land, our whole land for the world, and the whole world to Christ, was his habitual thought.

The progress of science, more especially in its philanthropic relations, would of course enlist his interest. Along with the late Rev. Dr. Jenks, and that eminent scholar, the Hon. John Pickering, he was one of the principal founders of the Oriental Society,<sup>1</sup> of which for many years he was a Director, and afterwards one of its Vice-Presidents. Christian education, too, could not fail to awaken thought; to our theological seminaries he paid many visits. With regard to the aim, atmosphere and working of those institutions he held a pronounced opinion; and it was that their object should be to train up, not professors and authors, but pastors, preachers and missionaries; that the officers should strive to become, not literary specialists, but religious scholars, who should keep themselves warmly in sympathy with the spiritual interests of churches, and especially in revivals of religion; who should make their learning flow in the channel of daily instruction and social intercourse, and bear with sanctified fervor upon students in the lecture room. He was as far removed as could well be from placing a low estimate upon sound learning, but he did not believe that our Schools of the Prophets were designed to bring forward men aspiring to be technically scholars. He believed that many young men of inferior attainments in that line, but with other special qualifications, ought to be encouraged to prepare for the sacred ministry, and he could name useful preachers of whom he said, "More education would have spoiled them."

Facilities for a higher grade of female education enlisted much thought and effort on his part. He contemplated this mainly with respect to the place it should hold among agencies for evangelizing other lands, and for the more thorough Christianizing of our own land. In the movement to

<sup>1</sup> Founded 1842; first meeting 7th September.

furnish greatly improved opportunities for the higher and distinctively Christian education of young women, he was a pioneer. Seconded by that man of broad views, noble powers and scholarship, Professor Bela Bates Edwards, he exerted an early influence in behalf of Mary Lyon's movement to found the Mount Holyoke Seminary, and delivered the first public address at an anniversary of that institution.<sup>1</sup> For seventeen years he served as a Trustee of Bradford Academy, and for twelve as President of the Board. The new era of enlargement and more ample endowment, including the spacious academic hall, was due in part to his influence. In former days, while it was still a mixed school, he was himself a pupil there.<sup>2</sup> Early recollections or mere sentiment, however, entered not at all into the moving spring of his interest, but the thought that the Christian education of woman is one of the most important factors in the higher civilization of our country; that it is a duty to give our daughters advantages equal to those of our sons, in order to their due share in the great work of life; that the advantages offered should be gratefully improved with a view to make the most of one's faculties and powers for the glory of God in the upbuilding of his kingdom at home and throughout the world. Such were leading considerations which he continued kindly and earnestly to urge upon teachers and pupils.<sup>3</sup>

His private membership in Boston was first with the Park Street Church. The modern observance here of the Monthly Concert of Prayer for Missions, was begun in this house (1817). The next year it became a united meeting, the Old South Church joining; two years later (1820) Essex Street Church came in; and others still later.<sup>4</sup> In

<sup>1</sup> *Dr. Anderson's Address* at the Second Anniversary of the Mount Holyoke Female Seminary, July 24, 1839.

<sup>2</sup> 1809.

<sup>3</sup> Letter of Rev. John D. Kingsbury.

<sup>4</sup> Memorial of Park Street Church.



this place of worship how many missionary convocations did he attend! For how many Monthly Concerts held here did he make careful preparation!<sup>1</sup> In the audience at this hour are prominent merchants who have assured me that their missionary education began under him, as he occupied this pulpit half a century ago on the evening of the first Sabbath of each month, and that the confidence of business men at that time and onward, in the American Board, to no small degree depended upon the confidence they felt personally in him. This pulpit, did I say? No; that particular pulpit, a gift from this church, went its way years ago to the Sandwich Islands, where it is to-day doing good service among a people reclaimed from the lowest barbarism during Dr. Anderson's time; a people of whom — though never numerous, and now constantly diminishing — seventy thousand souls have been gathered into Evangelical churches.

It would be singular if such a man were not valued as a counselor. Very seldom did he volunteer to give advice unasked; but in regard to local Christian efforts, in regard to the working of benevolent societies and kindred concerns how often did young men and older men resort to him for direction in their plans. Many a time have committees assembled with anxiety, discussed with solicitude, but adjourned with cheerful expectation, from confidence reposed in his judgment, and from the magnetic power of his hopefulness.

In 1825 he took an active part in preparatory arrangements, and was one of twenty-two members from the Park Street Church who, with others, were organized into a new church, originally the Hanover Street, afterwards the Bowdoin Street. Highly useful service did he render there, associated with his friend Professor Edwards, in the instruction of Bible classes of young persons.<sup>2</sup> And what shall I say

<sup>1</sup> Numerous and well-arranged MSS. then used are still on hand.

<sup>2</sup> 1834.

of his membership in that church with which he was connected for the last forty-three years!<sup>1</sup> What a tower of strength was his presence! How wise his counsels! How deeply was he revered and loved! How long will the remarks he used to offer at meetings of conference and prayer linger in the memory of those who heard them! Who can forget how near the unseen world often seemed; or how, on one of the later evenings when present, he spoke of being filled with wonder in contemplating Jesus Christ as Saviour, and added, "I expect, on entering heaven to look up and exclaim, 'That is He!'"<sup>2</sup>

Wisner and Cornelius were men of pulpit power; Worcester and Evarts were able polemics, and did excellent service for the cause of Evangelical Christianity in their day. Dr. Anderson did not feel called upon to enter the lists as a public disputant, but he entertained clearly-defined views regarding what he called "the glorious old doctrines," their Scripturalness, beauty and high value; particularly the Pauline elements as set forth substantially by Edwards. His own character and life were vitally related to the distinctive doctrines of the gospel. It was a settled belief with him that the religious opinions commonly termed Orthodox rest on an immovable foundation. With the Reformers, and with the fathers of New England he believed that all mankind are by nature in a state of moral ruin; that the Son of God became incarnate and made expiation on the cross for the sins of the whole world; and that only those who in this life are renewed by the Holy Spirit will be saved from the penalty of sin. The scheme of faith now indicated, illustrating the union of justice and mercy, was held by him with the ever-deepening conviction of its truth and its benign efficacy. In the gospel thus outlined he rested, not as a stage in the progress of religious truth, but as the testimony of the unerring One, and stamped with

<sup>1</sup> The Eliot Church, from August, 1837.

<sup>2</sup> After reading Farrar's *Life of Christ*.

the divine seal. To him as to multitudes of Christian philanthropists in our own and in former times, it proved the source and the inspiration of broad plans and patient labor for the salvation of lost men.

Analysis and single strokes fail to give quite all. The whole is often more than the sum of its parts. The late Chief Justice Chapman, of our Supreme Court, once wrote me: "I regard Dr. Anderson as a very good and a very great man." Was it an exaggerated estimate? Forget, for a moment, the details of the painter's work; let the portrait be unveiled in the freshness of complete individuality. Do you not behold a man free from idiosyncracies; his character rounded into unusual symmetry? Do you not discern the unity of a poised and assured soul? There are minds in which things incongruous may coexist, and with no great disturbance, though with great blemish; not so in his. There stands before us one too sound and too strong to be subtle; discriminating but not fastidious; vigilant but not suspicious; who, owing to a serene trust in God, seldom lost patience and never lost heart; whose influence for good made itself felt, directly or indirectly, through large sections of the heathen, the nominal Christian and the Mohammedan world. Are not such personal character and power worth more to a cause than any safe filled with first-class securities? What occasion for thanksgiving that a life so long passed with no impeachment of fidelity and no imputed scandal. But while workmen die, the work goes on. Nor is the generation of able and consecrated men failing. For every period will the Lord provide such agents as he needs, and as can best do the work of their day.

It may seem like supererogation to say anything specifically regarding a more private matter, his Christian experience. In the home of childhood a most careful parental training resulted in early habits of obedience and outward observance of religious duties; but the great regenerating change needed by every one whatever the cor-

rectness of deportment, did not take place, as we have seen, till Junior year in college. It was during the first revival at Bowdoin, and while that plain, earnest, searching preacher, Father Jotham Sewall, was laboring there.<sup>1</sup> By a singularly beautiful coincidence, our friend found spiritual peace the same hour with his beloved brother and classmate, Isaac Parsons Anderson. Like the two sons of Zebedee they simultaneously "left all and followed Jesus."

He was a man of prayer; his earliest remembered use of language was in prayer; his first sermon at Andover, preached in the chapel, was on the efficacy of prayer. His convictions concerning God's government of the world, concerning Christ's special headship and guidance of the Church and of every true member thereof, were peculiarly firm. How many times have we heard him remark in private, "There is a providence in that! That is God's hand!"

About personal spiritual concerns he did not adopt the practice of speaking freely. Every Paschal needs a sister Jacqueline. Dr. Anderson never had a sister; and his mother died long before there was a spiritual experience in his heart to communicate. Probably under no influences would his piety have taken on the emotional type; it was collected, stalwart, and showed itself by religious persistency in right doing. It made him conscientious in little things; he would never use, nor suffer a member of his family to use, a sheet of paper or an envelope belonging to the Board, for any other than an official purpose. After an acquaintance of nearly forty years, and having traveled with Dr. Anderson not less than fifteen thousand miles, I can say, as Dr. Increase Mather said of Governor Phipps, "Though in the providence of God I have been much with him, at home and abroad, near at hand and afar off, on the

<sup>1</sup> The largest number of converts, six, was in that class.—*Three Discourses upon the Religious History of Bowdoin College.* By Egbert C. Smyth. Brunswick, 1858.

land and on the sea, yet I never saw him do an evil action, or heard him speak anything unbecoming a Christian." Countenance or word did not betray envy, jealousy, or other petty passions. While most men looked up to him, he did not appear to look down upon any. During his visit to missions in India, and seeing many of the converts who were chiefly from the lower classes—some of them most repulsive in persons and habits—he repeatedly spoke of his gratification at finding his heart drawn out warmly toward the Pariahs as disciples of Christ. And did he then plume himself on correctness of life, on the regulation of feelings, on high aims, on loyalty to the King of kings? Justification by deeds of the law was far from his thoughts. The vain, insincere and scoffing Voltaire said jestingly, "I am eighty-four years old, and I have committed eighty-four faults." Dr. Anderson, after a blameless and consecrated life, confessed at the same age, with much humiliation, his shortcomings, and looked penitently to the Lamb of God for pardon and for cleansing.

Few comparatively are called to such a place as he occupied; but we all must go through the same final gate. In view of inherited tendencies, the long life of Dr. Anderson is truly remarkable. Pulmonary consumption removed his father and mother, as well as the two younger sons, who fell victims soon after graduating from college. The same disease imminently threatened this sole surviving member of the family.<sup>1</sup> On leaving Bowdoin with his diploma, he was, as stated earlier, hastened away from our severe climate by friends who had the most anxious apprehensions regarding his health. A sea voyage and more genial latitudes reduced the threatening tendencies. When he entered upon duty at the Missionary Rooms, he was apparently frail, peculiarly

<sup>1</sup> In the cemetery of one of our rural towns, not far from the youthful home of Dr. Anderson, is a monumental stone with the inscription: "*Insatiabilis Phthisis! Patrem, Matremque abstulisti! Parce O, Parce liberis!*"

slender and delicate, one whom the practiced eye would select for early decline; and a year later, he again resorted to the tropics as a refuge from our keen, cold winds. The cough which had awakened alarm yielded; yet for the next dozen years his physician<sup>1</sup> assured him that the probabilities of succumbing to consumption or of escape were evenly balanced; but a Greater Physician laid healing touch upon the springs of life. Later he often remarked that his excellent health and prolonged life were due to a good home and a high aim. He was temperate at the table, and in all things; was regular in his habits; had rare power of sleep; and thus, with hopefulness and a calm trust in God, he outlived nearly all the robust compeers of his youth and early manhood.

Before reaching eighty, a failure of bodily strength became evident; and for the last four years or more the decline continued uniform, yet so gradual as to be apparent only by comparison at considerable intervals of time. Valuable as his labors had been, and yet more important as is the service of heaven, still by such a period of feebleness God would have us understand that no man is indispensable this side or the other side. Somehow the world seemed to be a safer and a better place for his being in it; to look upon his face did not make us think of an old man so much as of a mature saint. The gentle slope was unattended by suffering; no disease fastened upon him; no organ became specifically affected, and the senses remained but slightly impaired. Vital forces were at length so far reduced, that for a month he did not leave his room;<sup>2</sup> and when the final crisis came, it seemed to be not so much dying as simply ceasing to live. This whole period was anything but a December of life; it was the mild Indian Summer with its rich garniture of beautiful foliage.

<sup>1</sup> Dr. Enoch Hale.

<sup>2</sup> His last attendance upon public worship was Sunday, April 18, 1880.

Two and a half months more would have completed eighty-four years. Seventeen hundred and ninety-six, the year of his birth, gave birth<sup>1</sup> also to a personal friend and correspondent, the well known Rev. Henry Venn, of London; but that indefatigable, sterling English Secretary finished his course seven years ago.<sup>2</sup> Two months later than he, in the same year, was born Dr. William Jessup Armstrong,<sup>3</sup> an earnest and eloquent associate, as Home Secretary of the American Board. But it is already thirty-four years since the steamer *Atlantic* went to pieces in a furious storm; and among the lifeless bodies found on the beach were the remains of Dr. Armstrong. As I looked at his watch, that was injured by the same fall of the deck which robbed its owner of life—and so marked the precise moment, four o'clock and thirty-three minutes<sup>4</sup>—the mystery of divine Providence in permitting such usefulness to be cut short, impressed me as never before. When again I looked upon the face of a beloved friend, that manly man, the Rev. David Greene, another Home Secretary of the Board,<sup>5</sup> deprived of life by the falling fragment of a rock, it seemed as if violence were the method appointed for removing men in these offices. A previous injury had brought Mr. Greene's official activity to a close,<sup>6</sup> at the same age as Dr. Armstrong's, the age of fifty. Was that then designed to be the

<sup>1</sup> At Clapham, February 10, 1796. And in their lives there are other coincidences; parentage determined the peculiar type of character in each; each was the eldest son; each lost his mother at seven; each lost his father at seventeen; they both graduated from college the same year, Mr. Venn from Queen's College, Cambridge; the atmosphere of home gave coloring and direction to the career of each; both became foreign corresponding secretaries, Dr. Anderson of the largest society in America, Mr. Venn of the largest Protestant society in Europe, the Church Missionary Society in England; and both were acknowledged to be, in the positions they filled, men unsurpassed in their day by any who belonged to their respective countries.

<sup>2</sup> February 13, 1873.

<sup>3</sup> October 29, at Mendham, N. J.

<sup>4</sup> November 27, 1846.

<sup>5</sup> Born at Stoneham, Mass., November 15, 1797; died April 3, 1866.

<sup>6</sup> 1848.

fixed limit of service in these positions? Dr. Worcester had died at fifty, away from home;<sup>1</sup> his successor Everts at fifty, away from home;<sup>2</sup> his successor in turn, Dr. Cornelius, still younger, away from home;<sup>3</sup> and then Dr. Wisner, ten years short of the half century line. Happily no such decree had gone forth. It seems only yesterday that we followed to their last resting-place the remains of one past three score and ten;<sup>4</sup> and we have been permitted to see the white locks of another as far beyond eighty as his co-worker Treat was beyond seventy.

Extremes meet; the ends of the earth sometimes come together. At the first meal to which Dr. Anderson sat down amidst tropical heat in Bombay,<sup>5</sup> he found water cooled with Wenham Lake ice. Half a century and the earth's diameter intervened between bright boyhood by the Lake, and ripened manhood with that memento at the lips. During the last few weeks of failing strength, the scenes of early life mingled half dreamily with the present, and with anticipations of the future. The homestead and the lake were before his eye; so was our Father's House in which are many mansions. His constant desire was to go home, to "that beloved," "that beautiful home." "Send for a carriage," he would say. The chariot was not far off. It called for him noiselessly of a Sunday morning;<sup>6</sup> and presently there was given him "of the fountain of the water of life freely."

Oh what scenes on the banks of that river! What greetings from former beloved associates at the Missionary House; from ministerial friends — Lyman Beecher, Joel Hawes, Nehemiah Adams, William A. Stearns! Men not known as pastors of particular flocks so much as shepherds

<sup>1</sup> June 7, 1820, among the Cherokee Indians.

<sup>2</sup> At Charleston, S. C., March 10, 1831.

<sup>3</sup> At Hartford, Conn., Æt. 38.

<sup>4</sup> Rev. Selah B. Treat, died March 28, 1877, Æt. 73.

<sup>5</sup> November 3, 1854.

<sup>6</sup> May 30.



and leaders of the church at large, gather round him — President Wayland, Professor Edwards and Professor Charles Hodge. Three years ago the one last named wrote: “Our dear friend Dr. Anderson has had a golden life. It is meet he should have a golden wedding before he gets his golden crown. I doubt not the angels will attend his wedding. Give him my best love and congratulations; beg him to help by his prayers his tottering brethren.” Tottering is at an end with both of them. Among unordained personal friends there is a great cloud of witnesses. Of missionaries, what a throng! And of converts from heathenism, an exceeding great company out of many nations, kindreds, peoples, and tongues! But heaven has no need of an interpreter. At one of the scores of missionary gatherings at Dr. Anderson’s house on Cedar Square, not less than twenty different languages were spoken.<sup>1</sup> It was at Siroor, and in the Mahrathi, that a native Christian, on beholding Dr. Anderson’s fine, tall form and benignant face, exclaimed, “Just like Jesus Christ!”

Never can I forget scenes in Southern India, when, twenty-five years ago, groups of converted Tamulians met the Deputation of our Board with their profound salaams and their gifts in token of welcome, and in gratitude to American Christians whose representative he was.<sup>2</sup> Most expressive of all were the wreaths of sweet scented flowers — fresh chrysanthemums and jasmines — which they hung gracefully round his neck. A like scene at this moment do I behold. I see men, once swarthy bondservants of Satan, now robed in white, and radiant with the glory of heaven. From all quarters of Paradise they gather around this representative man. I see Leang Afa from China; Gabriel Tissera, the first fruits of Ceylon; Babajee with his

<sup>1</sup> October 2, 1860; seventy-eight guests being present. Missionary gatherings averaged about three every year.

<sup>2</sup> For instance, at the Travelers’ Bungalow, Virthuputty, February, 1855, between eighty and ninety men, women, and children.

remarkable wife, and Haripunt, former proud Brahmins in Bombay; Pastor Hohannes, of Nicomedia; Mar Elias, the venerable Nestorian Bishop; Meshakah, the learned man of Damascus; Asaad Shidiak, the martyr of Lebanon, and Kaahumanu, queen of the Sandwich Islands. They bring their testimonials of gratitude, gratitude to our fathers and to the God of our fathers. But this new guest casts all the chaplets, with his own golden crown at the feet of Jesus; and the whole assemblage chant: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

# ADDRESSES

AT THE

FUNERAL OF REV. DR. ANDERSON,

BY

REV. A. C. THOMPSON, D. D.,

Senior Pastor of the Eliot Church,

AND

REV. N. G. CLARK, D. D.,

Corresponding Secretary of the American Board.



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DR. ANDERSON died in Boston, May 30, 1880. The funeral services were held in the Eliot Church, Thursday, June 3. A large congregation was present, including representatives of other Missionary Boards, the Oriental Society, the Trustees and Teachers of Bradford Academy, returned missionaries, and other friends from a distance. After an invocation by Rev. B. F. Hamilton, Junior Pastor of the Church, the seventeenth chapter of John's Gospel was read by Rev. Thomas Laurie, D.D., of Providence, R. I. The Rev. E. K. Alden, D.D., led in prayer, and Rev. H. B. Hooker, D.D., pronounced the benediction. During the services two hymns, among the favorites of Dr. Anderson, were sung:

“Guide me, O Thou Great Jehovah,”

“Asleep in Jesus, blessed sleep,”

and the following addresses were delivered. The remains were placed in the family lot at Forest Hills Cemetery.

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## DR. THOMPSON'S ADDRESS.

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No, he is not dead. The familiar phrase, "He is no more," we discard. His work is not done.

All who have within the last three or four years talked freely with this departed friend, about dying and about the future, must have noticed how one leading thought occupied his mind, the thought of continued service hereafter. His chief expectation was to be still active in the employ of our adorable Master. Among the later words from his pen—words recorded since the line of fourscore years was passed—are these: "The Lord had a work for me to do, and he has given me a long life in which to do it, and grace not to be idle; and though I am conscious of the imperfections of my whole life, and never more so than now, I see the more reason to admire the long-suffering grace and patience of my Lord and Saviour. The perfect work will be after there is freedom from the body, and an entrance into the ceaseless, unwearying employments of heaven." That sentiment, and the occasion which now brings us together, suggest not so much a sketch of Dr. Anderson's life, as a glance forward. The great change is too recent to admit of a calm analysis of his character; we have been too long observing him on the farther confines of the border-land to withdraw our eyes at once, as his venerable form retires from view.

We look upward. We follow him into his new sphere, and the thought arises: Was that anticipation of activity in the world above unfounded? Do reason and revelation favor the notion of quiescence there? Is not the popular

idea of heaven too largely that of negation, of mere rest from labor, of exemption simply from pain and all impediments? In a wide circle of minds there reigns the vague conception of only passive enjoyment, enjoyment of good things generally; that Paradise is only a beautiful abode with charming landscape attractions. Some, possessing a vivacious temperament, do not readily reconcile themselves to such monotony; their elastic natures demand more stir. Hence the Hill of Zion is to them very much a Merry Mount, with no more of real holiness, though with more of decency, than Mohammed's Paradise. But, oh, how unsatisfactory were all such conceptions to our father and friend at every period of life, and especially in his advanced years. Any deeply reflecting mind, any one awakened to the demands of a kingdom which embraces mankind through all the conditions of an endless existence, must deem such anticipations inane, unworthy of a soul born again, born to high and holy aspirations. Man, be the world what it may where he is, was made for exertion. Even his brief golden era at the outset was in a garden, with the appointment to dress it and to keep it. His very nature demands effort as a condition both of happiness and of growth. Noble souls, by a law of their being, are moved to put forth their energies. Disinclination to plan and toil for the accomplishment of well-defined objects evinces inferiority, decay, or disease. Contempt of labor is the badge of barbarism on the one hand, and of spurious culture on the other. "A most royal thing it is to labor," said Alexander the Great; "Let others take the riches," said Melancthon, "give me the work." Can we conceive of the hard-working man, who has here just finished his earthly course, as otherwise than actively occupied now? Can there be indolence where he has gone? Can we call in question the uniformity of laws that govern us as intellectual and moral beings—a uniformity characterizing the future in common with the present, a uniformity no less



certain than the influence of gravitation upon the remotest worlds equally with our planet? If sloth, if a useless life here, is only premature death, absence of effort there cannot be bliss. New Jerusalem is a city of earnest, wakeful men, the very metropolis of busy souls; not the abode of fellowship alone, but of fellow-workers as well. God's special manifestations now are made to men in their appropriate industries—to Gideon at his threshing-floor, to Moses and to the shepherds while keeping their flocks; will it be otherwise on the great pastoral plains of the future? There remaineth, indeed, a rest to the people of God—rest from sin, rest from sorrow, but no inertia, no cessation of effort. All analogies forbid the thought of somnolence or of simple reciprocity in the world to come. Our venerated friend, the older he grew, had increasing delight in these words: "The throne of God and of the Lamb shall be in it, and his servants shall serve him"—"shall *serve* him."

Holy service without fatigue, work without worry, must be the true idea of heavenly rest. But however intensified the activity there, saints will not—blessed thought!—be liable to overwork; whatever the amount of energy, reaction will never ensue. Perplexing thoughts, conflicting or excessive emotions, can have no scope. Wasteful combustion and failure of the flame have ceased. The powers in perfect equilibrium, and the soul imbathed in the spirit of absolute love and obedience, friction and weariness are impossible. Oh, what freedom! now that our friend finds himself exempt from clogs, exempt from all that can impair or hinder—the partial decay of memory, the general feebleness of old age—and in possession of an activity that requires no repose, but is in itself refreshing.

It is only the tabernacle of our father that lies here. This former abode he left behind him, the dwelling place of infirmities which had slowly crept in, as life advanced beyond eighty years; but he is emancipated; he has

become strong and well forever. In the temple above there can be no need of kind services such as have been rendered by you who so gladly supported him in later months whenever, with tottering steps, he entered this earthly sanctuary.

It is a delightful thought, too, that there can be no waste of energies; that failure need not be feared; that every stroke tells because wisely directed. Abortive or unappreciated, or unrequited enterprises belong to the past. In the Litany of the Moravian Church is one petition most appropriate for earth, but needless in heaven :

"From untimely projects,  
Preserve us, gracious Lord and God!"

Are there many saintly workers who can look back upon a busy life with less consciousness of unavailing toil than the one whose remains are before us to-day? For more than sixty years Dr. Anderson's avowed purpose was, "this one thing I do;" to my Redeemer, for the advancement of His kingdom, I give myself. Was he not loyal? Did he ever get disheartened? Many a time he came near the brink of physical collapse, but never near the dreary confines of hypochondria, or a distrust of the final triumph of evangelical Christianity throughout the world. Where he has now gone, recuperation being uncalled for, no danger of ennui from enforced inactivity can arise; youth is evermore renewed like the eagle's.

But what are they doing? The Lord of the manor will not want for ways in which to employ his servants. The relative disparity between older and younger saints continuing still, may there not be endless demand for the occupation of teaching? Has eloquence no sphere in that world; the inventive genius no place? Will human discoveries be at an end? Will the mechanism of the heavens lose its attractions for astronomers? Oh, what transcendent studies, philosophies, theologies will there

be! In this world, the independent thinking and the governing have been done by comparatively a few minds, and it will doubtless continue so. The father and friend who left us, four days since, had a statesmanlike mind. In the department of missionary administration no one, among those who have gone before, has shown superior clearness or comprehensiveness of judgment. He acted on well-considered, fixed principles; he exhibited a fine combination of firmness and perseverance, with readiness to yield whenever change was evidently required. His adherence to rules and precedents was not that of a martinet; still less did he act from impulse which disregards everything settled. Defeat did not sour him. He never took the position of an alarmist or a grumbler. He had the hopeful habit of conscious strength and true moral courage, which maintains serenity alike in the midst of reasonable criticism and of unreasonable clamor.

Must we not suppose that capacities and discipline on earth are designed by God for specific future purposes? Is the training of childhood any more truly a preparation for the responsibilities of manhood than our whole life below is probationary to definite service hereafter? If invigorated qualities of mind have a sure adaptation to corresponding departments in the future, we conceive of the earthly administrator as transferred to some answering administration which God has in mind all the way through this primary school life below. Dr. Anderson's earthly apprenticeship ended, he passes, as master workman, into the province and employment for which half a century of professional experience especially fitted him. No doubt there is as great diversity there as here; for one star differeth from another star in glory; but those of the first magnitude are not the most numerous. More will enter that kingdom qualified to rule over five cities than over ten. Skilled labor and competent overseers must be specially in demand. Who, then, will say of him to-day,

“his work is done!” Nay, it is but just begun, the life-work of everlasting ages. After a good-bye to us, his first question the other side, as we conceive, is: “Lord, what wilt Thou have me to do?” And has he not already begun to find great enterprises there, high and arduous ministries for the honor of our Lord, as he did at the Missionary Rooms in 1822?

He has passed into a scene with vast environments, where no such limitations of time and space hold as here. That is a city, “the gates whereof are not shut at all by day;” in and out detachments can pass freely at all hours; and with reverent alacrity do they go to and fro on their several errands. On ten thousand different mountains throughout the universe: “How beautiful are the feet of them that bring good tidings, that publish peace; that say unto Zion, Thy God reigneth!” High offices of superintendence, demanding rare gifts and a rare training, await all the glorified statesmen and prime ministers in civil, ecclesiastical, and evangelistic affairs, that this world can furnish. Dr. Anderson has simply changed his place; he has only entered upon a wider sphere. Doing good to others, and that on a broad scale, must be his endless occupation.

Nor have his motives, nor his objects of contemplation undergone essential change. Our Saviour, with many crowns upon his head, and that kingdom of which he is the Head, still engage the eye and heart as during life on earth, only with a more complete devotion. He was not insensible to æsthetic attractions; but how incongruous to his tastes, his habits of thought, his clear-cut Christian manliness and dignity of character, are the prevailing Sybarite conceptions of heaven, the sentimentalities of godless culture, and the sensuous images of poetry, so cumulative as often to hide all that is distinctive in the attractions of a holy world to a holy soul! If “a thing of beauty is a joy forever,” immeasurably more is holy occu-

patation a joy forever. "Does your grace think," inquired a clergyman, who sat by the bed of Archbishop Whately, his eye upon an exquisite bouquet; "Does your grace think there will be flowers in heaven?" "As to that," replied the dying prelate, "I know nothing; but this I do know, Jesus will be there." Yes, the only one who had been there defined heaven thus: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me." And can the genuine disciple on earth, can any saint in New Jerusalem, look upon our divine Saviour and not be fired with irrepressible desires for serving him? The man in whose heart Jesus Christ does not now dwell, whose horizon is not bounded by the kingdom of Jesus Christ, has little true knowledge of the world to come.

If the inhabitants of that world were limited to those only who have been engaged in foreign mission work, it would be a choice company. From our own Board, alone, considerably over one thousand are already deceased, of whom a majority were personal acquaintances and correspondents of Dr. Anderson—yes, and had been guests at his house. We would like to witness the welcome they are at present giving him. Among their children, and among the living bands of Christian laborers in our Dakota field, Southern Africa, in the Turkish Empire, in India, China, Japan, and on the Hawaiian and Micronesian Islands, not a few turn their thoughts gratefully to a home in Cedar Square.

Delicacy forbids the public utterance of what lies appreciatively in many hearts here regarding a domestic ministry. Without the companionship, the hallowed assiduities of that home, such public and official service would have been impossible. What could have been more characteristic than that in later hours, when the mind had lost in a measure its former collected habit, thoughts should be tenderly busied in devising ways and means for the comfort

and support of her to whom so much was owed during fifty-three years of married life? Beloved daughters have been taken before for the Saviour's crown. The patriarch has himself now been gathered to his fathers; but there remains to his children and his children's children an heirloom such as no millionaire could leave.

For many months he had deemed his earthly work all done, and spoke of only awaiting the summons to enter upon activity elsewhere. The perfect composure with which he would speak of this in private was impressive and delightful, though it brought a shadow over the one who was listening. In no instance was there the least intimation that entrance into a higher and holier sphere had any connection with his services here as a meritorious ground; his hope rested firmly and only on the person and mediation of our Redeemer. In later lucid moments he said to me: "I have been permitted to serve Christ for a long time, but it has not been with that singleness of aim, with that purity of motive which he requires." "God's long suffering is wonderful." "Jesus Christ is a wonderful being; I long to see him." One of the last things the dear man observed was: "the future is all bright." Last Sabbath morning, as the earliest rays of holy time stole sweetly in at his window, he began to breathe quietly, though more and more feebly:

"But when the sun in all his state  
Illumed the eastern skies,  
He passed through Glory's morning gate,  
And walked in Paradise!"

For many days a semi-conscious longing had been uttered, again and again, for the carriage, for some vehicle to take him home. "My father, my father! the chariot of Israel, and the horsemen thereof!"

Brethren of this church, the Eliot Church—a suggestive name for the brotherhood of which he had been more

than forty years a deeply-revered and beloved member — you will not soon forget his interest in our welfare; his walk among us; how uniformly he found his way, when able, to the meetings for conference and prayer. You will long keep in mind how he always took part in the same; that in later years personal experiences, the rich outcome of a life long “hid with Christ in God,” and his ripened expectations regarding heaven, were often the subject of his remarks.

Friends in this city, and from other parts of the Commonwealth, and of New England, your respects are paid at this hour to one who, for half a century, has enjoyed confidence as a man of sagacity, right-minded, never timid, never morbid, sometimes bold, always firm. His convictions were strong, his opinions pronounced; but decision did not degenerate into arbitrariness, nor a stable purpose into obstinacy. Connected in counsel and administrative coöperation with sundry educational institutions, with denominational and religious movements, has he ever failed to secure confidence as a safe and able man? Many a one with less insight into character, less of breadth and firmness, gathered strength by contact. Executive association with him was a business education. Never idle, he was seldom in a hurry.

Brethren of the Foreign Missionary Rooms, one more has been withdrawn from these earthly to the celestial ranks of noble workers. Fifty years is a long time for uninterrupted official service in the same connection. Longer, perhaps, than any other man who has occupied a corresponding position in Protestant Christendom, he continued at his post, with acknowledged capacity, with unimpeached fidelity, with growing confidence in the power of the gospel and grace of God to effect the recovery of our ruined race. At threescore and ten, his powers not sensibly impaired, he gave up his work, unsolicited, to younger and trusted hands. Irrepressible fondness for the

scene of former toil carried him to the Missionary Rooms repeatedly, after strength for that effort had really failed; but, brethren and associates, you will not again hear his feeble step in the hall; you have seen his countenance light up for the last time as, in good news from a far country, you presented the cup of cold water to his thirsty soul.

Honored fellowship in the executive of our Missionary Board has there been; goodly fellowship on high there now is: Samuel Worcester, Jeremiah Evarts, Elias Cornelius, Benjamin Blydenburg Wisner, William Jessup Armstrong, David Greene, Selah Burr Treat, Rufus Anderson! They are not deceased. Each name is still a power among us. Each devoted life, each walk of faith, each word of wisdom, lives to-day in the everwidening reach of the grandest movement to which man on earth can give his powers. When a fixed star is removed from its place in the firmament, long time must elapse before its light will cease to beam upon us; and will not the rays of this constellation mingle with the dawn of millennial glory?

“ Thus star by star declines,  
Till all are passed away,  
As morning high and higher shines,  
To pure and perfect day;  
Nor sink those stars in empty night —  
They hide themselves in heaven's own light.”



## DR. CLARK'S ADDRESS.

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AFTER what has been said so wisely and so worthily, I hesitate to add anything; yet a few words may be expected from my relations to our honored father and brother, having taken up as I could the work he laid down. It has often been remarked that Providence prepares the men for the places they are to fill. It was so preëminently in the case of Dr. Anderson. To his natural endowments of the highest order for the work to which he was called, were added eight years of intimate association with Jeremiah Evarts—a man whom he once called “a prince in the domain of intellect and of goodness.” Eight years spent with such a man was an education.

Dr. Anderson brought to the service of the Board a remarkable dignity of personal bearing, a loftiness of purpose and singleness of devotion, which well befitted the work. And the work needed him. It was a time of beginnings, of laying foundations, when plans world-wide were to be organized and carried forward. There was need of a carefully developed method in the conduct of the missionary work; there was need of a strong will and a persistent purpose to carry out such a method, and these needs were supplied in Rufus Anderson. Without any disparagement to the noble men who have been associated with this work and have now gone to their rest, whether connected with the American Board or with other societies, there can be no hesitation in saying that the world owes to Dr. Anderson the reviving of the true method of missionary effort as illustrated most fully in the Acts of the Apostles by the

Apostle Paul. That method, in short, is this: The development of self-supporting, self-governing, self-propagating churches of Christ. This one thought gives direction to the entire work. It determines the fields to be occupied, the stations to be taken, and the number of men to be located at each. It prescribes the forms of labor they are to adopt, sets limits to what may be done in the interest of education, and the amount of aid that may be given to the native communities—and settles ultimately the limits to missionary labor, when the native churches are to take up and complete the work begun by missionaries.

This method and the principles involved are now the common possession of all missionary societies the world over. They are recognized in the plans adopted and in the tributes paid to Dr. Anderson in this country, in Great Britain, in Germany, and wherever missions are known.

On the high plane of observation where Dr. Anderson stood, he was sometimes alone, sometimes misunderstood. If his moral elevation compelled the respect and reverence of all who knew him, yet to those who knew him least, it made him seem at times cold and distant, indifferent to public opinion. But those who knew him better knew that underneath that calm and self-contained demeanor was a heart tenderly alive to criticism and to public opinion. He did not speak of these things much, only to one, the fitting helpmeet of his life, the nearest to his heart. Convinced of the truth of his opinions, he never faltered. Lifted above the clouds of prejudice and ignorance, and sometimes of opposition, by his lofty purpose and indomitable will, he would bate no jot of heart or hope.

The two leading characteristics of his life were a profound, controlling sense of duty—duty to God, to his cause, and to his official position, and a sublime faith in the ultimate triumph of the kingdom of Christ. I need not refer here to his long and faithful services as Secretary. In his later years, not less anxious lest he come short in

his duty, he prepared those volumes which gather up so largely the results of missionary labor; and when past fourscore, I can never forget how he used to come and ask if there was really not something more that he could do. It is only a little while since he came to ask whether he could not prepare one more volume, if he could not do a little more for the cause he loved, and I had to plead with him to rest, having now done his work.

He had faith in God — in his plan of redemption, in the agencies he was employing to carry it out, in his providence to open the way — and in the Spirit of God, and in living Christian men and women regenerated by the Holy Ghost. Some of us who have known him more intimately have at times been startled by the boldness of his suggestions and plans. Bold they were, to men of more cautious mold, but not to him who could never dream of any obstacle that should stand in the way of the kingdom of God.

To many it seems strange that Dr. Anderson should have surrendered his charge to another so fully as he did; but the surrender was once and for all. Ever ready to give advice when asked, he rarely, if ever, made any suggestions not asked. No father could have been more kind and generous to a son than he was to me. His expressions of confidence and personal regard, repeated for the last time but a few days before his death, will be cherished as among my most precious memories. But that confidence and regard were, doubtless, not so much because of the man toward whom they were shown as from his strong confidence in the cause that was to prevail — quite irrespective of this or that individual.

In looking back over his life, two thoughts must have been present to all minds here to-day — that it was permitted Dr. Anderson, as to few other men, to be a witness to the success of his labors. The missionary work, which was but an experiment when he assumed the office of Secretary, has now become a success. The thirty-six

churches of 1832 have been increased tenfold—the eighteen hundred converts more than fifty-fold. Outside of this country, where the work was largely among the different Indian tribes, little had been accomplished, save in two fields—in Ceylon, where a special blessing was attending the labors of Spaulding, Scudder, Winslow, and others, and in the Sandwich Islands, where was manifested the beginning of that great work which was to renovate the nation. Only four converts were reported in India, as the fruit of the labors of Gordon Hall, Harriet Newell, and others, where is now a Christian community reckoned by thousands. The vast work in the Turkish Empire was yet to be developed. Africa, Japan, other fields were as yet unknown. The grand work then beginning is now circling the world. Our honored friend saw it and was glad.

Another thought, already alluded to, is the delightful associations he was permitted to make that are now to go on. These associations were with many of the noblest men and women who have been vital forces in the social and moral elevation of this country and in the church of Christ, and with a great company of missionaries—with Bingham, and Thurston, and Judd, and Gulick; with Goodell, and Dwight, and Smith, and Schneider; with Perkins, and Wright, and Stoddard, and Fidelity Fisk; with Ballantine, and Tracy, and Scudder, and many more in the foreign field. With what pleasure will he meet those sainted men and women, and that great company of thousands and tens of thousands of once degraded savages—polluted heathen, now washed—in white robes coming up with their missionary leaders to tender him their thanks for his services in making known to them the gospel of Christ. Happy the family circle in which linger the memories of such a life! Happy the cause that has such a representative!







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